

Notes: September 24, 2023 (Yom Kippur)

Introduction: Yom Kippur – Israel's Day of Atonement – What Does it Mean to the Goy?

Don't Rely on your Own Understanding about Yom Kippur

So, why do we need to concern ourselves with Yom Kippur as believers?

Yeshua conveyed this after His resurrection and while He was teaching His Talmidim...

Luk 24:44 Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled."

Luk 24:45 Then he opened their minds, so that they could understand the Tanakh,

Luk 24:46 telling them, "Here is what it says: the Messiah is to suffer and to rise from the dead on the third day;

Luk 24:47 and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim.

If Yom Kippur is Israel's Day of Atonement, why, if I am not Jewish is it important to me?

Yom Kippur is foundational in what Adonai gave to Israel as the centerpiece for making atonement from sin, whether individual or Israel as a nation.

Whether the Mosaic Covenant or the New Covenant, the structure is still the same.

There is an altar, there is a blood sacrifice and there is the repentant heart.

If you do not understand Yom Kippur, how can you truly understand and embrace Yeshua? How can you truly comprehend what He has done based on what was required.

The revealing of Yom Kippur occurs in Vayikra 16.

In the New Covenant, it is expressed through a rather extensive presentation by the writer of Hebrews.

Lev 16:6 Aharon is to present the bull for the sin offering which is for himself and make atonement for himself and his household.

Unlike Aharon, Yeshua did not need to make an atonement for Himself in that His conception

was different than ours. His Father was not a descendant of Adam but of Adonai...to where He is related to Malki-Tzedek and is translated as King of Righteousness:

Heb 7:3 There is no record of his father, mother, ancestry, birth or death; rather, like the Son of God, he continues as a cohen for all time.

We read of Malki-Tzedek in Genesis 14 and is conveyed by the writer of Hebrews, further stating...

Heb 7:4 Just think how great he was! Even the Patriarch Avraham gave him a tenth of the choicest spoils.

Heb 7:5 Now the descendants of Levi who became cohanim have a commandment in the Torah to take a tenth of the income of the people, that is, from their own brothers, despite the fact that they too are descended from Avraham.

Heb 7:6 But Malki-Tzedek, even though he was not descended from Levi, took a tenth from Avraham. Also, he blessed Avraham, the man who received God's promises;

Heb 7:7 and it is beyond all dispute that the one who blesses has higher status than the one who receives the blessing.

Heb 7:8 Moreover, in the case of the cohanim, the tenth is received by men who die; while in the case of Malki-Tzedek, it is received by someone who is testified to be still alive.

Heb 7:9 One might go even further and say that Levi, who himself receives tenths, paid a tenth through Avraham;

Heb 7:10 inasmuch as he was still in his ancestor Avraham's body when Malki-Tzedek met him.

So we see a relationship being made between Malki-Tzedek and Yeshua as someone who as Malki-Tzedek was superior to Avraham, the one who received the promises so Yeshua was superior to Moshe, whom had received Torah.

So we have a Cohen ha Gadol of the New Covenant in Yeshua who is greater than of the previous. One who does not need to make atonement for himself first, then intercede on behalf of the people. Yeshua was brought forth as one who

Yeshua of the tribe of Yudah was not originally identified as a tribe like Levi whereby their service to Adonai would be their inheritance. On the contrary, as the writer conveys...

Heb 7:12 For if the system of cohanim is transformed, there must of necessity occur a transformation of Torah.

Heb 7:13 The one about whom these things are said belongs to another tribe, from which no one has ever served at the altar;

Heb 7:14 for everyone knows that our Lord arose out of Y'hudah, and that Moshe said nothing about this tribe when he spoke about cohanim.

Heb 7:15 It becomes even clearer if a "different kind of cohen," one like Malki-Tzedek, arises,

Heb 7:16 one who became a cohen not by virtue of a rule in the Torah concerning physical descent, but by virtue of the power of an indestructible life.

Heb 7:17 For it is stated, "You are a cohen FOREVER, to be compared with Malki-Tzedek."

So there is this transformation of Torah and of Cohen. This transformation is in essence the New Covenant. Yet the Torah as being eternal is still foundational, yet the transformation is in the means by which Adonai makes atonement.

There is still a requirement of blood from an innocent source and forgiveness comes through repentance. Those foundations are still found in Yeshua.

Furthermore, the writer of Hebrews goes on to say that Yeshua's office would not end upon death and that He is fully able to intercede on our behalf...

Heb 7:20 What is more, God swore an oath. For no oath was sworn in connection with those who become cohanim now;

Heb 7:21 but Yeshua became a cohen by the oath which God swore when he said to him, "Adonai has sworn and will not change his mind, 'You are a cohen forever.' "

Heb 7:22 Also this shows how much better is the covenant of which Yeshua has become guarantor.

Heb 7:23 Moreover, the present cohanim are many in number, because they are prevented by death from continuing in office.

Heb 7:24 But because he lives forever, his position as cohen does not pass on to someone else;

Heb 7:25 and consequently, he is totally able to deliver those who approach God through him; since he is alive forever and thus forever able to intercede on their behalf.

As such, we have received a better Cohen gadol...

Heb 7:26 This is the kind of cohen gadol that meets our need — holy, without evil, without stain, set apart from sinners and raised higher than the heavens;

Heb 7:27 one who does not have the daily necessity, like the other cohanim g'dolim, of offering up sacrifices first for their own sins and only then for those of the people; because he offered one sacrifice, once and for all, by offering up himself.

The duties of the Cohen ha Gadol are to make atonement through the blood of bulls and goats for Israel...

Lev 16:7 He is to take the two goats and place them before Adonai at the entrance to the tent

of meeting.

Lev 16:8 Then Aharon is to cast lots for the two goats, one lot for Adonai and the other for `Az'azel.

Lev 16:9 Aharon is to present the goat whose lot fell to Adonai and offer it as a sin offering.

Lev 16:10 But the goat whose lot fell to `Az'azel is to be presented alive to Adonai to be used for making atonement over it by sending it away into the desert for `Az'azel.

This is how the Cohen is to make atonement for himself, first...

Lev 16:11 "Aharon is to present the bull of the sin offering for himself; he will make atonement for himself and his household; he is to slaughter the bull of the sin offering which is for himself.

Lev 16:12 He is to take a censer full of burning coals from the altar before Adonai and, with his hands full of ground, fragrant incense, bring it inside the curtain.

Lev 16:13 He is to put the incense on the fire before Adonai, so that the cloud from the incense will cover the ark-cover which is over the testimony, in order that he not die.

Lev 16:14 He is to take some of the bull's blood and sprinkle it with his finger on the ark-cover toward the east; and in front of the ark-cover he is to sprinkle some of the blood with his finger seven times.

Lev 16:15 "Next, he is to slaughter the goat of the sin offering which is for the people, bring its blood inside the curtain and do with its blood as he did with the bull's blood, sprinkling it on the ark-cover and in front of the ark-cover.

Lev 16:16 He will make atonement for the Holy Place because of the uncleannesses of the people of Isra'el and because of their transgressions — all their sins; and he is to do the same for the tent of meeting which is there with them right in the middle of their uncleannesses.

Heb 9:6 With things so arranged, the cohanim go into the outer tent all the time to discharge their duties;

Heb 9:7 but only the cohen hagadol enters the inner one; and he goes in only once a year, and he must always bring blood, which he offers both for himself and for the sins committed in ignorance by the people.

Lev 16:18 Then he is to go out to the altar that is before Adonai and make atonement for it; he is to take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar.

Lev 16:19 He is to sprinkle some of the blood on it with his finger seven times, thus purifying it and setting it apart from the uncleannesses of the people of Isra'el.

Heb 9:11 But when the Messiah appeared as cohen gadol of the good things that are

happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

Heb 9:12 he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

He never again did enter the Temple on earth to make atonement as many would understand because that is what they have been taught.

On the contrary, the Temple on earth was associated with the sacrifices performed by the Levitical priesthood.

Yeshua was never intended to enter the Temple on earth to make atonement. Likewise, atonement wasn't made where He was put to death, on the execution stake.

Now, this is the effect His sacrifice and its impact...

Heb 9:13 For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

Heb 9:14 then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!

This is consistent in that atonement has always been made by blood and on Adonai's altar...

Lev 17:11 For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

The altar made by human hands is a replica of the altar untouched by human hands, and both are Adonai's

To where He not only entered the original Holy of Holies and made atonement for us but He also bore our iniquity –

He was also the Scapegoat.

Remember this verse?

Lev 16:10 But the goat whose lot fell to `Az'azel is to be presented alive to Adonai to be used for making atonement over it by sending it away into the desert for `Az'azel.

Kefa conveyed the following:

1Pe 2:24 He himself bore our sins in his body on the stake, so that we might die to sins and live for righteousness — by his wounds you were healed.

Which in essence brings us to Isaiah 53:

Isa 53:4 In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God.

Isa 53:5 But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises [*Or: and in fellowship with him*] we are healed.

This is what the Cohen ha Gadol did...

Lev 16:20 "When he has finished atoning for the Holy Place, the tent of meeting and the altar, he is to present the live goat.

Lev 16:21 Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose.

Lev 16:22 The goat will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.

Yeshua bore our sins and brought them with Him to an isolated place when He ascended to Heaven's Temple where He presented Himself as our Kapparah, our atonement and did so, not only as the Lamb of God, but also as the Scapegoat.

Just as Leviticus 16:10 conveyed, atonement was made when the Scapegoat, bearing the sins of the people was presented alive before Adonai. Yeshua presented Himself alive, bearing our sins, while as Cohen ha Gadol, also came with His blood that would make atonement for our sins.

All our transgression were placed upon Him.

Lev 16:29 "It is to be a permanent regulation for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, both the citizen and the foreigner living with you.

Lev 16:30 For on this day, atonement will be made for you to purify you; you will be clean before Adonai from all your sins.

You are to deny yourselves, in essence you are to make a sacrifice because a sacrifice is being made for you. Additionally, by fasting and refraining from work you are diminishing the potential to transgress on the day where your transgressions are being atoned.

Yom Kippur is a permanent regulation. In other words it has not been nullified by the New Covenant, which didn't bring forth a "new Torah" but has transformed it.

It is in reality actually yet to be fulfilled in its entirety. Israel has not been set free through the blood of Messiah in going through T'shuvah, for their transgressions.

Lev 16:32 The cohen anointed and consecrated to be cohen in his father's place will make the atonement; he will put on the linen garments, the holy garments;

Lev 16:33 he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

Lev 16:34 This is a permanent regulation for you, to make atonement for the people of Isra'el because of all their sins once a year." Moshe did as Adonai had ordered him.

I heard someone say once that Yeshua never returned to the Temple, that our forgiveness of sin was done at the cross. Yet what was not understood and likely still isn't understood is that the Temple was not where Yeshua was to go.

What happened then???

Joh 20:1 Early on the first day of the week, while it was still dark, Miryam from Magdala went to the tomb and saw that the stone had been removed from the tomb.

Joh 20:2 So she came running to Shim`on Kefa and the other talmid, the one Yeshua loved, and said to them, "They've taken the Lord out of the tomb, and we don't know where they've put him!"

Joh 20:3 Then Kefa and the other talmid started for the tomb.

Joh 20:4 They both ran, but the other talmid outran Kefa and reached the tomb first.

Joh 20:5 Stooping down, he saw the linen burial-sheets lying there but did not go in.

Joh 20:6 Then, following him, Shim`on Kefa arrived, entered the tomb and saw the burial-sheets lying there,

Joh 20:7 also the cloth that had been around his head, lying not with the sheets but in a separate place and still folded up.

Joh 20:8 Then the other talmid, who had arrived at the tomb first, also went in; he saw, and he trusted.

Joh 20:9 (They had not yet come to understand that the Tanakh teaches that the Messiah has to rise from the dead.)

Joh 20:10 So the talmidim returned home,

Jesus Appears to Mary Magdalene

Joh 20:11 but Miryam stood outside crying. As she cried, she bent down, peered into the tomb,

Joh 20:12 and saw two angels in white sitting where the body of Yeshua had been, one at the head and one at the feet.

Joh 20:13 "Why are you crying?" they asked her. "They took my Lord," she said to them, "and I don't know where they have put him."

Joh 20:14 As she said this, she turned around and saw Yeshua standing there, but she didn't know it was he.

Joh 20:15 Yeshua said to her, "Lady, why are you crying? Whom are you looking for?" Thinking he was the gardener, she said to him, "Sir, if you're the one who carried him away, just tell me where you put him; and I'll go and get him myself."

Joh 20:16 Yeshua said to her, "Miryam!" Turning, she cried out to him in Hebrew, "Rabbani!" (that is, "Teacher!")

Joh 20:17 "Stop holding onto me," Yeshua said to her, "because I haven't yet gone back to the Father. But go to my brothers, and tell them that I am going back to my Father and your Father, to my God and your God."

Joh 20:18 Miryam of Magdala went to the talmidim with the news that she had seen the Lord and that he had told her this.

Jesus Appears to the Disciples

Joh 20:19 In the evening that same day, the first day of the week, when the talmidim were gathered together behind locked doors out of fear of the Judeans, Yeshua came, stood in the middle and said, "Shalom aleikhem!"

The Resurrection is the day that atonement happened and sin were forgiven when the blood of the Lamb was placed on the altar not made by human hands. He appeared alive just as the scapegoat was to appear alive, bearing our sins, so to did Messiah do what was required by Adonai on Yom Kippur.

The Temple on earth, made of human hands was always and only intended for the Mosaic covenant sacrifices.

The Temple is a copy of the original that is conveyed as Adonai's throne room.

Likewise, the execution stake where Yeshua died was not where our atonement was made either.

The ark of the covenant, where the mercy seat resides was where the blood of bulls and goats was sprinkled by the Cohen ha Gadol as conveyed in Leviticus 16:

Keep in mind, Moshe and Aharon, were appointed by Adonai. This doesn't mean that they were incapable of performing their duties. They and the subsequent Cohen operated within the parameters of what they were given.

Yeshua is operating within the parameters of what He was given.

Ultimately, Adonai built one covenant upon the other covenant in that they are in many ways similar, yet it is the power and promises Adonai placed within this New Covenant.

- The power of one sacrifice – once and for all
- The power to not only forgive sin, but to remember them no more.

Yet, I still haven't really conveyed "what's in it for the goy"

For starters, as Israel's Day of Atonement, for whom Adonai made all the promises to, as being grafted into Israel through your Cohen ha Gadol, Yeshua you have in essence received your atonement in advance of those for whom the Covenant has been made through.

You have received your atonement in advance of Israel as a nation. Call this payment in advance.

As such, you are taught about this relationship between Jew and Gentile.

This relationship where the goy is instructed to come along side the Jew. Where the goy who has accepted the Jewish Messiah is commanded to provoke the Jew who has not yet accepted Yeshua to jealousy. A partnership of Jew and Gentile. A reconciliation of mankind.

Having received Adonai's atonement in advance, it is up to us, to convey this message to the Jew first but also to the world.

We have already received payment for our service, now we have to perform our service.

Our service...

Mat 28:19 Therefore, go and make people from all nations into talmidim, immersing them into the reality of the Father, the Son and the Ruach HaKodesh,

Rom 1:16 For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile.

Rom 1:17 For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust — as the Tanakh puts it, "But the person who is righteous will live his life by trust."

Hopefully through Leviticus 16 and Hebrews 7 and 9 as a believer you can see the correlation, both the similarities and differences that in no way contradict but reconcile.

Yom Kippur is an extremely important day for the Jewish people. As a result of being grafted into the Olive Tree, you are in essence made part of Israel's future acceptance. You are part of this plan to the point whereby you have received riches in the form of Adonai's salvation. How much greater will your riches be when the nation returns to Adonai through their Cohen ha Gadol Yeshua...

Rom 11:12 Moreover, if their stumbling is bringing riches to the world — that is, if Isra'el's being placed temporarily in a condition less favored than that of the Gentiles is bringing riches to the latter — how much greater riches will Isra'el in its fullness bring them!

Receiving atonement having been aliens and foreigners of Adonai in your former state, but have now been brought near are riches that cannot be truly measured by any earthly means. To know that there is more of Adonai's riches when Israel returns, will be revealed on this day, Yom Kippur, when Israel repents and returns is an additional blessing that only Adonai truly knows what they are.

Know that there is more awaiting you on Yom Kippur.

Heb 9:27 Just as human beings have to die once, but after this comes judgment,

Heb 9:28 so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to deliver those who are eagerly waiting for him.

Yeshua is returning to do as is conveyed on a Yovel...

Lev 25:9 Then, on the tenth day of the seventh month, on Yom-Kippur, you are to sound a blast on the shofar; you are to sound the shofar all through your land;

Lev 25:10 and you are to consecrate the fiftieth year, proclaiming freedom throughout the land to all its inhabitants. It will be a yovel for you; you will return everyone to the land he owns, and everyone is to return to his family.

Lev 25:11 That fiftieth year will be a yovel for you;

We will close our Yom Kippur service with the blowing of the Shofar in recognition and thus anticipation of the Yovel and Yeshua's return.

