



Yom Kippur Ne'ilah

September 21, 2026

Yom Kippur in the year 30 CE differed greatly from the year 29. On *Yom Kippur*, a scapegoat would be chosen to send to die in the wilderness. A crimson cord was cut in half; one part was nailed to the Temple door, and the other was tied to the scapegoat's horns. The portion of the crimson cord on the Temple door was expected to turn white when the goat reached its destination. In 29 CE, according to the Jerusalem *Talmud*, the portion of the crimson cord on the Temple door turned white. This signified that ADONAI had accepted the sacrifice of the two goats: the goat for the sin sacrifice and *Azazel*, the scapegoat, as a covering for the sins of all the people of Israel. But in the year 30 CE, Israel's leaders became frightened because the crimson cord did not turn white. ADONAI did not accept the *Yom Kippur* sacrifices. 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). We know what caused these changes on *Yom Kippur*. It happened about 5 ½ months earlier, at Passover, when Yeshua died on the cross as our Passover lamb. But many of His followers don't understand that Yeshua was also our *Yom Kippur* sacrifice, which is why the sacrifices of the goats for the people's sins in the year 30 were not accepted

Let's revisit Yeshua's sacrifice. How could He fulfill the roles of both the lamb and the goat? To understand this, we need to understand how ancient Israel determined ownership. This is found in the principle known as the *go'el*, "the kinsman redeemer." We learn about this concept in the Book of Ruth through the story of Boaz, who redeemed his deceased relative's widow and married her. Through the "kinsman redeemer principle," that couple became the ancestors of our Messiah: Boaz, a Jew, and Ruth, a Gentile. But the redemption process first required identifying the nearest relative. Then the question was whether this person would accept the position of the *go'el*.

Reading about Boaz, we find 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, removed his shoe, and handed it to Boaz, signifying that he relinquished his legal claim to the lands of Ruth's father-in-law, which he could claim only by marrying Ruth. Boaz gladly accepted the shoe, became the *go'el*, married Ruth, and the rest is history.

But what does this have to do with Yeshua? The Gospels hint at the kinsman redeemer, but it is not readily apparent. *Yochanan* was Yeshua's cousin and a *kohen* (priest) of Israel, born into the Tribe of *Levi*. Most know him as John the Baptist, *Yochanan Hamatbil* in Hebrew, or John the Immerser. As John was immersing people at the Jordan River, some priests and Levites were sent down from Jerusalem to ask him questions. There were three questions. They asked him whether he was the Messiah, whether he was Elijah, and whether he was "the Prophet." The prophet they meant was the prophet like Moses, as we read in

Deuteronomy 18:15. John answered, “No, I am not any of the three.” Then he 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). This is the hint. By saying, “whose sandals I’m not worthy to untie,” John, a close relative of Yeshua, made it clear to Israel's officials that he was not the kinsman-redeemer. They had asked him whether he was, but by saying this, he essentially said, “It is not my sandal, but the sandal of the One coming.. Yeshua wears the *go’el’s* sandals, and only He has the right to redeem Israel. He is the Kinsman Redeemer, “the *Go’el*,” and the Messiah.” Boaz’s relative had said to him: “Buy it for yourself.” As Israel's only possible redeemer, Yeshua, Son of David, purchased Israel’s salvation with His own blood. According to Ruth chapter 4, the act of the *go’el*, the kinsman redeemer, is a “legal transaction.” The picture found in the events in Ruth is that Boaz, a Jew, married Ruth, a Gentile, and their marriage, between Boaz of the Tribe of Judah and Ruth, a Moabite, was a special link in Yeshua's ancestry. Scripture also pictures Yeshua as the *Go’el*, the bridegroom who will take His bride in marriage: the redeemed of Israel and the redeemed from the Nations (Leviticus 25:48-40, Ruth 4:4-10, and Isaiah 47:4).

We now understand Yeshua as the Kinsman Redeemer and our Passover Lamb, but to better understand how He takes away our sins, we have to look more closely at *Yom Kippur*, the Day of Atonement. A very important verse in the *Torah* 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 that would permanently take away man’s sins. Until Passover in 30 CE, animal blood literally covered sins on *Yom Kippur*. And the Levitical High Priest had to sacrifice 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*, making it an eternal and permanent atonement rather than just a yearly covering of sins.

How did He do it? He did it through His role as the *Kohen Gadol*, the High Priest after the order of *Melechitzedek*. Hebrews helps us understand Yeshua as our High Priest. It also explains how Passover and the Day of Atonement are connected and how, through Yeshua’s actions on our behalf, our sins are forgiven. The writer of Hebrews explains that, as High Priest, Yeshua serves in the heavenly Tabernacle, the pattern Moses constructed on earth. We are told that if Yeshua were on earth, He wouldn’t be a priest at all, because He came from the Tribe of *Yehudah*, 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 Tabernacle’s Holy of Holies 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, ascended to His Father, 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 before He appeared to His disciples several days later and told Thomas “to touch His wounds.” We don’t know exactly when Yeshua did this for us, but we know 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 that it is

the blood that makes atonement because of the life, was fulfilled by Yeshua, our High Priest, with His own blood, and that He fulfilled for us the requirements of *Yom Kippur*. Verse 9:12 says He did this “once for all” and “by His own blood obtained eternal redemption.”

Let's consider ADONAI's use of the *shofar's* sound for a moment. Israel first heard the *shofar* at Mount Sinai, an awesome and fearful time. The people of Israel were gathered before ADONAI at the mountain. They had recently been delivered from captivity in Egypt and were now gathered to hear from ADONAI at Mount Sinai, a very ominous-looking 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, as Israel was assembled before the mountain, a thick cloud covered it, and there was thunder and lightning, and they were afraid. Then a *shofar* blast was heard, so loud that the people trembled. The whole mountain was covered in smoke and shook violently. The *shofar* grew louder and louder. The sound they heard was *Shofar rishon*, ADONAI's First *Shofar*, the *shofar* of *Shavuot*, fifty days after Passover in Egypt, when Israel gathered at Mount Sinai to hear ADONAI speak the Ten Words to them. After hearing His voice, they were so frightened that they asked Moses to relay the rest of ADONAI's words. And so Israel began their journey with ADONAI, spanning thousands of years of earthly time. And here we are today, with many *Shavuot* services having been observed over these thousands of years.

But if there is a First *Shofar*, there must also be *Shofar Acharon*, the Last *Shofar*. We are here today on *Yom Kippur*, between the sounds of two *shofarot*, awaiting the Last *Shofar*. We long for the sound of the Last *Shofar*. Although it signals an impending judgment, it also offers the promise of a coming golden era, a time when everyone will live in peace and plenty alongside 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 caught in the thicket that became the alternate sacrifice for Abraham's son, Isaac, in Genesis chapter 22. *Pirkei Avot*, the Sayings of the Fathers, a rabbinic work from shortly after Israel's return from Babylon, says the left horn was blown on Mount Sinai, and the right horn will be blown to herald the coming of the Messiah. The right horn is what we know as the Last *Shofar*. *Sha'ul* tells us 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, at the time of Yeshua, the Last *Shofar* referred to a specific day in the year. Scripture names three *shofarot*: the First *Shofar*, the Last *Shofar*, and the Great *Shofar*, or *Shofar HaGadol*. The First *Shofar* was blown on *Shavuot* at Mount Sinai, signaling that ADONAI had betrothed Himself to Israel by giving the *Torah*. The Last *Shofar* is synonymous with the Festival of Trumpets, also known

as *Rosh HaShanah*. The Great *Shofar*, *Shofar HaGadol*, comes later, and is blown on *Yom Kippur*, a sign from ADONAI of the importance of that event, the announcement of the Yovel, the Jubilee: 8 “*You are to count off seven Shabbatot of years—seven times seven years, so that the time is seven Shabbatot of years—49 years.* 9 *Then on the tenth day of the seventh month, on Yom Kippur, you are to sound a shofar blast—you are to sound the shofar all throughout your land.*” (Leviticus 25:8-9 TLV). When ADONAI sounds the Great *Shofar* on that future *Yom Kippur*, it will truly be a Yovel, a Jubilee time for all who have trusted in Yeshua. age | 4

Today we are between the First *Shofar*’s blowing at Mount Sinai and the Last *Shofar*’s blowing. Many believe the Last *Shofar* will be blown on some future 1 *Tishrei*, a future *Yom Teruah*. When it happens, 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 our Messiah as he descends from the clouds to receive us. We have read about this many times in 1 Thessalonians 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 Him will rise to meet Yeshua in the air. We await the sound of that heavenly *shofar* that announces Yeshua’s return to claim us, His bride.

Isaiah spoke of a coming day when ADONAI’s judgment would punish the earth’s wicked: 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 TLV). And then, in chapter 27, speaking of that day, Isaiah wrote: 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 Isaiah’s “great *shofar*” the one 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*). It certainly seems that they believe that, and I also believe that the Great *Shofar* will sound on some future *Yom Kippur*, and the gates of heaven will be literally closed, marking their final closure, after which no one else will enter. Then comes judgment. After *Shofar HaGadol* sounds, there are no more chances for salvation.

For many years, our prayer focus has been Romans 11: 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.*” In saying this, He said, “*I will take away their sins.*” He will do it because of His covenant with them. This does not mean they won’t do *teshuvah*, repenting of their sins. They will repent when the *Ruach Kodesh* 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" in time to go up with Yeshua, even if it is while He is in the heavens coming for His faithful. 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 Israel's salvation will trigger a great revival, opening the door to 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). Isn't this a picture of the revival and the aftermath?

The final *Yom Kippur* will be ushered in by the sound of *Shofar Hagadol*, the Great *Shofar*. *Shofar Rishon*, the First *Shofar*, sounded at Mount Sinai to herald the giving of *Torah*, the instructions for living in ADONAI's Kingdom, and *Shofar Hagadol* will sound on the final *Yom Kippur* 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 so 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 grasp. *Torah*, *Tzedakah*, and *Tefillah* can never replace the blood sacrifice that ADONAI requires. Pray that many Jews will understand this 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.* (2 Peter 3:9 TLV). *Gemar chatimah tovah!* May you be sealed for a good year, and even better if you have trusted in Messiah Yeshua, because you will be sealed eternally! *Mara'nata*, "Come, Lord Yeshua, come! We await your return to rule over your kingdom on earth!