

October 4, 2022

Yom Kippur – 2022

On Yom Kippur, there is a wealth of Scriptures that can be read in association with this most holiest of days on the Jewish calendar. Our Journey began 40 days ago with the start of the month Elul also known as the month of repentance and has commenced, leading up to Rosh Hashanah / Yom T'ruah where I shared with you the anointing of the King. Our journey with the blast of the shofar and the 10 days of Awe were upon us. Ten days of reflection and action leading us up to HA YOM – THE DAY. Yom Kippur.

We see it on the Jewish Calendar of Leviticus 23 as it is identified as one of the seven appointed times Adonai instructs Israel to attend. These are appointments with Adonai where your presence is not considered to be optional, but mandatory.

Lev 23:26 Adonai said to Moshe,

Lev 23:27 "The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made by fire to Adonai.

Lev 23:28 You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement for you before Adonai your God.

Lev 23:29 Anyone who does not deny himself on that day is to be cut off from his people;

Lev 23:30 and anyone who does any kind of work on that day, I will destroy from among his people.

Lev 23:31 You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live.

Lev 23:32 It will be for you a Shabbat of complete rest, and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month until the following evening."

Adonai meant business when He established this single day on the calendar for Israel. A day where He reveals the details and thus the requirements in Vayikra (Leviticus) 16. There is so much to comprehend in this one chapter about this one day for which I have done in previous sermons that are posted on our web site. Let me focus on this one aspect, the sacrifice itself.

Lev 16:2 Adonai said to Moshe, "Tell your brother Aharon not to come at just any time into the Holy Place beyond the curtain, in front of the ark-cover which is on the ark, so that he will not die; because I appear in the cloud over the ark-cover.

Lev 16:3 "Here is how Aharon is to enter the Holy Place: with a young bull as a sin offering and a ram as a burnt offering.

Lev 16:4 He is to put on the holy linen tunic, have the linen shorts next to his

bare flesh, have the linen sash wrapped around him, and be wearing the linen turban—they are the holy garments. He is to bathe his body in water and put them on.

Lev 16:5 "He is to take from the community of the people of Isra'el two male goats for a sin offering and one ram for a burnt offering.

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.

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.

Two goats are to be selected, not knowing which one will be used for the sacrifice and which one will remain alive only to appear before Adonai with the transgressions of the people resting upon its head.

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.

The impact of this sacrifice in terms of what Adonai would acknowledge is, what He would accept...

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.

This sacrifice atones for the transgression of the nation and the people of the nation. All their transgressions not addressed are first confessed through the Cohen HaGadol and the goat that remains alive and will ultimately stand before Adonai with the people's transgressions resting upon it.

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.

We know and have often studied the passage of Yeshiyahu (Isaiah) 53 known as the "Suffering Servant" Within these verses is the following...

Isa 53:9 He was given a grave among the wicked; in his death he was with a rich man. Although he had done no violence and had said nothing deceptive,

Isa 53:10 yet it pleased Adonai to crush him with illness, **to see if he would present himself as a guilt offering**. If he does, he will see his offspring; and he will prolong his days; and at his hand Adonai's desire will be accomplished.

It conveys that this suffering servant is to present himself as a guilt offering for which Adonai is wondering if he would actually do so. Considering He knows, this really wasn't a mystery.

I find there to be a deficiency among believers when it comes to truly understanding Yeshua's sacrifice in terms of the sacrificial structure established by Adonai. A guilt offering is a specific sacrifice, one of five found in Vayikra. The Hebrew term is Asham.

The Asham – Guilt Offering 5:14 – 26 (5:14 – 6:7)

The guilt offering or the offering of reparation, was given for violation of the sanctity of the property of God or of another person, usually by use of a false oath.

To atone for sins committed unknowingly, especially where restitution was possible.

(1) If the offense were against the Lord (tithes, offerings, etc.), a ram without blemish was to be brought; restitution was reckoned according to the priest's estimate of the value of the trespass, plus one-fifth (5:15 - 17).

Lev 5:15 "If anyone acts improperly and inadvertently sins in regard to the holy things of Adonai, he is to bring as his guilt offering for Adonai a ram without defect from the flock or its equivalent in silver shekels (using the sanctuary shekel as the standard), according to your appraisal of its value; it is a guilt offering.

Lev 5:16 In addition, he is to make restitution for whatever he did wrong in regard to the holy thing; moreover, he is to add to that one-fifth and give it to the cohen. Then the cohen will make atonement with the ram of the guilt offering, and he will be forgiven.

Lev 5:17 "If someone sins by doing something against any of the mitzvot of Adonai concerning things which should not be done, he is guilty, even if he is

unaware of it; and he bears the consequences of his wrongdoing.

Lev 5:18 He must bring a ram without defect from the flock, or its equivalent according to your appraisal, to the cohen for a guilt offering; the cohen will make atonement concerning the error which he committed, even though he was unaware of it; and he will be forgiven.

Lev 5:19 It is a guilt offering—he is certainly guilty before Adonai."

(2) If the offense were against man, a ram without blemish was to be brought; restitution was reckoned according to the value plus one-fifth (6:4-6).

Just as the Cohen Ha Gadol layed hands and professed the transgressions of the nation and the people upon the head of the goat, Yeshua professes the desire in His heart for the people and the nation. Yet He doesn't stop there. He goes beyond and expresses in verse 20, acknowledging these who are there and "those" who are not. This is a statement that is wide and far reaching and includes those from the nations who have come to embrace Yeshua for the very same reason the Jewish people did at the time He was with them.

The suffering servant is to be a guilt offering hence as the verses I have just shared with you convey, Adonai considers the people to be guilty before Adonai. This sacrifice requires restitution be made. In other words a cost is to be incurred not just for the sacrifice but for the impact of the transgression against another individual, a neighbor/brother/fellow countryman.

Yet it would be the suffering servant who would incur the cost in that he would be the one who would present himself as an Asham.

There was no cost to the one's who transgressed and who would have been required to bring forth the the offering and make restitution. I am anticipating some lights going off in your heads as I share this with you. Sha'ul understood this very well as a Rabbi and teacher of Torah, a P'rush of P'rushim...

1Co 7:22 For a person who was a slave when he was called is the Lord's freedman; likewise, someone who was a free man when he was called is a slave of the Messiah.

1Co 7:23 You were bought at a price, so do not become slaves of other human beings.

Yet the price paid for our transgression was far more than the cost of an animal and restitution being made was it not?

Rom 6:20 For when you were slaves of sin, you were free in relationship to righteousness;

Rom 6:21 but what benefit did you derive from the things of which you are now ashamed? The end result of those things was death.

Rom 6:22 However, now, freed from sin and enslaved to God, you do get the benefit—it consists in being made holy, set apart for God, and its end result is eternal life.

Rom 6:23 For what one earns from sin is death; but eternal life is what one receives as a free gift from God, in union with the Messiah Yeshua, our Lord.

Yet, Yeshua was not just an Asham, nor was He just the Yom Kippur sacrifice.

Joh 1:29 The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!

He is the Lamb of God. The Passover Lamb who passed over the wages of our transgression, not just making atonement but through the promise and power of the New Covenant...

Jer 31:33 No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

Adonai does not merely atone for that is cover our transgression, but forgives them, remembering them no more. Just as He said He would blot one's name out of the book of life, He does more than blot out our transgression but removes all documentation, all evidence where the page it is written on is as pristine and white as a fresh snow fall or manna from heaven.

The Yom Kippur sacrifice was more powerful than the Asham in that it atoned for all of Israel's transgressions that year having the Cohen Ha Gadol confess them to where the one who would bear them would stand alive before Adonai. The cost for our transgression was the death of one who was innocent of our transgressions. Their blood would be applied to the altar, paying our bill that had come due.

Yet, the Passover Lamb is not only more powerful in that it is not an atoning sacrifice but a sacrifice of deliverance, causing it to passover our transgressions and directly to the penalty of our transgression, eliminating from Adonai's record our transgression while at the same time paying our bill, making restitution.

I have shared this with you over the past few years when I came to this realization for which math so effectively conveys the power of Yeshua's death on our behalf. (slide)

He is the Asham.

He is the two Goats of Yom Kippur in that He died, presenting His blood on the altar, yet stood before Adonai alive as our Cohen Ha Gadol and the second goat.

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.

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!

Heb 9:15 It is because of this death that he is mediator of a new covenant [*or will*]. Because a death has occurred which sets people free from the transgressions committed under the first covenant, those who have been called may receive the promised eternal inheritance.

Thus, it is on this day Yom Kippur that the nation of Israel will recognize the one whom they have pierced when He appears on Rosh Hashanah...

Mat 24:29 "But immediately following the trouble of those times, the sun will grow dark, the moon will stop shining, the stars will fall from the sky, and the powers in heaven will be shaken.

Mat 24:30 "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory.

And over the next 10 days leading up to Yom Kippur will be prepared to accept the sacrifice that was made on Passover two thousand years prior, doing what is done on Yom Kippur...

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 uncleanness.

And through the power of the New Covenant, will remember their sins no more.

Isa 59:20 "Then a Redeemer will come to Tziyon, to those in Ya`akov who turn from rebellion." So says Adonai.

Isa 59:21 "And as for me," says Adonai, "this is my covenant with them: my Spirit, who rests on you, and my words which I put in your mouth will not depart from your mouth or from the mouth of your children, or from the mouth of your children's children, now or ever," says Adonai.

A day many have little to no understanding is a day so prominent that further amplifies the promises of Adonai being irrevocable. For if Adonai was not faithful to His promises to the Jewish people then why would He be faithful to the nations? This day establishes the promises of Adonai's and His commitment to His people.

So, let me close with our Cohen Ha Gadol's prayer.

The Profession of our Cohen Ha Gadol:

Joh 17:1 After Yeshua had said these things, he looked up toward heaven and said, "Father, the time has come. Glorify your Son, so that the Son may glorify you—

Joh 17:2 just as you gave him authority over all mankind, so that he might give eternal life to all those whom you have given him.

Joh 17:3 And eternal life is this: to know you, the one true God, and him whom you sent, Yeshua the Messiah.

Joh 17:4 "I glorified you on earth by finishing the work you gave me to do.

Joh 17:5 Now, Father, glorify me alongside yourself. Give me the same glory I had with you before the world existed.

Joh 17:6 "I made your name known to the people you gave me out of the world. They were yours, you gave them to me, and they have kept your word.

Joh 17:7 Now they know that everything you have given me is from you,

Joh 17:8 because the words you gave me I have given to them, and they have received them. They have really come to know that I came from you, and they have come to trust that you sent me.

Joh 17:9 "I am praying for them. I am not praying for the world, but for those

you have given to me, because they are yours.

Joh 17:10 Indeed, all I have is yours, and all you have is mine, and in them I have been glorified.

Joh 17:11 Now I am no longer in the world. They are in the world, but I am coming to you. Holy Father, guard them by the power of your name, which you have given to me, so that they may be one, just as we are.

Joh 17:12 When I was with them, I guarded them by the power of your name, which you have given to me; yes, I kept watch over them; and not one of them was destroyed (except the one meant for destruction, so that the Tanakh might be fulfilled).

Joh 17:13 But now, I am coming to you; and I say these things while I am still in the world so that they may have my joy made complete in themselves.

Joh 17:14 "I have given them your word, and the world hated them, because they do not belong to the world—just as I myself do not belong to the world.

Joh 17:15 I don't ask you to take them out of the world, but to protect them from the Evil One.

Joh 17:16 They do not belong to the world, just as I do not belong to the world.

Joh 17:17 Set them apart for holiness by means of the truth—your word is truth.

Joh 17:18 Just as you sent me into the world, I have sent them into the world.

Joh 17:19 On their behalf I am setting myself apart for holiness, so that they too may be set apart for holiness by means of the truth.

Joh 17:20 "I pray not only for these, but also for those who will trust in me because of their word,

Joh 17:21 that they may all be one. Just as you, Father, are united with me and I with you, I pray that they may be united with us, so that the world may believe that you sent me.

Joh 17:22 The glory which you have given to me, I have given to them; so that they may be one, just as we are one—

Joh 17:23 I united with them and you with me, so that they may be completely one, and the world thus realize that you sent me, and that you have loved them just as you have loved me.

Joh 17:24 "Father, I want those you have given me to be with me where I am; so that they may see my glory, which you have given me because you loved me before the creation of the world.

Joh 17:25 Righteous Father, the world has not known you, but I have known you, and these people have known that you sent me.

Joh 17:26 I made your name known to them, and I will continue to make it known; so that the love with which you have loved me may be in them, and I myself may be united with them."