

How does Yom Kippur work today?

How did Yom Kippur work in Temple times?

Vayikra/Lev 16.21-22 **Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the people of Israel and all their transgressions, all their sins. He should place them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. The goat will carry all their iniquities by itself into a solitary land and he is to leave the goat in the wilderness.**



[[https://www.templeinstitute.org/vessels\\_gallery\\_1.htm](https://www.templeinstitute.org/vessels_gallery_1.htm)  
A mizrak is used to gather the blood of the sacrifice, and to spill it onto the corner of the altar.  
[https://www.templeinstitute.org/vessels\\_gallery\\_2.htm](https://www.templeinstitute.org/vessels_gallery_2.htm)]



Vayikra/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.**

Vayikra/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.**



The Cohen HaGadol takes up the first mizrak, containing the blood of the bullock ... Facing the curtains that separate between the Holy (where he now stands) and the Holy of Holies, he stands opposite that same spot that he has entered unto three times – "between the poles" of the ark. This time, he dashes from the blood of the bullock outside the curtain but towards the same spot, in the same manner we have described. Next, he places this mizrak down on its stand, once again takes up the second vessel containing the blood of the sacrificial goat, and repeats his action against the curtain.

[https://www.templeinstitute.org/yom\\_kippur/sprinkle\\_curtain.htm](https://www.templeinstitute.org/yom_kippur/sprinkle_curtain.htm)

The cohanim go into the outer tent all the time to discharge their duties; 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. By this arrangement, the Ruakh HaKodesh showed that so long as the first Tent had standing, the way into the Holiest Place was still closed. This symbolizes the present age and indicates that the conscience of the person performing the service cannot be brought to the goal by the gifts and sacrifices he offers. For they involve only food and drink and various ceremonial washings — regulations concerning the outward life, imposed until the time for God to reshape the whole structure. 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), 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.

Let's consider how our Cohen Hagadol, our High Priest, entered into the Holy Place, and all the prophecies He fulfilled in doing so.

Messianic Jews 3.1

Therefore, brothers whom God has set apart, who share in the call from heaven, think carefully about Yeshua, whom we acknowledge publicly as God's emissary and as cohen gadol.

*Katanohsate kata noy ye oh*

Kata

- 1. down from, through out
- 2. according to, toward, along

noeÑw [noy ye oh]

- 1. to perceive with the mind, to understand, to have understanding
- 2. to think upon, heed, ponder, consider

How does Yom Kippur work today?



*[So much interspersed commentary and text that I put the text of Matityahu in green, to differentiate.]*

Mattityahu (Matthew) 27:32

בְּצִאתָם מִצָּאוֹ אִישׁ מֵאֶרֶץ קִירְנֵיָה, שָׁמְעוֹן שִׁמּוֹ, וְהִכְרִיחוּ אוֹתוֹ לְשֵׂאת אֶת צֵלְבוֹ.

*As they were leaving, they met a man from Cyrene named Shim'on; and they forced him to carry Yeshua's execution-stake.*

Vayikra/Lev 24.13-14

Then Adoni spoke to Moses, saying: "Bring the one who cursed, out of the camp, and let all who heard him lay their hands on his head, and have the entire congregation stone him.

<sup>1 K 21.13</sup> The two good-for-nothing men came in and sat opposite him, and these scoundrels publicly accused Navot, saying, "Navot cursed God and the king." So they took him outside the city and stoned him to death.

Mattityahu (Matthew) 27:32

בְּצִאתָם מִצָּאוֹ אִישׁ מֵאֶרֶץ קִירְנֵיָה, שָׁמְעוֹן שִׁמּוֹ, וְהִכְרִיחוּ אוֹתוֹ לְשֵׂאת אֶת צֵלְבוֹ.



As they were leaving, they met a man from Cyrene named Shim'on; and they forced him to carry Yeshua's execution-stake.

[We may have heard further from this Shimon of Cyrene.

Now Simon of Cyrene, the father of Alexander and Rufus, was coming in from the countryside. The soldiers force this passerby to carry Yeshua's cross-beam. May be the same guy. Apparently stayed in Jerusalem, and part of believing community ...]

Acts 13.1 In the Antioch congregation were prophets and teachers — Bar-Nabba, Shim'on (known as "the Black"), Lucius (from Cyrene),

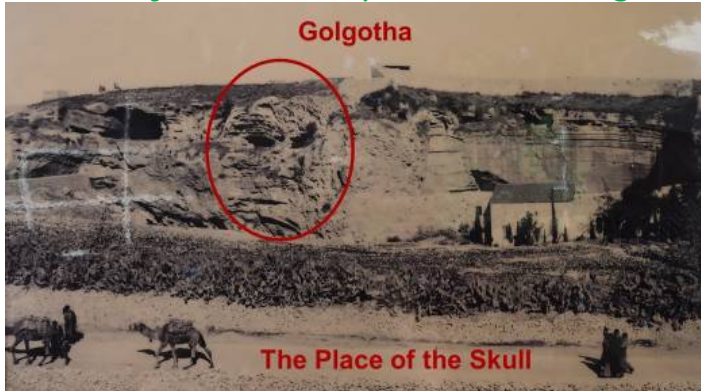
Normally a condemned prisoner carried his own *patibulum* transverse beam of the cross.

[Apparently, Yeshua was too weakened from Gat Shemene, from the all-night trial, from the flagellation and game of kings. Wasn't Roman mercy, but desire to accomplish the execution on the stake.]

Mattityahu (Matthew) 27:33

הם באו אל מקום הנקרא גולגתא, פלומר מקום הגולגלת,

When they arrived at a place called Golgotha (which means "place of a skull"),



[Possible, other than the Church of the Holy Sepulcher. Gordon's Calvary

[https://www.google.com/url?sa=i&source=images&cd=&ved=2ahUKEwjstr\\_TyI7IAhVHd6wKHQabDMwQjRx6BAgBEAQ&url=https%3A%2F%2Fwww.revealedtruth.com%2Fcross%2Fgolgotha-the-place-of-the-scul%2F&psig=AOvVaw0yqaL5lqOucj4-m8KxY9tG&ust=1570689535724894](https://www.google.com/url?sa=i&source=images&cd=&ved=2ahUKEwjstr_TyI7IAhVHd6wKHQabDMwQjRx6BAgBEAQ&url=https%3A%2F%2Fwww.revealedtruth.com%2Fcross%2Fgolgotha-the-place-of-the-scul%2F&psig=AOvVaw0yqaL5lqOucj4-m8KxY9tG&ust=1570689535724894)]

Mattityahu (Matthew) 27:34

ונתנו לו לשתיים יין מהיול במרורת צמח הראש. הוא טעם, אך לא רצה לשתיים.

they gave him wine mixed with bitter gall to drink; but after tasting it, he would not drink it.

[Wine mixed with bitter gall. According to the Talmud, "When a person is led out to be executed he is given a glass of wine containing a grain of frankincense, in order to numb his senses, as it is written, 'Give strong drink unto him who is perishing, wine to those bitter of soul' (Proverbs 31:6)." (Sanhedrin 43a)]

T'hilim/Ps 69.22 They put gall in my food, and for my thirst they gave me vinegar to drink.

Wine and gall are pain relievers, but He refused, since He came to share humanity's pain, in full.

Mattityahu (Matthew) 27:35

אחרי שצלבנו אותו חלקו את בגדיו בהפילם גורל,

After they had nailed him to the stake, they divided his clothes among them by throwing dice.

[Descriptions notably quite brief.

Upright stakes were 10 feet at most, more likely 7 feet. Barely above ground. Animals sometimes assaulted the feet of the condemned.

Some variation in manner of crucifixion, limited by the sadistic creativity of the executioners. Keener 678]

T'hilim/Ps 22.19 They divide my garments among themselves; for my clothing they throw dice.  
[Roman law allowed the execution squad to seize the few possessions of the condemned. Squad of 8 shared a tent, half dispatched for work detail ~ crux.]

Roman crucified their victims naked. Keener 679 Could not swat flies or withhold bodily wastes for days or hours.]

Mattityahu (Matthew) 27:36

וַיֵּשְׁבוּ לִשְׁמֹר עָלָיו שָׁם.

Then they sat down to keep watch over him there.

T'hilim/Ps 22.18 I can count every one of my bones, while they gaze at me and gloat.

Mt. 20:37-40 Above his head they placed the written notice stating the charge against him, THIS IS YESHUA THE KING OF THE JEWS.

[Confirms the type of execution stake, not an X or T.]

This was not Yeshua's preferred title, but

Mt 27.11 Now Yeshua stood before the governor. The governor questioned Him, saying, "Are You the King of the Jews?" "You say so." It was a trip wire to the Romans!

Acts 17.6-7 ...they dragged Jason and some other brothers before the city authorities and shouted, "These men who have turned the whole world upside down have come here too! And Jason has let them stay in his home! All of them are defying the decrees of the Emperor; because they assert that there is another king, Yeshua!"

Then two robbers were placed on execution-stakes with him, one on the right and one on the left.  
[In Josephus terminology, 'robbers' were social bandits, that is, revolutionaries. Keener 681

Human intention for who was to be on His left and right: irony ...]

Mt. 20.20-23 Then the mother of the sons of Zebedee came with her sons to Yeshua, and she was kneeling down and asking something from Him. "What do you want?" He said to her. She said to Him, "Declare that these two sons of mine might sit, one on Your right and one on Your left, in Your kingdom." But Yeshua replied, "You don't know what you're asking! Are you able to drink the cup I am about to drink?" "We are able," they say to Him. He said to them, "You shall indeed drink My cup. But to sit on My right and left, this isn't Mine to grant. Rather, it's for those for whom it has been prepared by My Father."

Yeshayahu/Is. 53.9 He was given a grave among the wicked; in his death he was with a rich man.

[Perspective ...]

Jamie Lash: The prophetic prediction in this verse is astounding. The Servant would die with the wicked yet be buried with the rich. Our Messiah was crucified between two thieves, and normally would have been buried in an unmarked grave, where criminals were buried. But a "rich man," Joseph of Arimathea, had Yeshua buried in a private grave in his own garden.

[<https://www.jewishjewels.org/news-letters/isaiah-53-explained/>]

Mt. 27:37-40 People passing by hurled insults at him, shaking their heads and saying, "So you can destroy the Temple, can you, and rebuild it in three days? Save yourself, if you are the Son of God, and come down from the stake!"

[Romans crucified near highways for optimum warning value.]

T'hillim/Ps 69.21 **Scorn has broken my heart, so I am sick. I looked for sympathy, but there was none, for comforters, but found none.**

T'hillim/Ps 22.8-9 **All who see me jeer at me; they sneer and shake their heads: "He committed himself to Adoni, so let him rescue him!**

**Let him set him free if he takes such delight in him!"**

**Contextually about Jerusalem, but Midrashically about Messiah:**

Eikha/Lam 1.12 **"Is it nothing to you, all you who pass by on the road? Look and see! Is any suffering like my suffering that was brought on me, that Adoni has inflicted in the day of His fierce anger?"**

**Contextually about Jerusalem, but Midrashically...**

Eikha/Lam 2.15 **All who pass your way clap their hands at you, hissing and shaking their heads**

Here is the meaning,  
how Yom Yippur/Atonement works today.

Ro 5.6-11 **For while we were still helpless, at the right time, the Messiah died on behalf of ungodly people. Now it is a rare event when someone gives up his life even for the sake of somebody righteous, although possibly for a truly good person one might have the courage to die. For while we were still helpless, at the right time, the Messiah died on behalf of ungodly people. Now it is a rare event when someone gives up his life even for the sake of somebody righteous, although possibly for a truly good person one might have the courage to die. But God demonstrates his own love for us in that the Messiah died on our behalf while we were still sinners. Therefore, since we have now come to be considered righteous by means of his bloody sacrificial death, how much more will we be delivered through him from the anger of God's judgment! For if we were reconciled with God through his Son's death when we were enemies, how much more will we be delivered by his life, now that we are reconciled! And not only will we be delivered in the future, but we are boasting about God right now, because he has acted through our Lord Yeshua the Messiah, through whom we have already received that reconciliation.**

Jamie Lash writes, "If you ask a Jewish person, at the conclusion of Yom Kippur, if they have assurance of atonement, of sins forgiven, most will say, "No. No one can know for sure." Messianic Jews know otherwise. We are confident that atonement has been made for us by our *Cohen Gadol*, our High Priest, Yeshua.

"Over the years, my husband, Neil, and I heard reports of Jewish people coming to faith in the Messiah Yeshua during Yom Kippur services. The Messiah had sovereignly appeared to them." The Yeshayahu/ Isaiah prophecy declares that the Messiah will be highly exalted, will suffer terrible disfigurement and pain, will grow up in obscurity, be rejected by his own people, die for their sins, bring healing and redemption, and rise from the dead.

Yeshayahu 53.5-6 **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 we are healed. We all, like sheep, went astray; we turned, each one, to his own way; yet Adonai laid on him the guilt of all of us.**

Yeshayahu 53.10-12 **Yet it pleased Adonai to bruise Him. He caused Him to suffer. If He makes His soul a guilt offering, He will see His offspring, He will prolong His days, and the will of Adonai will succeed by His hand.**

Yeshayahu 53.10-12 **As a result of the anguish of His soul. He will see it and be satisfied by His knowledge. The Righteous One, My Servant will make many righteous and He will bear their iniquities.**  
[\[https://www.jewishjewels.org/news-letters/isaiah-53-explained/\]](https://www.jewishjewels.org/news-letters/isaiah-53-explained/)

Yeshayahu 53.10-12 **Therefore I will give Him a portion with the great, and He will divide the spoil with the mighty— because He poured out His soul to death, and was counted with transgressors.**

Here is the meaning, how Yom Yippur/Atonement works today.

Yn.3.14-16 **Just as Moses lifted up the serpent in the desert, so the Son of Man must be lifted up, so that whoever believes in Him may have eternal life!** “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.

B'Midbar/Nu 21.7-9 The people came to Moses and said, “We sinned when we spoke against Adonai and you! Pray to Adonai for us, that He may take away the snakes!” So Moses prayed for the people. Adonai said to Moses, “Make yourself a fiery snake and put it on a pole. **Whenever anyone who has been bitten will look at it, he will live.**” So Moses made a bronze snake and put it on a pole, and it happened that whenever a snake bit anyone and **he looked at the bronze snake, he lived.**

Yeshayahu/Is 45.22 **Look to me, and be saved, all the ends of the earth! For I am God; there is no other.**

#### **Takeaway:**

- **He is our salvation. Don't let any man or demon condemn you. Believe this.**
- **Actively look to Him. Negate accusations, co-dependency. Do this.**

Yeshayahu/Is 53.1 **‘Who has believed our report? To whom is the arm of Adoni revealed?**

Yeshayahu/Is 45.22 **Look to me, and be saved, all the ends of the earth! For I am God; there is no other.**