



Yom Kippur Day

October 5, 2022

Yom Kippur of the year 30 CE was much different than the year before, 29. On *Yom Kippur*, a scapegoat would be chosen to send to die in the wilderness. A crimson cord was cut in half and one part nailed the Temple door and the other part tied to the horns of the scapegoat. It was expected that the portion of the crimson cord on the Temple door would turn white. In 29 CE, according to the Jerusalem *Talmud*, the portion of the crimson cord on the Temple door did turn white. This signified that ADONAI had accepted the sacrifice of the two goats, the goat for the sin sacrifice and the scapegoat, as a covering for the sins of all of the people of Israel. But in the year 30 CE the leaders of Israel became frightened; the crimson cord remained crimson. The *Yom Kippur* sacrifices were not accepted by ADONAI. We read this in the Jerusalem *Talmud*: 3 “Forty years before the destruction of the Temple the western light went out, the crimson thread remained crimson and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open.” (*Yerushalmi Sota* 6:3). What happened to cause this change? It was an event which occurred about 5 ½ months earlier at *Pesach*, Passover. Yeshua died on the stake as our Passover lamb. But something which most followers of Yeshua don’t understand is that He was also our *Yom Kippur* sacrifice and that is why the *Yom Kippur* sacrifices for the people in the year 30 were not accepted. We will look at how this happened in a few minutes.

Let’s go back and consider Yeshua’s sacrifice. How could He be the fulfillment of both the lamb and the goat? To understand this we need to understand the way that ownership was determined in ancient Israel. It is found in the principle of what is called the *go’el*, “the kinsman redeemer.” We learned about this concept in the Book of Ruth through the story of Boaz who redeemed his dead relative’s widow and took her for his wife. Through the “kinsman redeemer principle,” a legal transaction in ancient Israel, that couple became the ancestors of our Messiah, Boaz, a Jew, and Ruth, a Gentile. The redemption process first had to do with determining the closest relative. And then, would this person accept the position of redeemer, the *go’el*?

In reading about Boaz we find that there was a closer relative, but he declined to redeem Ruth. 6 *The kinsman said, “Then I cannot redeem it for myself, or else I might endanger my own inheritance. You, take my right of redemption for yourself, for I cannot redeem it.”* 7 *Now in the past in Israel, one removed his sandal and gave it to another, in order to finalize the redemption and transfer of a matter. This was a legal transaction in Israel.* 8 *So the kinsman said to Boaz, “Buy it for yourself,” then took off his shoe.* (Ruth 4:6-8 TLV). The closer relative declined to redeem Ruth. He took off his shoe and handed it to Boaz signifying that he gave up legal claim to the lands of Ruth’s father in law which could only be claimed by marrying Ruth. Boaz gladly accepted the shoe, became the *go’el*, married Ruth, and the rest is history.

What does this have to do with Yeshua? There is a hint about the *go’el*, the kinsman redeemer in the Gospels, but it is not readily apparent. *Yochanan*, John, was Yeshua’s cousin and also a *kohen*, a priest of Israel, born into the Tribe of *Levi*. You know him as John the

Baptist, *Yochanan Hamatabil* in Hebrew, John the Immerser. As John was immersing at the Jordan River some priests and Levites were sent down from Jerusalem to ask him some questions. There were three questions. They asked him if he was the Messiah, if he was Elijah, and if he was “the Prophet.” The prophet they were referring to was the prophet like Moses which we read about in Deuteronomy 18:15. And he answered, “no, I am not any of these three.” Then John said: 26 “Among you stands One you do not know, 27 coming after me, whose sandals I’m not worthy to untie.” (John 1:26b-27 TLV). By saying this, John, a close relative of Yeshua, made it clear to these officials of the land of Israel that he was not the kinsman redeemer. We can paraphrase what John said in this way: “I am not the Kinsman Redeemer. Yeshua is the owner of the sandal of the *go’el* and He has the right to redeem Israel; He is the Kinsman Redeemer, the *go’el* who is the Messiah.” Boaz’s relative had said to him: “Buy it for yourself”. As the only possible redeemer of all of Israel, Yeshua bought, purchased with His own blood, Israel’s salvation. And according to Ruth chapter 4, the act of the *go’el*, the kinsman redeemer is a “legal transaction.”

Another picture found in the events in Ruth is that Boaz a Jew, married Ruth, a Gentile. And this marriage which brought Boaz from the Tribe of Judah together with Ruth, a Gentile, was a very special link in the line of the ancestry of Yeshua. We can also see Yeshua pictured in His ancestors as the *go’el*, the bridegroom, who will take in marriage his bride, the redeemed of Israel and the redeemed from the Nations.

We understand Yeshua as the Kinsman Redeemer and our Passover Lamb. But, to better understand how Yeshua takes away our sins we have to look more closely at *Yom Kippur*, the Day of Atonement. There is a very important verse in *Torah* which says: 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 blood of Yeshua, the perfect and sinless Son of G-d, was to become the perfect atonement which would permanently take away man’s sins. Up until that Passover in 30 CE, sins were atoned for, literally covered, by animal blood on *Yom Kippur*, the Day of Atonement. And the High Priest had to sacrifice next year and every year to cover them again. Yeshua fulfilled the promise of the Egyptian Passover by becoming our Passover Lamb. But He also fulfilled the atonement of *Yom Kippur*, and He made it an eternal and permanent atonement and not just a yearly covering of sins.

How did He do this? He did it in His role as the *Kohen Gadol*, the High Priest after the order of *Malkitzedek*. The Book of Hebrews is a source for the understanding of Yeshua as our High Priest. It also explains quite a bit about how Passover and the Day of Atonement are somehow connected and how through Yeshua’s actions on our behalf, our sins are forgiven. The writer of Hebrews explains that as the High Priest, Yeshua, is serving in the heavenly Tabernacle, the one that was the pattern for the one Moses constructed on the earth. We are told that if Yeshua was on the earth He wouldn’t be a priest at all since He came from the Tribe of *Yehudah* and not the Tribe of *Levi*. Moses’ brother Aaron and his descendants were the Levitical High Priests. As High Priests, they were charged with entering the Holy of Holies of the earthly Tabernacle once per year on *Yom Kippur* and sprinkling the blood of the goat sacrificed for sin on the Ark of the Covenant. This covered the sins of the people of Israel for one year.

In His role as the High Priest of the heavenly Tabernacle, Yeshua did the same for us. He rose from the dead and sprinkled His own blood in the Holy of Holies. We don’t know exactly when He did this. It may have been right after *Miryam* saw Him outside the tomb

when “he told her not to cling to Him because He had not yet gone up to the Father,” or it may have been before He appeared to His disciples several days later and told Thomas “to touch His wounds.” Or it may have occurred after He rose to His Father 40 days after Passover as is described in Acts chapter 1. We don’t know when Yeshua did this for us. But we know that He did. The author of Hebrews wrote: *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). This confirms that the requirement of Leviticus 17:11 which says, *it is the blood that makes atonement because of the life*, was accomplished by Yeshua our High Priest with His own blood and He fulfilled for us the requirements of *Yom Kippur*. Verse 12 says that He did this “once for all,” and “by His own blood obtained eternal redemption.”

Let’s consider for a moment ADONAI’s use of the sound of the *shofar*. The first *shofar* that Israel heard was at Mount Sinai. That was an awesome and fearful time. The people of Israel were gathered before ADONAI at the mountain. They had just been delivered from their captivity in Egypt and now were gathered as a people before ADONAI at Mount Sinai, an ominous mountain. We are told: *3 Moses went up to God, and ADONAI called to him from the mountain saying, "Say this to the house of Jacob, and tell Bnei-Yisrael, 4 'You have seen what I did to the Egyptians, and how I carried you on eagle's wings and brought you to Myself. 5 Now then, if you listen closely to My voice, and keep My covenant, then you will be My own treasure from among all people, for all the earth is Mine. 6 So as for you, you will be to Me a kingdom of kohanim and a holy nation.'* These are the words which you are to speak to Bnei-Yisrael.” (Exodus 19:3-6 TLV). Three days later Israel was assembled before the mountain. There was a thick cloud on the mountain and there was thunder and lightning and they were afraid. Then a *shofar* blast was heard; a blast so loud that the people trembled. The whole mountain was covered in smoke and it shook violently. The *shofar* grew louder and louder. That was ADONAI’s First *Shofar*; the *shofar* of *Shavuot*, fifty days after Passover. Israel was gathered at Mount Sinai to hear ADONAI speak to them the Ten Words. After hearing His voice they were so frightened that they asked Moses to relay the rest of ADONAI’s words, the words of *Torah*, to them. And so Israel began their journey with ADONAI through thousands of years of earthly time. And here we are today. There have been many *shofar* blasts heard in these thousands of years.

But if there is a first *shofar* there also has to be a last *shofar*. We are here today on *Yom Kippur* between the sounds of two *shofarot*, two *shofars*, waiting, waiting for the Last *Shofar* to sound. We are now waiting and longing for the sound of the Last *Shofar*. Even though it signals a coming judgment, it also offers the promise of a coming golden era; a time when everyone will live in peace and plenty with their Messiah.

The sound of the *shofar* is ADONAI's way of getting our attention when He is about to do something important. The First *Shofar* sounded at Sinai was not blown by earthly lips and breath. In rabbinic tradition the First and Last *Shofarot* are the two horns of the ram which was caught in the thicket and became the alternate sacrifice for Abraham's son, Isaac in Genesis chapter 22. *Pirkei Avot*, the Sayings of the Fathers, a rabbinic writing from shortly after Israel’s return from Babylon, tells us that the left horn was the one blown on Mount Sinai and the right horn will be blown to herald the coming of the Messiah. This right horn is what we know as the Last *Shofar*. We are told by *Sha'ul*, that the resurrection of the dead will occur at the sound of the last *shofar*. *50 Now I say this, brothers and sisters, that flesh*

and blood cannot inherit the kingdom of God, and what decays cannot inherit what does not decay. 51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— 52 in a moment, in the twinkling of an eye, at the last shofar. For the shofar will sound, and the dead will be raised incorruptible, and we will be changed. 53 For this corruptible must put on incorruptibility, and this mortal must put on immortality. (1Corinthians 15:50-53 TLV). In the past we have considered the possibility that this *shofar* would be blown on some future *Rosh Hashanah* fitting in with the symbolism of *Yom Teruah*, the Festival of Trumpets. In the first century, the time of Yeshua, the Last *Shofar* meant a specific day in the year. In Hebrew thought there are three *shofarot* which have names; the First *Shofar*, the Last *Shofar*, and the Great *Shofar*, or *Shofar HaGadol*. The First *Shofar* was blown on *Shavuot* at Mount Sinai. It was a signal from ADONAI that He had betrothed Himself to Israel with the giving of the *Torah*. The Last *Shofar* is synonymous with *Rosh HaShanah*, the Festival of Trumpets. The Great *Shofar*, *Shofar HaGadol*, is blown on *Yom Kippur*, a sign from ADONAI of the importance of that event, the announcing of the *Yovel*, the Jubilee. Today we are physically between the blowing of the First *Shofar* at Mount Sinai and the blowing of the Last *Shofar*. It is thought by many that the Last *Shofar* will be blown on some future 1 *Tishrei*, a future *Rosh HaShanah*. If it does happen then, the dead in Messiah will rise first, then Yeshua's living followers will rise, and we will all be changed from corruptible flesh to incorruptible. We will meet the Messiah as he descends in the clouds to receive us. We have read about that many times in 1Thessalonians 4:13-18. Yeshua will come down from heaven and at the sound of ADONAI's *shofar*, the dead and the living who have trusted Yeshua rise to meet Him in the air. We are awaiting the sound of that heavenly *shofar* which announces Yeshua's return to claim us, His bride.

Isaiah spoke of a coming day when ADONAI's judgment would punish the wicked of the earth: *20 Go, my people, enter your rooms, and shut your doors behind you. Hide for a little while, until the wrath is past. 21 For behold, ADONAI is coming out from His place to punish inhabitants of the earth for iniquity. The earth will disclose her bloodshed, no longer covering up her slain.* (Isaiah 26:20-21). And then in chapter 27, speaking of that day, Isaiah said: *13 It will also come about in that day, a great shofar will be blown. Those perishing in the land of Assyria and the exiles in the land of Egypt will come and worship ADONAI on the holy mountain in Jerusalem.* (Isaiah 27:13 TLV). Is the great *shofar* which Isaiah spoke of the one which will be sounded on *Yom Kippur* to announce the Jubilee? The *Artscroll Machzor* for *Rosh Hashanah* has this quotation in it: "The great shofar will be sounded, and a still, thin sound will be heard. Angels will hasten, a trembling and terror will seize them - and they will say, 'Behold, it is the Day of Judgment... All mankind will pass before You like members of the flock...and You shall apportion the fixed needs of all Your creatures and inscribe their verdict.'" (*Artscroll Machzor for Rosh Hashanah*). The Great *Shofar* will sound on some future *Yom Kippur* and the gates of heaven will literally be closed. It will be the final closure and after that, no one else will enter. Then comes judgment. There are no more chances for salvation after *Shofar haGadol* sounds.

For many years, our prayer focus has been Romans 11, verses 25 through 27: *25 For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes—that a partial hardening has come upon Israel until the fullness of the Gentiles has come in; 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 11:25-27 TLV). ADONAI said: *And this is My covenant with them, when I take away their sins.* He said "I will take away their sins." He will do it because of His covenant with them. This does not mean that they won't do *teshuvah*,

repent of their sins. They will do that when the *Ruach HaKodesh* speaks directly to their hearts. We see this in Yeshua's words in Matthew 24: 30 *Then the sign of the Son of Man will appear in heaven, and then all the tribes of the land will mourn, and they will see 'the Son of Man coming on the clouds of heaven' with power and great glory.* (Matthew 24:30 TLV). The tribes of the land are the twelve tribes of *eretz Yisra'el*, the land of Israel. Zechariah the prophet also saw this: 10 *Then I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication, when they will look toward Me whom they pierced. They will mourn for him as one mourns for an only son and grieve bitterly for him, as one grieves for a firstborn.* (Zechariah 12:10 TLV). Yeshua the firstborn and only Son of God, the *Go'el Yisrael*, the Kinsman Redeemer, is the one whom they will mourn for.

I believe "that all Israel will be saved" before Yeshua returns. While He was still on the earth He said: 37 *"O Jerusalem, Jerusalem who kills the prophets and stones those sent to her! How often I longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 Look, your house is left to you desolate! 39 For I tell you, you will never see Me again until you say, 'Baruch ha-ba b'shem ADONAI. Blessed is He who comes in the name of the Lord!"* (Matthew 23:37-39 TLV). All Israel will be saved before Yeshua returns so that they can say: *Baruch haba b'shem ADONAI!* Many also believe that the salvation of Israel will trigger a great revival which will open the door for the salvation of millions of previously unreached Gentiles; including many former Muslims. Zechariah 8 says: 22 *Indeed, many peoples and powerful nations will come to seek ADONAI-Tzva'ot in Jerusalem, and to entreat the favor of ADONAI."* 23 *Thus says ADONAI-Tzva'ot, "In those days it will come to pass that ten men from every language of the nations will grasp the corner of the garment of a Jew saying, 'Let us go with you, for we have heard that God is with you.'"* (Zechariah 8:22-23 TLV). Is this a picture of that revival?

The final *Yom Kippur* will be brought about by the sound of *Shofar Haqadol*, the Great *Shofar*. *Shofar Reishit*, the First *Shofar*, sounded at Mount Sinai to herald the giving of *Torah*, the instructions for living in ADONAI's Kingdom. *Shofar Haqadol* will sound to signify the end of the earthly portion of ADONAI's plan for mankind. Daniel describes Yeshua being given His rulership: 13 *"I was watching in the night visions. Behold, One like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days, and was brought into His presence. 14 Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed."* (Daniel 7:13-14 TLV). May we be worthy to rule and reign with Him in His Kingdom.

This is the plan of a loving G-d and Creator. To reconcile the children of His creation to Himself He gave His only Son as a Sacrifice that we might live with Him and not experience eternal separation. And Yeshua willingly accepted torture and death as a man so that we might live. This kind of love is hard for us humans to understand. *Torah*, *Tzedakah* and *Tefillah* can never take the place of the blood sacrifice which ADONAI requires. Pray that many Jews will understand that, even today. *Shimon Kefa* said: 9 *The Lord is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you—not wanting anyone to perish, but for all to come to repentance.* (2Peter 3:9 TLV). *Mara'nata*, "Come Lord Yeshua, Come! *Yom Tov!*