



Yom Kippur 5786

Part 2

October 2, 2025

Yom Kippur, the Day of Atonement, is all about Yeshua. It's been about Him since before the foundation of the earth was laid, and it's about Him now. *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). The plan for *Yom Kippur*, which ADONAI gave to Moses at Mount Sinai, which we discussed last night, had been laid out even before the foundation of the universe. The *Yom Kippur* plan, which used sacrificial animals, was not imperfect or flawed, but was perfect for the purpose for which ADONAI designed it. It is impossible for anything that He does to be flawed. From our perspective as followers of Yeshua, this method of atonement was necessary during Israel's early development, enabling them to form into a nation and live under ADONAI's direct leadership. But, even when *Yom Kippur* was first observed in the Tabernacle in the wilderness, the time of the end of the Levitical priesthood and Israel's sacrificial system had already been set. Because ADONAI functions in the past, present, and future, all at the same time, He knows the ending even from before the beginning. But that didn't mean that the pattern of *Yom Kippur* would end. The *Yom Kippur* plan, which ADONAI outlined in the Book of Leviticus, was based on His goal of bringing all people He created, both Jew and non-Jew, into a relationship with Him. And that ultimate plan is and always has been, by and through His Son Yeshua.

After Israel was delivered from Egypt, wandered in the wilderness for forty years, and then settled in the land of Israel, the people seemed to find more and more ways to sin against ADONAI's covenant. He foresaw their sins and warned them that He would scatter them among the nations. Their sins were so severe that eventually, ADONAI had to enact the punishment He had promised for breaking His covenant. More than 700 years after the presentation of His *Yom Kippur* plan in the wilderness, and about forty years before the destruction of Solomon's Temple, ADONAI spoke through the prophet Jeremiah about a new covenant that He would establish with the entire house of Israel. He told them He would enact it in the future because Israel had broken His First Covenant, with the violations continuing year after year. ADONAI's punishment of the Kingdom of Judah began by Babylonian attacks on their nation, culminating in the destruction of the First Temple. The Kingdom of Israel in the north had already been punished and taken into captivity. Judah was captive in Babylon for seventy years, and after their return, they continued to break ADONAI's covenant.

About three hundred years later, the priest Judah Maccabee saved Israel from Syrian domination and cleansed the Temple, which the Syrian army had desecrated under Antiochus IV Epiphanes. Our annual celebration of *Chanukkah* commemorates it. But not many years after coming to power, Judah Maccabee's family also broke ADONAI's covenant. After Judah died, his brother Simon took the office of High Priest, an office he was not ordained to enter, because their family was not descended from the High Priest Zadok. It was Zadok's descendants to whom the office belonged, but despite this, Judah Maccabee's brothers established a dynasty of "high priests" that came to be known as the Hasmoneans.

They also took the title of King, even though they were of the Tribe of Levi, and the kingship was reserved for King David's descendants and the Tribe of Judah. Later, by calling upon Rome to help them against the Syrians, the Hasmoneans opened the door to Israel's eventual domination by Rome.

Just before the beginning of the 1st century, a Roman puppet, the new King of the Jews, Herod, a non-Jew, killed the last of the Hasmonean priest-kings. Although Herod was king, the real power was wielded by Rome. During that time, through Rome, the office of High Priest was awarded to a priest of their choice, rather than through the order of succession that ADONAI had specified. Through Roman appointment, a priest named Annas, along with five of his sons and his son-in-law, Caiaphas, were at one time high priests. While each of these men was a descendant of Zadok, their appointment to the office was made by Rome, not by ADONAI. And ADONAI's First Covenant continued to be ignored as men sought political power. Groups within Israel also vied for power as the Pharisees opposed the Sadducees, and the Zealots opposed the other groups and Rome. It was just chaos!

During this period, priests continued to serve in the Second Temple according to their ancient priestly divisions. Levites continued to serve according to their divisions, and sacrifices continued to be offered. On the surface, things seemed normal, but were they truly normal spiritually? In those days, the Holy of Holies in the Temple was merely an empty room because the Ark of the Covenant had vanished hundreds of years earlier, just before the Babylonians destroyed the Temple. On the Day of *Yom Kippur* in the first century, when the High Priest entered the Holy of Holies to sprinkle blood as ADONAI had commanded in the Book of Leviticus, he had nothing to sprinkle it on, so he must have sprinkled it on the floor because there was no Ark in the room. Before this time, on *Yom Kippur*, the presence of ADONAI would enter the Holy of Holies in a cloud, signifying the acceptance of the *Yom Kippur* sacrifices. With no Ark on which to sprinkle the blood, were the sacrifices accepted? According to the *Talmud*, they were accepted because, up until about forty years before the Temple was destroyed, the red cord nailed to the Temple door would always turn white. The introductory information about this was presented last night. However, we also know that around the year 30 CE, ADONAI ended the *Yom Kippur* atonement provisions described in the First Covenant. It wasn't a recent decision, but one that He had made even before the foundation of the earth was laid.

How did ADONAI end the sacrificial system in the Temple? He ended it by changing the priesthood. He took away the authority of the Levitical High Priest, Caiaphas, by installing a new High Priest, Yeshua. After 30 CE, although the Levitical priests continued to perform sacrifices and go through the rituals on *Yom Kippur*, their sacrifices had no effect. That was because during *Pesach*, Passover, in the year 30, Yeshua willingly offered Himself as an eternal sacrifice for Israel's sins. He died on a Roman stake, a cross. The Romans didn't kill Him, and the Jews didn't kill Him. He willingly gave His life to pay for our sins and all of humanity's sins; those who accept His sacrifice. At His sacrificial death on the cross, the New Covenant prophesied through Jeremiah was placed in effect. It was a covenant initiated with blood, as all covenants are, but this one was cut with G-d's own blood, that of His Son, Yeshua. Jeremiah prophesied: 30 "*Behold, days are coming*" —it is a declaration of Adonai— "*when I will make a new covenant with the house of Israel and with the house of Judah*—" (Jeremiah 31:30 TLV). Prophesied over six hundred years earlier, the day had now arrived, and ADONAI made His New Covenant with Israel around 30 CE.

As Yeshua died and His blood drained from His body, the covenant was cut. Three days and nights later, when He was resurrected from the dead, He became the new *Kohen Gadol*, the High Priest of Israel. Rising from the dead, He ascended into heaven and fulfilled His High Priestly duties in ADONAI's Tabernacle there (Hebrews 9:12; 24-25). Through His act in the heavenly Tabernacle, Yeshua replaced the *Yom Kippur* of the Covenant at Sinai with a permanent *Yom Kippur* atonement provided by His own blood. The Book of Hebrews does not explicitly state this. Still, it implies that it was similar to what the High Priest did with animal blood on earth, meaning Yeshua sprinkled His blood on the Ark of the Covenant in the heavenly Tabernacle.

Regarding His priesthood, His ancestor, King David, said: 4 *“Adonai has sworn, and will not change His mind: “You are a Kohen forever according to the order of Melechizedek”* (Psalm 110:4 TLV). King David, of the Tribe of Judah, prophesied that his descendant would become a priest after the order of *Malkitzedek*, the King of *Shalem*, the one to whom Abraham had paid tithes (Genesis 14:18-20). Being a priest according to the order of *Malkitzedek* meant that Yeshua became both a priest and a king in an eternal and everlasting priesthood (Hebrews 5:5-6; 7:1-3). Through His sacrifice of Himself and as High Priest, eternal redemption is available to those who trust in Him. In the year 30 CE, the year of Yeshua's death during Passover, the Levitical priests continued their daily sacrifices and later that year performed their *Yom Kippur* sacrifices. However, the blood of bulls and goats sacrificed in the fall of 30 CE had no spiritual effect on the sins of the priests or the people, because their priesthood, after the order of Aaron, had been superseded by the priesthood of Yeshua, the new *Kohen Gadol*.

We sometimes wonder about the timing of ADONAI's events. We are sure that ADONAI planned Yeshua's birth, life, and death for those exact times in which they occurred. But why was He born when He was? One answer might be that ADONAI's grace period for Israel under the First Covenant, which they broke, had ended. Of the covenant, through Jeremiah, ADONAI said: 31... *“not like the covenant I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. For they broke My covenant, though I was a husband to them.”* it is a declaration of Adonai. 32 *“But this is the covenant I will make with the house of Israel after those days”*—it is a declaration of Adonai— *“I will put My Torah within them. Yes, I will write it on their heart. I will be their God and they will be My people”* (Jeremiah 31:31-32 TLV).

Yeshua's birth around 4 BCE began a countdown to the New Covenant. Why did Yeshua begin His ministry at thirty years of age (Luke 3:23)? The answer is in the Book of Numbers, where it states that a priest cannot serve in full priesthood until the age of thirty (Numbers 4:3). When John immersed Yeshua in the Jordan River, was His *mikvah* also an anointing to serve in His priesthood? Yes, indeed~ From that time, His priesthood was parallel to that of the Levitical priests until the time that He succeeded them by rising from the dead and doing His duty in the heavenly Tabernacle. Even the number of years of His ministry appeared to hold significance. The number three is said to signify completeness, and He exceeded that time by one-half year, the exact amount of time needed to accomplish His objectives. Just prior to His death on the cross, He proclaimed: *“It is finished,”* signifying that He had fulfilled the purpose for which ADONAI had sent Him (John 19:28-30 TLV).

The prophet Daniel was given a prophecy by the Angel Gabriel more than 500 years before Yeshua was born, which stated: 24 *“Seventy weeks are decreed concerning your people and your holy city, to put an end to transgression, to bring sin to an end, to atone for iniquity,*

to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Holy of Holies. 25 So know and understand: From the issuing of the decree to restore and to build Jerusalem until the time Mashiach, the Prince, there shall be seven weeks and 62 weeks. It will be rebuilt, with plaza and moat, but it will be in times of distress. 26 Then after the 62 weeks Mashiach will be cut off and have nothing. Then the people of a prince who is to come will destroy the city and the sanctuary. But his end will come like a flood. Until the end of the war that is decreed there will be destruction. 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. And on a wing of abominations will come one who destroys, until the decreed annihilation is poured out on the one who destroys.” (Daniel 9:24-27 TLV). I will summarize it according to the understanding presented by Daniel Bruce in his book, *Daniel Unsealed*. I believe he is correct regarding this prophecy, and I encourage you to read it for yourself. It is available as a free download at <https://goodnewsforjews.org/>.

The seventy weeks are not 490 years, but seventy actual years, as determined by the keyword “weeks,” which was a reference to the Festival of Weeks, *Shavuot*, or Pentecost. This means that this is a period of “seventy *Shavuots*” that began with the “decree to restore and build Jerusalem,” a decree made by Julius Caesar in 44 BCE, after the walls were destroyed by the Roman General Pompey twenty years earlier. The seven-year period in the prophecy was the time between the order given by Julius Caesar in 44 BCE and 37 BCE, when he authorized Hyrcanus II to rule the city as he saw fit. Hyrcanus is the one spoken of as “*Mashiach*, the Prince,” and was the Hasmonean High Priest of the Maccabee family dynasty. As the High Priest, he also held the title of ethnarch, a position the Maccabee brothers included in their leadership, which combined the roles of prince and *Kohen Gadol*. “Being cut off” after 62 *Shavuots* takes us to 27 CE. These words are better understood as “covenanted,” a reference to Yeshua’s *mikveh* in the Jordan River by John, signifying His anointing for ministry. The destruction by a coming prince, whom we now know to be the Roman General Titus, is out of order in the verse and occurred in the year 70, outside of the seventy weeks. However, the final week, the Seventieth Week of Daniel, is all about Yeshua, who had been ministering for three and a half years since his cousin John immersed him in 27 CE. This is about what took place in Yeshua’s final week of life as a human: *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*. The firm covenant was the New Covenant, cut with His blood in the middle of the actual last week of His life, Wednesday, *Nisan* 14, the time for the slaughter of the *Pesach* lambs. This verse is not about a future Anti-Christ, but about Yeshua, whose death cut the New Covenant with Israel in the middle of the week. His death ended the effectiveness of the Levitical sacrifices, although the priests continued to make them until 70 CE when the Temple was destroyed.

While we’re not sure that the year 30 was the year Yeshua died, it appears to be the most likely. He died on the 14th of *Nisan*, the day that the Passover lambs were to be killed according to ADONAI’s instructions in the Book of Exodus (Exodus 12:6). I believe He died on a Wednesday. This means that He was in the tomb three days and three nights and rose late on Saturday, the weekly *Shabbat*. A perpetual calendar shows that in the year 30, the 14th of *Nisan* was on a Wednesday.

Other evidence about when Yeshua’s death happened comes from the *Talmud*. The *Talmud* states that forty years before the destruction of the Temple, several frightening events occurred regarding it. The most terrifying event of all happened on *Yom Kippur* when the

crimson cord nailed to the Temple door failed to turn white, indicating that ADONAI did not accept their sacrifice. According to the ancient account you heard about last night, a tongue-shaped piece of crimson cloth was placed on the head of the goat for Azazel, the scapegoat, and it was sent into the wilderness. The account from the *Talmud* about this time period differs, in that it states that half of a crimson cord was tied to the horns of the goat, and the other half was nailed to the Temple door. The significance of this Talmudic account lies in the fact that, beginning forty years before the destruction of the Temple, something new occurred on *Yom Kippur*. In the years before this, the part of the crimson cord on the Temple door would always turn white when ADONAI accepted the Scapegoat in the wilderness, symbolically covering Israel's sins, which had been confessed on the head of the goat by the High Priest. According to the *Talmud*, beginning forty years before the destruction of the Temple, the crimson cord never again turned white. (Babylonian *Talmud*, Tractate *Mishna* 39b). Forty years before 70 CE was 30 CE, the year of Yeshua's death.

We need to examine these forty years from 30 to 70 CE more closely. Regarding the number forty, Moses fasted for 40 days while he was on Mount Sinai with ADONAI. A parallel is Yeshua's fasting in the wilderness for 40 days before beginning His ministry. Biblically, the number 40 is associated with testing, trial, or temptation. In the wilderness, it was a test for Yeshua as *HaSatan* tempted Him to acknowledge him. Israel also wandered in the wilderness for 40 years, a period also marked by testing. Can we draw a parallel between Israel's 40 years in the wilderness and the 40 years after Yeshua's death? The 40 years from 30 to 70 CE do appear to have been a period of testing for the people of Israel. Just as the older generation in the wilderness died out in forty years, is it possible that the generation between the years 30 and 70 also had to be judged? Forty years is usually considered a generation, which may indicate that these are parallel generations.

However, this forty-year period, from 30 to 70 CE, was also a fruitful time of ministry for those who had trusted in Yeshua. And, before the Temple was destroyed, many more in Israel had become His followers. When *Sha'ul* made his last visit to Jerusalem around the year 58, twenty-eight years after Yeshua's death, *Ya'acov* and the elders were very eager to tell him that in Judea there were tens of thousands of Yeshua's followers who were all passionate about keeping the *Torah*. (Acts 21:20). How many more of His followers were there throughout Galilee and the whole Land of Israel? The Book of Acts also reports that many priests had become obedient to the faith (Acts 6:7). The High Priest Annas had five sons who also became high priests. One was named Theophilus. Luke wrote the Gospel of Luke to a man named Theophilus, whom he referred to as "most excellent Theophilus." In the introduction of the Book of Acts, Luke again addresses Theophilus, and it is possible that this Theophilus was the former high priest, the son of Annas. Whether it was he or if he accepted Yeshua, we don't know, but both books, Luke and Acts, were witnesses to this person. We also understand that the forty-year period from 30 to 70 CE was a time of trial and testing for Yeshua's followers. Many were persecuted and killed, but it was also a time of great witness, and many, many thousands of Jews and Gentiles came to faith in Yeshua.

Our message began with the words "*Yom Kippur* is all about Yeshua." We have certainly seen that it is. Our atonement comes from His blood, which He placed in the heavenly Tabernacle. Israel is ADONAI's chosen nation. Even though they continually broke His covenant, He forgave them and has now restored the people of Israel to its former status – the Nation of Israel. Israel's becoming a nation again was just the beginning of events that

will lead to the Messiah's return. And ADONAI is ready and willing to forgive each Jew who trusts in His Son Yeshua.

In his book, *The Oracle*, Rabbi Jonathan Cahn recounts the mystery that began with the second exile of the Jewish people in the year 70, following the destruction of the Temple. It's a true story of how ADONAI used the *Yovel*, the Jubilee—a fifty-year time of restoration and return—to track time forward from the year 70 into our own time. He links historical milestones, including the Balfour Declaration, the founding of the UN, the 1967 Six-Day War, and the establishment of the state of Israel, to the pattern of the Jubilees, which occur every fifty years. When the fiftieth year is reached, Jubilee is announced on *Yom Kippur* with a *shofar* blast. On some future *Yom Kippur*, a heavenly *shofar* blast will sound signifying ADONAI's Jubilee. But no one needs to wait until *Yom Kippur* to return to ADONAI. Yeshua's fulfillment of the *Yom Kippur* sacrifice is accessible at any moment, not solely on that single day, and He is each person's personal *Yom Kippur* sacrifice. Without the shedding of blood, there is no atonement. Nothing that man can devise is effective for the remission of sin. ADONAI said: 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). And that's why *Yom Kippur* is all about Yeshua and His blood, and not about being sealed for a good year! *Yom Tov!* (Good Day).