



Yom Kippur Kol Nidre

September 20, 2026

Shalom Mishpacha! Yom Kippur is all about Yeshua. Yeshua's role in ADONAI's plan for His creation has been a reality since before the universe's foundation. *Yochanan* wrote: *1 In the beginning was the Word. The Word was with God, and the Word was God. 2 He was with God in the beginning.* ADONAI's plan for Yom Kippur (Day of Atonement), which was given to Moses at Sinai, was also established before the foundation of the universe. It was not a flawed plan, as some say, or an afterthought or correction. Nothing ADONAI does can be flawed; it was the system He gave for that time, the plan He had for Israel and the nations in those days. When it was first conducted, the time of its ending had already been set, and the service of the Levitical priesthood and sacrifices in the Temple ended precisely at the time ADONAI set. ADONAI's plan for Yom Kippur in the Book of Leviticus was rooted in His ultimate plan to bring all the people He created into fellowship with Him and into His family. That ultimate plan is, and always has been, through His Son Yeshua as our eternal sacrifice.

Sha'ul (Paul) understood the *Torah* and its purpose under the New Covenant for the salvation of the people of his day. He said to Timothy: *16 All Scripture is inspired by God and useful for teaching, for reproof, for restoration, and for training in righteousness...* (2 Timothy 3:16 TLV). The three phrases in this verse contain all the elements needed to become and live as a disciple of Yeshua. 1. All Scripture is God-breathed and valuable for teaching the truth, and it provides the necessary truth about salvation by pointing to Yeshua, foreshadowed in the Scriptures. He is foreshadowed in the Egyptian Passover, the binding of Isaac, the life of Joseph, Moses lifting the bronze serpent, and the entire Yom Kippur service in Leviticus 16. 2. *Convicting of sin* teaches that repentance is necessary, and a turning away from sin as represented by the Hebrew word: *teshuvah*. 3. *Training in right living*: verses that help the new follower of Yeshua to mature as a disciple. Most people today don't stop to consider that all of Yeshua's disciples and all of the early believers came to salvation through what they read in the *Tanakh* (Hebrew Bible) and the witness of *Ruach Kodesh* (Holy Spirit). We believe that when *Sha'ul* wrote Romans 10, he was likely thinking along these lines. He begins this chapter by noting that "his deepest desire is that his Jewish brothers would know their Messiah." He goes on to say that Israel's way of making people righteous in that day was incorrect and based on their own understanding rather than on G-d's. In verse 4 he wrote: *4 For Messiah is the goal of the Torah as a means to righteousness for everyone who keeps trusting.* (Romans 10:4 TLV). He taught that the *Torah* (the five books of Moses) and the rest of the *Tanakh* (the Hebrew Bible) aim to bring everyone into a righteous relationship with ADONAI. This means the purpose of the *Torah* in our Bibles is to point us to the Messiah Yeshua, who is portrayed

throughout the Scriptures. *Sha'ul* told the congregation in Rome that Judaism's way of salvation at that time was not correct and made it clear that they were to come to Yeshua by faith, not by law-keeping.

We continue to commemorate *Yom Kippur* today as a congregation of Messianic Jews and Gentiles, pointing out Yeshua in it. The *Yom Kippur* described in Leviticus 16 is a shadow of a future *Yom Kippur*, when Yeshua, as our Righteous Judge, will sit on His judgment seat and either affirm as His or condemn as not His every person who has ever lived. Most of us are not here today because we are fearful, but because we already have the hope of salvation through our trust in Yeshua's sacrificial death and our entry into the New Covenant made possible by His shed blood. But we are also here as witnesses to those who don't yet know Yeshua, to testify that they can enter into His blood covenant and have assurance that the future day of the fulfillment of *Yom Kippur* should hold no fear for them.

Leviticus 16 explains how the Aaronic priesthood was to carry out the Day of *Yom Kippur* in the Tabernacle and the Temple. The high priest selected a ram and two male goats as sin offerings. As a man subject to sin, the high priest offered the ram for his and his household's sins. Then he cast lots for the goats, with one selected for ADONAI and the other for *Azazel*. The one selected for ADONAI became the sin offering for the people, and its blood was sprinkled on the Ark, providing atonement for sins until the next *Yom Kippur*. The goat for the sin offering foreshadows Yeshua. The goat named *Azazel* also pictures Yeshua, on whom all our sins are placed. The *Torah* 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.*" (Leviticus 16:5 TLV). Both are sin offerings, with *Azazel* a picture of Yeshua in His role as one "Who takes away the sins of the world" (John 1:29). 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 16:10 TLV). In reality, in the 1st century, this goat also died somewhere in the wilderness at the hands of the priest who led it.

In the days of the Tabernacle and later the Temple, atonement was temporary, lasting one year, and covered sins during that period. It did not permanently remit sins. Both systems of *Yom Kippur*, the one administered by the Levitical priesthood and our present system administered by Yeshua, required both repentance of sins and the shedding of blood. After the Temple was destroyed in the year 70 CE, shedding animal blood was no longer possible, but blood is still required to meet ADONAI's righteous requirements. He requires that an innocent one must die for the sins of humanity. We are told why: 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). Under the Covenant made at Sinai, sins were placed on the heads of innocent animals by the laying on of hands before the animals were slaughtered. Our sins were also laid upon the innocent Son of G-d, and His blood was poured out as an atonement for them. *Sha'ul* taught: 13 "*When you were dead in your sins and the uncircumcision of your flesh, God made you alive together with Him when He pardoned us*

all our transgressions. 14 He wiped out the handwritten record of debts with the decrees against us, which was hostile to us. He took it away by nailing it to the cross. (Colossians 2:13-14 TLV). After the “foreskin of our hearts” was removed by Yeshua’s forgiveness, He nailed the “bill of charges,” our sins, to the cross. By dying on the cross, Yeshua changed our stubborn inner nature and sinful hearts and completely canceled the guilt and legal penalty for our past sins.

The *Yom Kippur* described in Leviticus 16 foreshadows ADONAI’s perfect future plan to provide permanent atonement for us through His Son, Yeshua. The *Yom Kippur* in Leviticus and the Tabernacle involved a sacrifice and its blood. We are taught in Hebrews 9 that as long as the first tent, the tent of the Levitical priests, had authority, the way into the holiest place was closed, and that this former way of dealing with sins on *Yom Kippur* remained only until ADONAI brought about a further refinement of the system (vv6-10). The author concludes that: *10 These relate only to food and drink and various washings—regulations for the body imposed until a time of setting things straight.* (Hebrews 9:10 TLV). The part we are examining is “regulations for the body imposed until a time of setting things straight.” Here, the writer of Hebrews is referring to the structure of how sins would be forgiven. The Greek word *diorthosis* (dee-or'-tho-sis), which represents the word “straight” in the TLV, means reformation, a new way. Then, we are told what this restructuring is: *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). We already understand that Yeshua died as our Passover lamb, fulfilling the promise of the Egyptian Passover, but the author of Hebrews shows that He also brought His own blood into the heavenly Tabernacle and entered the Holy of Holies there, just as the Levitical priests did. We are not explicitly told that He placed His blood on the heavenly Ark, but by implication we understand that He did so, just as Aaron sprinkled it on the Ark in the wilderness Tabernacle. The once-for-all, permanent sacrifice of Yeshua as our Passover lamb also fulfilled ADONAI’s *Yom Kippur* plan. When He died, Yeshua became our High Priest after the order of *Melechitzedek*, and ADONAI permanently changed the way He makes people righteous. (Psalm 110:4, Hebrews 6:20). Yeshua is the perfect Mediator between humanity and G-d. Dressed in His high-priestly garments, He sits at the right hand of ADONAI in heaven, where He intercedes for us, serving as Mediator between the Father and us: *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).

We must also consider another aspect of Yeshua’s sacrifice. The first of five verses is cryptic: *10 We have an altar from which those who serve in the Tent are not permitted to eat* (Hebrews 13:10 TLV). The Levitical priests had the right to eat certain sacrifices brought to the Tabernacle, but there were also sacrifices they could not eat: *29 Any male from a family of cohanim may eat the sin offering; it is especially holy. 30 But no sin offering which has had any of its blood brought into the tent of meeting to make atonement in the Holy Place is to be eaten; it is to be burned up completely.* (Leviticus 6:29-30 TLV). Sin

offerings could be eaten by the priests if their blood had not been offered in the Holy of Holies. In other words, daily sin offerings could be eaten because their blood never entered the Holy Place, whereas Yom Kippur sin offerings, whose blood had been sprinkled on the Ark, could not be eaten.

Next, we read: *11 For the cohen hagadol (the high priest) brings the blood of animals into the Holiest Place as a sin offering, but their bodies are burned outside the camp.* ⁴ (Hebrews 13:11 TLV). This was the rule for both the bull and the goat offered as sin offerings on Yom Kippur. They were to be completely burned up. They could not be eaten. We know this took place in the Tabernacle service on Yom Kippur. The High Priest made atonement for himself and his family by first sacrificing the bull and then the goat for the sins of all Israel. The blood of both was sprinkled on the Ark. However, their flesh was not eaten, and their bodies were taken outside the camp and burned.

In verse 12, the author identifies Yeshua with that sacrifice: *12 So too Yeshua suffered death outside the gate, in order to make the people holy through his own blood.* (Hebrews 13:12 TLV). Yeshua was sacrificed for our sins outside the city walls. In the first century, the place known as Golgotha lay outside the city walls of Jerusalem, a place of death, shame, and disgrace, where the Romans had executed thousands. The Levitical high priest offered a bullock and a male goat as sin offerings, and their bodies would ultimately be burned outside the camp. But our sin offering was not two sacrifices. Only one sacrifice was necessary because Yeshua was sinless; He did not need to make atonement for Himself. We tend to think only of His death at Passover, where He is pictured as the sacrificial lamb. While we most often think of Him that way, He also represents Azazel, the Scapegoat on Yom Kippur. Yochanan haMatbil (John the Immerser; John the Baptist) knew through Ruach HaKodesh of Yeshua's role: *29 The next day, John sees Yeshua coming to him and says, "Behold, the Lamb of God who takes away the sin of the world!"* (John 1:29 TLV). By saying this, John identified Yeshua as Azazel, the Scapegoat, who carried Israel's sins into the wilderness.

At His last Passover, Yeshua identified only His body and blood with the Passover lamb (Matthew 26:26-28, Mark 14:22-25, Luke 22:19-20), but the author of Hebrews presents it differently and clearly refers to Yom Kippur. We read that Yeshua took His own blood into the heavenly Tabernacle. What Yeshua did was different. He entered the heavenly Tabernacle with His own blood, a permanent offering for our sins. While ADONAI first identified Yeshua as the Passover lamb in Egypt, His death as our Passover Lamb also fulfilled Yom Kippur.

13 Therefore, let us go out to him who is outside the camp and share his disgrace. (Hebrews 9:13 TLV). This means that we are to share in the disgrace which Yeshua bore for us on the cross, a "tree." Yeshua's body on the cross not only represented His sacrifice, but also His disgrace: *22 "Suppose a man is guilty of a sin with a death sentence, and he is put to death, and you hang him on a tree. 23 His body is not to remain all night on the tree—instead you must certainly bury him the same day, for anyone hanged is a curse of God. You must not defile your land that Adonai your God is giving you as an inheritance.* (Deuteronomy 21:22-23 TLV). The authorities in Israel also knew this verse and rightly

had His body removed before sunset. *Sha'ul* affirms that Yeshua has been made a curse for us: *13 Messiah liberated us from Torah's curse, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")—* (Galatians 3:13 TLV). Not only does *Sha'ul* connect Yeshua's death on the cross with being hung on a tree, he even tells us why: *14 in order that through Messiah Yeshua the blessing of Abraham might come to the Gentiles, so we might receive the promise of the Ruach through trusting faith.* (Galatians 3:14 TLV). When we accept Yeshua's sacrifice and His Messiahship, we go outside the city walls and share in His disgrace for being hung on a tree. But it is more than worth it, for we receive far more than the cost. Sometimes we are mocked for our belief, but we must hold fast to it and boldly proclaim Yeshua!

Then, we have verse 14: *14 For we have no permanent city here; on the contrary, we seek the one to come.* (Hebrews 9:14 TLV). Our earthly life is temporary, and we belong to an eternal heavenly kingdom. When this was written, the city of Jerusalem and its Temple were heading toward destruction in about six years (70 CE, when the Romans destroyed them). The author of Hebrews emphasizes that no earthly system lasts. We live as temporary residents, loyal elsewhere as we await the Heavenly City promised when Yeshua returns as king.

As you have seen, *Yom Kippur* is all about Yeshua, from its original conception to its ultimate fulfillment. Most of us in the Messianic Movement understand these things well. As Yeshua 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 through the Jews, the descendants of Abraham, but it is for everyone. We pray that this salvation would soon come to all of Yeshua's brothers and sisters in the flesh, as well as to Gentiles who trust. *Yom Kippur* is all about Yeshua. On this holy day, we pray that the eyes of Jews around the world would be opened and that they would trust in Yeshua, becoming firstfruits of salvation before all Israel is saved. As Messianic Jews and Gentiles, we serve Yeshua by faith in His sacrifice, yet we are also His obedient servants, faithfully keeping the *Torah* today, the Laws that can be observed without a Temple and a Levitical Priesthood. *Tzom kal!* Have an easy fast!