



Yom Kippur, Neilah

October 12, 2024

As Messianic followers of Yeshua, we are very familiar with the events of *Yom Kippur*, but it is good to periodically review them, especially in light of what Yeshua has done for us. The spiritual benefit of the Temple's animal sacrifices pales in comparison to the worthiness of Yeshua's sacrifice. This is not to denigrate the ancient *Yom Kippur* because it was ADONAI's perfect plan for that day and time. But the point is that what Yeshua did for us is so much better that there is really no comparison. No one who understands the magnificence of Yeshua's gift to us would want to return to an Israel under a Levitical and human High Priest.

Today, the 10th of *Tishrei*, is the day that in 30 CE, the High Priest of Israel would have entered the *Kodesh haKodeshim*, the Holy of Holies, of the Temple rebuilt by Herod. *Torah* tells us 29 "It is to be a statute to you forever, that in the seventh month, on the tenth day of the month, you are to afflict your souls, and do no kind of work—both the native-born and the outsider dwelling among you. 30 For on this day atonement will be made for you, to cleanse you. From all your sins you will be clean before Adonai. 31 It is a Shabbat of solemn rest to you, and you are to afflict your souls. It is a statute forever. 32 The kohen who is anointed and who is consecrated to be kohen in his father's place will make the atonement, and put on the linen garments, the holy garments. 33 He is to make atonement for the Holy Sanctuary, for the Tent of Meeting, for the altar, for the kohanim, and for all the people of the assembly. 34 "This will be an everlasting statute for you, to make atonement for Bnei-Yisrael once in the year because of all their sins." It was done as Adonai commanded Moses." (Leviticus 16:29-34 TLV). This day was observed at the Temple with a grand ceremony, and the *Kohen Gadol* was the center of attention. As the representative of all of Israel before ADONAI, in the place of his customary garments, the High Priest wore white linen garments for that one purpose. The most crucial act he was to perform was atoning for the sins of the people before ADONAI. He prepared for it by selecting a young bull and two goats. The goats were further selected by casting two lots, one marked *LaADONAI*, for the L-rd, and one, *LaAzazel*, for the Scapegoat. The bull was slaughtered first, then the goat receiving the lot designated *LaADONAI*. The *Kohen Gadol* entered the Holy of Holies multiple times, but two times to sprinkle blood. First, it was to sprinkle the bullock's blood on the Ark of the Covenant as atonement for the High Priest's and his family's sins. The second time, he brought the blood of the goat for the L-rd and sprinkled it on the Ark for the sins of the people of Israel. He then turned his attention to the living goat designated *LaAzazel*. That year, the High Priest was Caiaphas, the man who had just months before condemned Yeshua, and he laid his hands on the head of the goat and confessed the sins of Israel over it.

Up until a few years ago, detractors of the truth of the Scriptures had said that they were a myth, that there was no Caiaphas because there was no record of him in any other writings. In the late 1980s, this became one more example of ADONAI's revealed truth. A

bulldozer clearing for construction south of Jerusalem fell through into a chamber that was found to be a family tomb. There were several ossuaries, the bone boxes used to hold the deceased's bones, and one was labeled with the name Caiaphas. The same thing was said about Pilate: he was not a real person until a stone bearing his name was found in 1961 in Caesarea Maritima. Year by year, archeologists uncover the truth about the Bible and the Nation of Israel.

After Caiaphas confessed the people's sins over the goat, according to the *Talmud*, a crimson cord representing them was tied around the goat's horns, and a portion of it was cut off and attached to the Temple door. A priest led the goat out of the Temple across a bridge to the Mount of Olives, and taking it into the desert beyond. Tradition says that he pushed the goat off a cliff onto the rocks below, but *Torah* says "to be let go in the wilderness." According to the *Talmud*, back at the Temple, the red cord on the door turned white, signifying that ADONAI had accepted all of the sacrifices for the people's sins.

Six months before *Yom Kippur*, Yeshua was slain on the day of *Pesach*. As our Passover lamb, his blood was shed so that the death angel might pass over all who would come to trust in Him. Three days later, He rose from the dead, ascended to His Father in heaven, and sprinkled His blood on the Ark in the original Tabernacle as atonement for the sins of every person living or who was to be born in the world. His act was performed as *Kohen HaGadol*, the High Priest of Israel. The author of Hebrews tells us: *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). Through His giving of Himself at Passover, Yeshua accomplished three things. On *Yom Kippur*, He fulfilled not only His role as Lamb of G-d, but also as *Go'el Yisra'el*, Kinsman Redeemer, and the High Priest's role.

Kinsman Redeemer is an especially important role of the Messiah. The book of Ruth tells us how Ruth, a Moabite woman, became an Israelite. Her husband, an Israelite from the tribe of Judah, died in Moab. His mother, Naomi, decided to return to her original home, Bethlehem. Ruth, her Moabite daughter-in-law, returned with her. Times were hard for them, but they survived because of ADONAI's provision in the *Torah* for the practice of gleaning, gathering grain from the unharvested corners of planted fields. The owner of the field at which Ruth was gleaning was owned by Boaz, a relative of her husband. The *Torah* provided relief for widows through the principle of redemption that the nearest male relative should marry the wife of his deceased kinsman. This also ensured that an heir would be born to continue the dead man's name. Boaz and Ruth seemed mutually attracted to each other, but Boaz could not redeem Ruth because he was not the closest relative to Ruth's husband. However, the close relative did not wish to marry Ruth and passed the right on to Boaz, the relative next in line. This was accomplished legally in the presence of witnesses by the relative removing his shoe and handing it to Boaz. Boaz assumed the position of kinsman redeemer, married Ruth, and they became ancestors of Yeshua, born many years later in that same town, Bethlehem.

Born in Bethlehem according to prophecy, Yeshua followed the *Torah's* provision just as His ancestor Boaz did. Yeshua, a descendant of King David, had the right to redeem Israel, the kingdom of David's people. This was alluded to by His cousin John, who said *16 ...*, "As for me, I immerse you with water. But One is coming who is mightier than I am; I am not worthy to untie the strap of His sandals! (Luke 3:16b TLV). In fact, there was no one worthy to untie

his sandals, take his shoe, and act as a kinsman-redeemer for Israel. He, and He alone, Son of G-d and Son of David, could redeem His kinsmen, Israel.

After Yeshua's death, *Yom Kippur* continued to be carried out each year until 70 CE, when the Temple was destroyed. At these observances, the High Priest followed the directions of Leviticus 16 each year. However, a series of events began to occur, each succeeding *Yom Kippur*, and they were very disturbing. According to the *Talmud*, in the years before Yeshua's death, when the *Kohen Gadol* put both his hands into the container and withdrew the lots, the lot for *LaADONAI*, the goat for the L-rd, always came out in his right hand. The portion of the crimson sash from the goat for Azazel attached to the Temple door always turned white when ADONAI accepted the goat in the wilderness. These two events were not the only changes that occurred. The Jerusalem *Talmud* reports 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; Bavli Yoma 39b*). Forty years before the destruction of the Temple began in the year 30. In those forty years after Yeshua's death, the spiritual leaders of Israel were very concerned about these strange things. *Rabbi Yochanan Ben Zakkai* said, "O Temple, why do you frighten us? We know that you will end up destroyed." (*Yerushalmi Sota 6:3*). He was the most instrumental person in the development of rabbinic Judaism after the destruction of the Temple. The rabbis could not understand why the western light of the Temple *menorah*, the one closest to the Holy of Holies, always went out at night and had to be relighted in the morning. They worried when the crimson strap attached to the Temple door did not turn white but remained crimson, and the lot for the goat for ADONAI always came up in the High Priest's left hand. There was fear when the huge Temple doors, which reportedly took twenty men to close, were found open again each morning. The central spiritual difference during those forty years was that Yeshua had died as a sin sacrifice and becoming the active High Priest of Israel. That the Holy of Holies was empty during this time had made no difference. Although the Ark of the Covenant had been missing since the destruction of the First Temple in 586 BCE, ADONAI continued to honor the covenant He had made with Israel at Sinai. Even after the destruction of Solomon's Temple, ADONAI atoned for Israel each year, despite the High Priest's sprinkling of blood only being on the floor of the Holy of Holies. After Yeshua died, Caiphas and those following him as High Priests were High Priests in name only, and their actions were meaningless. The Nation of Israel was operating under a new High Priest and a New Covenant.

Yom Kippur, the Day of Atonement, is a coming day in which we will all stand before ADONAI for judgment. It was shown to Daniel, 9 "While I was watching, thrones were set up, and the Ancient of Days took his seat. His garment was as white as snow, and the hair of His head like pure wool. His throne was ablaze with flames, its wheels a burning fire. 10 A river of fire was flowing and coming out from before Him. Thousands of thousands attended Him and ten thousand times ten thousand stood before Him. The court was seated, and the books were opened." 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 7:9-10; 13-14 TLV). This is a picture of a court of judgment with books being opened. Authority to judge was given to Yeshua, the Son of Man. The books mentioned in Daniel 7:10 are spoken of in Revelation 21:12, but also an additional book, the Book of Life. In the future, judgment will take place

on *Yom Kippur*. In Matthew 25:31, Yeshua told us that all living and dead people will stand before the King and be separated into sheep and goats, those who receive the Kingdom and eternal life, and those who are sent into eternal separation. Revelation 20:12 pictures the dead standing before the King and being judged with those not found in the Book of Life “judged according to their deeds.” *Sha’ul* tells us that we, as sheep, will be judged by Yeshua for everything we have done, good or bad. (2 Corinthians 5:10; Romans 14:10). Being judged as righteous, worthy to enter into eternal life, is the most important thing. Yeshua said, 20 “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.” (Revelation 3:20 TLV). The door is man’s heart. Yeshua invites everyone to open their heart to Him and allow the Holy Spirit to come in and circumcise their heart. That is our prayer for everyone, both Jew and Gentile.

But more must happen before we reach judgment day. In our recent messages, we have discussed where we are in ADONAI’s timetable. We have noted that the Great Tribulation occurred in 70 CE when the Temple and Jerusalem were destroyed, not that we don’t have tribulation today. Yeshua said 33 ... “In the world you will have trouble (**Gr. *thlipsis*: tribulation**), but take heart! I have overcome the world!” (John 16:33b TLV). The context of Yeshua’s words spoken on the Mount of Olives, as recorded in Matthew 25, Mark 13, and Luke 21, were primarily related to Jerusalem and Israel, and it is context to which we must pay attention when discussing Bible prophecy. Yeshua’s statements in Matthew 24 lead up to our present day. Speaking of the End Times, He said 29 “But immediately after the trouble (**tribulation**) of those days, ‘the sun will be darkened, and the moon will not give its light and the stars will fall from heaven and the powers of the heavens will be shaken.’” (Matthew 24:29 TLV). We are in the “tribulation of those days” right now. And the Nation of Israel is experiencing the trouble Yeshua spoke of in Matthew 24, not that there is not trouble throughout the world, as He said in John 16. But His words speak of Israel’s trouble of these days.

As I have said, I am not a prophet, although I hear from the *Ruach HaKodesh*, as all who have trusted in Yeshua do. My teaching primarily comes from understanding and interpreting Scripture with the assistance of the *Ruach*. Many of the unfulfilled prophetic utterances regarding Israel unnerve us. How can they be understood, and where are we in ADONAI’s timetable? Today, we see the Nation of Israel and its people beset by enemies on every side. In the natural, things look grim. The psalmist Asaph wrote about this time. He said, 3 For look, Your enemies make an uproar. Those who hate You lift up their head. 4 They make a shrewd plot against Your people, conspiring against Your treasured ones. 5 “Come,” they say, “let’s wipe them out as a nation! Let Israel’s name be remembered no more!” 7 The tents of Edom and the Ishmaelites, Moab and the Hagrites, 8 Gebal, Ammon and Amalek, Philistia with the inhabitants of Tyre, 9 even Assyria has joined them, becoming a strong arm for Lot’s sons. (Psalm 83:3-5; 7-9 TLV). I have underlined “as a nation.” Asaph was told by the *Ruach* that Israel would be a nation when these things happened. However, not everyone knew that, and it could not have happened until after 1948, when Israel became a nation again. The nations attacking Israel right now, today, are the very ones mentioned in this psalm. Edom, a mixture of Middle Eastern people, Ishmaelites, certain Arabs of North Arabia, Moab, some of the Jordanians, Hagrites, descendants of Hagar living in Jordan, Gebal, a group living in Lebanon, Ammon, certain Jordanians, Amalek, its DNA is scattered among the Arabs, Philistia, mixed among the Middle Eastern people, Tyre, certain people in southern Lebanon, Assyria, people living in Iran, Iraq, Syria, and Turkey, and Lot’s sons, certain people in Jordan today. This mixture of people has infiltrated Israel and Lebanon and taken up arms against Israel as Palestinians, Fatah, Hamas, and Hezbollah. While they are being

directed by Iran, the modern counterpart of Persia, these are the ones who are actively fighting Israel. The ones representing these nations have said: *“let’s wipe them out as a nation! Let Israel’s name be remembered no more!”* To take away the name Israel and replace it with Palestine is exactly what they are doing. This is what is happening in Israel right now, but it does not directly lead to Armageddon, the final battle. That is in the future.

Yeshua gave us the metaphor of the “fig tree” to give us a sense of the time frame. With Israel as the fig tree (Matthew 24:32-34), we know it is a relatively few years away. Just as Psalm 83 could not have happened until Israel was a nation again, the “fig tree” could not be true until Israel was once again a nation. Yeshua said 34 *“Amen, I tell you, this generation (of Israel) will not pass away until all these things happen.”* (Matthew 24:34 TLV). If an Israeli born in 1948 lives to be one hundred years old, that year will be 2048. But it can be even before. The context points to these End Time events happening during the generation and not necessarily at the end. It’s not about whether a generation is forty years, sixty years, or eighty years. It’s about happening within the lifespan of the generation of Israel’s reformation. While we don’t know the exact year, we know we are in the season.

What is going to happen with these Psalm 83 attackers? I believe that Israel will defeat her current enemies and return to a time of peace. The fighting is not over, but it will soon be. This is not a prophecy but an interpretation of Scripture because the final battle is referred to in Ezekiel 38 and 39. ADONAI told Ezekiel to prophesy against Gog and that He would “put hooks in his jaws” and bring him and those allied with him against Israel. 8 *“After many days you will be summoned. In the latter years, you will come against the land that has been brought back from the sword and regathered from many peoples on the mountains of Israel, which had been a continual waste. But they were brought out from the peoples. When all of them are dwelling securely, 9 you will come up, you will come like a storm, you will be like a cloud covering the land—you and all your troops and many peoples with you.”* (Ezekiel 38:8-9 TLV). This cannot be now because it will happen when Israel is living securely in their land. 11 *“You will say, ‘I will go up against the land of unwalled villages. I will fall upon the quiet people who live securely, all of them living without walls, having no bars or gates,’”* (Ezekiel 38:11 TLV). Conflict will have passed. Israel will be a quiet people, not attracting the attention of the people of the nations.

When will this battle happen? It will be “in that day.” 18 *“In that day, when Gog comes against the land of Israel”—it is a declaration of Adonai—“My fury will rise up in My nostrils.”* (Ezekiel 38:18 TLV). It will happen “in that day.” What is “that day?” Many prophets of Israel spoke of it as either “in that day” or as “the Day of the L-rd.” According to *The Anchor Bible*, just one phrase, “the Day of the L-rd,” is spoken by the prophets more than two dozen times. Isaiah wrote 9 *Behold, the day of Adonai comes, cruel, full of wrath and fierce fury, to make the earth a desolation, and destroy its sinners from it.* (Isaiah 13:9 TLV). Amos wrote 20 *Will not the Day of Adonai be darkness, not light? Gloom, not brightness?* (Amos 5:20 TLV). Joel speaks of “the day of ADONAI” five times. 1 *Blow the shofar in Zion! Sound an alarm on My holy mountain! Let all living in the land tremble—for the day of Adonai is coming—surely it is near!* (Joel 2:1 TLV). Read verses 2-11. They describe the day of ADONAI, much like Ezekiel described. These individual prophets describe the final battle, but it will come when Israel is dwelling in peace.

What about Zechariah’s prophecies? 2 *“Behold, I will make Jerusalem a cup of reeling to all the surrounding peoples when they besiege Jerusalem as well as Judah. 3 Moreover, in that day I will make Jerusalem a massive stone for all the people. All who try to lift it will be*

cut to pieces. Nevertheless, all the nations of the earth will be gathered together against her. 4 In that day—it is a declaration of Adonai—“I will strike every horse with confusion and its rider with madness. I will keep My eyes on the house of Judah but will blind every horse of the peoples. (Zechariah 12:2-4 TLV). In these three verses, “in that day” is mentioned twice. Is this not the same event, “the day of ADONAI?” Chapters 12 and 13 and a portion of 14 are about “the day of ADONAI. The prophet says “in that day” over and over. There are things in these chapters that are distressing, but somehow, I don’t believe the deaths spoken of are of Jews. But it is clear that these events are “the Day of ADONAI,” the day when Yeshua will defeat His enemies in the final battle.

Even though it could be up to twenty years until “that day” comes, we look forward to that future *Yom Kippur* when *Shofar HaGadol*, the Great *Shofar*, is blown. That blast will begin the rule of Yeshua as *Mashiach ben David*, Messiah, the son of David, and the dawn of the Messianic Age. But it is today that is most crucial for us as individual followers of Yeshua. We must decide to make “every day *Yom Kippur* in our hearts” and repent every day. We have trusted in Yeshua, and our salvation is secure. It’s not about salvation for most of us. Our repentance since *Rosh Hashanah* has been about return. Today, we finalize that decision. As disciples of Yeshua, we play a vital role in ADONAI's work worldwide. Today, choose to follow him wholeheartedly, just as *Kefa*, *Yochanan*, and *Sha’ul* did. We cannot afford to be half-hearted in our commitment - we must be fully devoted to Yeshua, holding nothing back. If we embrace this level of dedication, we will have no regrets when, “on that day,” the Great *Shofar* sounds. *Yom Tov!*