

Yom Kippur 2025 October 2, 2025

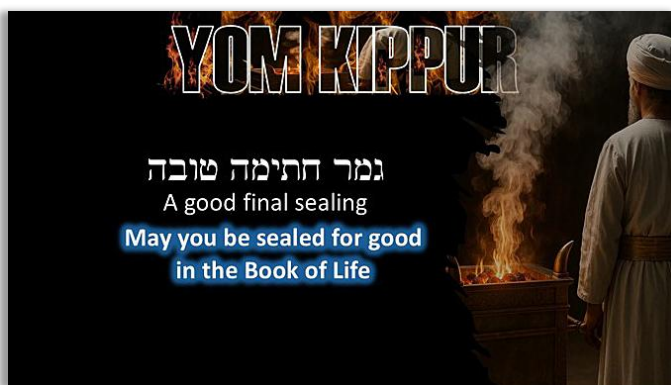
The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/zzd9dzd/yom-kippur-2025>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

Yom Kippur and Yeshua: High Priest Forever

This sermon, delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries**, provides a detailed theological argument connecting the holy convocation of **Yom Kippur** with the role of **Jesus (Yeshua)** as the ultimate **High Priest (Kohen Gadol)**. Daniel initially examines the duties of the Aaronic priesthood as described in **Leviticus Chapter 16**, highlighting the necessity of a priest to stand in the gap and provide atonement for sin. The central focus then shifts to the **Book of Hebrews** and **Psalm Chapter 110**, asserting that Yeshua fulfills a superior, everlasting priesthood "**according to the order of Melchizedek**," thereby supplanting the temporary Aaronic order. Furthermore, the message uses historical accounts, including the testimony of **John the Baptist** and ancient Talmudic and NASA data, to validate that the transition from the old covenant to the new, superior covenant ratified by Christ's sacrifice was divinely orchestrated.

[Daniel Joseph]



It's always quieter on *Yom Kippur*. Are you hungry? It's like there's a feeble weakness that I'm sensing. Well, today we are going to open up with the customary greeting for *Yom Kippur*, "*G'mar Chatima Tovah*" (גמר חתימה טובה), and some of you may have heard that when you came in. I want you to know what that means. Literally translated, it refers to "a good final sealing," but the idea is actually much bigger. The idea is this: May you be sealed for good in the Book of Life, and we should add the words "*b'shem*

Yeshua" (בְּשֵׁם יֵשׁוּעַ), in the name of Yeshua. There's no way you or I can be inscribed in anything, specifically the Book of Life, apart from the Lamb. Amen?

Today, I want to open up by taking us to *Leviticus 16*; this is the *Yom Kippur* chapter. And for me personally, I would say it is one of the premier highlights of the Torah. He takes us through the

ceremonial service in detail, explaining what happens on *Yom Kippur*, and so it's breathtaking. It's an absolutely beautiful articulation bringing you into that time. I've covered that many times in the past years, and so we're not going to do that today, but there is one thing I want to bring to the table today that I want to highlight; it is going to be the basis of our message. And that is the following: Towards the end of the chapter, we read this in Leviticus 16:29—**"This shall be a statute forever for you: in the seventh month, on the tenth day of the month,"** hence, i.e., *Yom Kippur*, it's the tenth day of the seventh month. And it goes on and says, **"you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you."** (Emphasis added).

There are two things that are incumbent upon us. Two things that we're called to do physically. There is to be no *melachah* (מְלָאכָה). There's to be no working, which tells you what about this day? It is a Sabbath; it is holy; it is set apart. This day God Himself has hallowed. And on this day, this is very unique, you're to afflict your souls. That means no food, no water. Now that is the most unique of all Sabbaths. *Yom Kippur* is said to be the highest and holiest day of the year, and in part, you get a vision of why that is. We're being asked to do something on a Shabbat that we're not asked to do on any other Shabbat: afflict our flesh. You starve the flesh.

But here's where I want to take this. This is the beauty of what we read next; we are going to be told why. Why is this Shabbat? Why is it holy? Why do we afflict our flesh? And this is what we read in Leviticus 16:30—**"For on that day the Kohen, the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the LORD"** (emphasis added).

The reason this day is declared holy, the reason we should afflict our souls, is because of the magnificent work that the *Kohen Gadol* (כֹּהֵן גָּדוֹל) would perform. A work, by the way, no one else could do. It is the *Kohen Gadol* alone that would go beyond the veil into the holy place with the blood, bringing the blood of the goat in for the atonement of the sins of Israel. No one else can do this. I mean, this is a premier position; this is a premier office; there's nothing like it. The *Kohen Gadol* stands in an office of salvation. The office is set apart to bring salvation to the people of Israel, to the children of God.

To put this more into context, because we see, well, yeah, the priest is making atonement for you. Oh, he's going to cleanse all your sins. Well, who cares about sin? What does it matter? Well, I'm going to show you what matters. This is what we read in Isaiah 59:2—**But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear.** (Emphasis added).

Do you want to know what the big deal is? Do you want to know? Do we really want to appreciate *Yom Kippur* and the work of the *Kohen Gadol* that He has to perform? Then take this in: every single person here, including myself (Romans 3:23), **"have sinned and fall short of the glory of God."** And what is the problem with that? We're told (Romans 6:23), **"The wages of sin is death."** And when we fall into the plague and the corruption of sin, it separates us from our God because God is holy; He will not cohabit with sin.

We have a major problem. I mean, you want to know the definition of hell? We're literally given the definition of hell right here; it's separation from God. It's coming to a place where He will not hear you. That is hell for you to let out these cries from your mouth, to cry out to Him, and for Him not to hear you. Doesn't that remind you of Matthew Chapter 7, where you have these self-professing Christians on the day of judgment? Interestingly enough, *Yom Kippur* is a day of judgment, and they're crying out, "Jesus, Jesus, let us in." They're crying out, and He's not hearing them. Okay, so put this into context: the

magnitude of sin and what it means, the impact, the effect it has on humanity, and total separation. Oh God, we need a savior; enter the *Kohen Gadol*.

In Numbers 18:5, we read the following: "**And you shall attend**—this is talking about the priesthood—to **the duties of the sanctuary and the duties of the altar, that there may be no more wrath on the children of Israel.**" (Emphasis added). It was the *Kohanim* who stepped up and pushed back the wrath of God. No priest, no salvation. See, this is the reality: no *Kohen Gadol*, no *Yom Kippur*. No *Yom Kippur*, no atonement. No atonement, no mercy, no forgiveness. No forgiveness, no hope. I could not possibly articulate this or overstate the position well enough to show you how important this figure is, the *Kohen Gadol*.

Let me further put this into perspective. —Ezekiel 22:26— "**Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known the difference between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them.**" And so, just coming off the message we gave last week, the priest's job is to step up and to bring the heart of the LORD to the people, to connect the people to their God, to the heart of their God. And that means, "Hey, this is what God deems holy, and this is what's not holy." Oh, this is what is clean; this is what is not clean. And in our situation here, the priests are not doing their job.

What is the impact of that? Well, we continue in Ezekiel 22:30— "**So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.**" (Emphasis added). This is an interesting discussion, if you will, that the LORD is looking for someone to stand in the gap. This is the priest's job; the *Kohanim* were to do just this. They were called to stand in the gap so that the LORD would not unleash hell on the people. In this circumstance, unfortunately, the LORD found no one who stepped in, and what is the effect of that? —Ezekiel 22:31— "**Therefore I have poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads,**" says the LORD GOD. (Emphasis added).

So, what I want you to understand is that, without the priest, all we face is wrath, and we will be recompensed for our deeds on our own heads. Every single one of us is going to be called into account unless the *Kohen Gadol* steps in and makes that atonement; there's no other way. And under the Old Covenant, that responsibility was tasked to Aaron and his sons, and we see this in Numbers 3:10— "**So you shall appoint Aaron and his sons, and they shall attend to their priesthood; but the outsider who comes near shall be put to death.**" (Emphasis added).

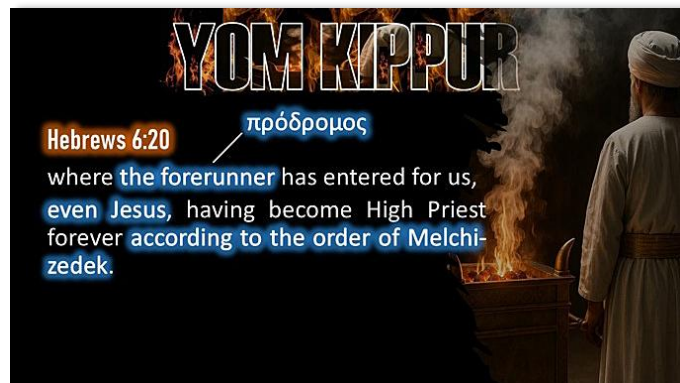
Now, take that in. Again, this is very selective. Only Aaron and his biological descendants, and even if you were a biological descendant, you still had to meet other criteria. There couldn't be any deformity or defects; otherwise, you would be removed from serving. But it's only Aaron and his sons that can serve, and if anyone else thought to take that privilege upon themselves, they would be put to death. Go back and read what happened to Korah and company. Remember what Moshe asked them (Numbers 16:10), "**Are you seeking, Kora, the priesthood also?**" The next thing we read, 250 men are dead, cursed by God. God took them out. That didn't work so well.

This is very selective; what we're told in the Torah is that under the old covenant, no one can serve but Aaron and his sons. But under the new covenant, there's a paradigm shift, and it's radical. We're going to get into this, and we're going to look into the Book of Hebrews. We read the following in Hebrews

6:19— **This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil.** (Emphasis added). This hope that's being spoken of here is none other than one: it's Messiah Yeshua. He is the *Kohen Gadol*; He is the hope. He is the anchor of the soul, and He's gone into the presence of our Father behind the veil. It's not talking about the copies, which were here on earth. It's talking about authenticity in Heaven itself.

And then he says this in Hebrews 6:20—**where the *prodromos* (πρόδρομος), forerunner has entered for us...** (Emphasis added). I put this up here in Greek so that you could see it. This is the only time the term is used; it's a military term. And it's a term that refers to a soldier or a spy, a scout that goes out first with the mentality of leading first, so that wherever that person goes, the rest of the army will soon be there. The rest of the army will follow. It's fascinating that the writer would choose this word. And to bring a deeper understanding to the reality, think of John 14:1-3. Yeshua says, "**I go to prepare a place for you.**" The forerunner, the *prodromos*, goes forth, "**That where I am, there you may be also.**" That's literally the idea that the writer is conveying here.

Then he goes on and says in Hebrews 6:20— **... even Jesus, having become Kohen Gadol, a High Priest forever, and then he adds this, according to the order of Melchizedek.** (Emphasis added). This is a completely different order than the order of Aaron. We have the Aaronic order, which only Aaron and his sons can serve, period. But we have another order that's talked about, and that's the order of Melchizedek. Yeshua doesn't come according to the Aaronic order; He comes according to the order of Melchizedek. We have a convergence; we have a convergence of two priesthoods. What happens in this circumstance? How do we understand this?



Well, the writer is way ahead of us; he's going to lay this out in detail. The writer says in Hebrews 7:11, "**Therefore, if perfection,**" and I want to stop. That term "perfection" is *teleiōsis* (τελείωσις), and again, this is a term I want you to understand. It refers to the last stages of fulfillment or the last stage of fulfillment; that's what it refers to. So, what the writer is saying here is, if perfection, if the last stage of fulfillment, what God had in mind, **were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?** (Emphasis added).

The writer is making a very astute observation, and the observation is simply this: If God's ultimate fulfillment in His plan was to be housed in the Aaronic order in completeness, then why, pray tell, does Scripture, not man, come on the scene later, and why does the Holy Spirit talk about another priesthood? So, this is what the writer is bringing to the table; it's not his philosophy. Remember, he's writing to the Hebrews. This is a Jew writing to his fellow Jewish brethren in the first century and reminding them what the Tanakh says. What do the Hebrew Scriptures say? Embedded in our Hebrew Scriptures is a testimony about the order of Melchizedek. Clearly, God's ultimate plan would not be fulfilled in the Aaronic order, and that's the point.

Then he goes on in Hebrews 7:12—**For the priesthood being changed, *metatithemenēs* (μετατιθεμένης) in Greek, it refers to "transferred," or as it has here, "changed."** The priesthood being changed, **of**

necessity there is also a **change of the law**. (Emphasis added). I want to stop here because the writer doesn't say the law's been done away with, the law's abrogated, or it's abolished—Jesus has come; there's no more law. He's very careful in his wording. The law has been changed. In other words, a good word to put there in modern day that we would understand in its proper context is "amendment." The law has been amended. There's an amendment.

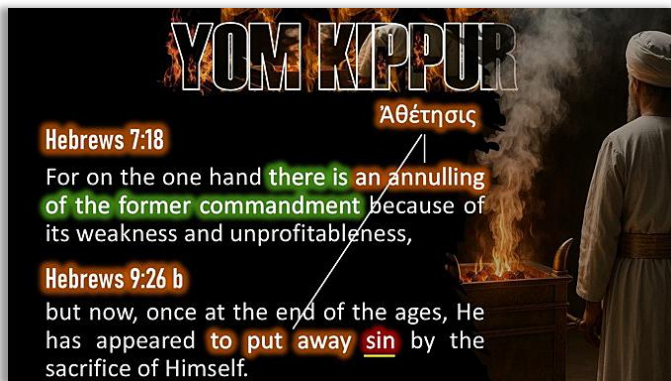
If any of you have ever worked on legal contracts, this makes perfect sense to you. Most people have bought a house at some point; you enter into a real estate contract, which is a legal contract. The buyer is going to buy a house from a seller, and you have the purchase agreement; this is the legal contract. At some point in this duration, there are various contingencies. One of them may come up and say, "Well, you know what? This happened; we found something wrong with the physical nature of the house, so we need to amend it; we're going to amend the contract." When they make that amendment, the rest of the contract isn't null and void; everything stays as it is, except for what is talked about in the amendment. This is exactly what the writer of Hebrews is bringing to the table. The Torah is not destroyed. The Torah is well intact, but there's an amendment, not by man; this is by God. This is God's institution.

Hebrews 7:13-14—¹³ For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. ¹⁴ For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And he's right; the writer's correct. You can go to the Torah, cover to cover, and you'll find nowhere that somebody would rise up from Judah serving as the priest or being commissioned to serve as *Kohanim* back in the day; it doesn't exist. I read to you straight out of the Torah, Numbers chapter three; that belonged to Aaron. The Torah is very, very clear: Aaron and his sons exclusively; nobody else could serve. And if they tried—and believe me, Kings of Judah did try. I think of King Uzziah. King Uzziah fancied himself a great man; he was the king. And he went in to burn incense, something only the sons of Aaron can do, and God plagued him on the spot and cursed him for the rest of his life. I'm shocked he wasn't killed on the spot, but the LORD made it worse; He plagued him with leprosy. That was a far worse fate.

Then it goes on and says this in Hebrews 7:15-16—¹⁵ And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest ¹⁶ who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. (Emphasis added). The Aaronic priesthood, the sons of Aaron, would rise according to fleshly commandment because embedded in the Torah was that you had to be a biological descendant of Aaron, and then you could serve. This is the law of fleshly commandment. Yeshua doesn't come according to that law; He comes according to the power of endless life. We have the flesh, and we have the Spirit. The Spirit is superior to that of the flesh.

Hebrews 7:17— For He testifies: "You are a priest forever according to the order of Melchizedek." The very basis of the entire narrative that the writer of Hebrews brings to the table, professing Yeshua as a *Kohen Gadol*, as according to the order of Melchizedek, all stems from right here. Again, it's not the invention of his mind; this is the Holy Tanakh. This is the Psalms, with King David speaking by inspiration of the Holy Spirit. And the fact that this had come on later—this was after the Torah. Hundreds of years after the Torah indicated that God is going to do something else eventually. Nobody knew when, but it was coming. And then that was discovered; it was clearly seen with the arrival of the first advent of Yeshua the Messiah, the *Melekh Ha-Yehudim* (מֶלֶךְ הַיְּהוּדִים), the King of the Jews.

He goes on in Hebrews 7:18—**For on the one hand there is an annulling of the former commandment ...** (Emphasis added). We're going to take some time here because this is a radical statement. He says, on the one hand, there is an “annulling.” That word in Greek is “*Athetēsis*” (Ἀθέτησις). This is a potent



word. He chose this word very, very intentionally; it's potent. In fact, it's only found twice in the New Testament, and it's by our writer. He uses it only two times; he uses the term very sparingly. One time, he uses it here of the Aaronic priesthood. There is an *athetēsis*; there is an annulling of the former commandments, speaking of the Aaronic priesthood. But the second time he mentions it is in Hebrews 9:26, “... **but now, once at the end of the ages, He has appeared to put away sin ...**” That word

“to put away” is *athetēsis*; it literally means “to abolish.” Super potent, extremely potent. So, you want to take this in. When he's talking about on the one hand, there is an annulment of the former commandment, meaning the Aaronic priests serving to intercede on behalf of Israel have been annulled and abolished.

And here's the thing: we don't just have the writer of Hebrews and the witness that we see in Psalm 110. We have another witness that came on the scene, who is the greatest witness of all in the sense of human beings, as much as they could be, and that witness is John the Baptist. John the Baptist was the one prophesied of, even when Yeshua's disciples asked (Matthew 17:10), “**Why then do the scribes say that Elijah must come first?**” And Yeshua's response is (Matthew 17:12), “**Elijah has come already.**” And His reference was to John the Baptist, these prophecies of the coming one. John the Baptist came in the spirit of Elijah. John the Baptist, who, as we just recently talked about, literally, by Yeshua Himself, said outside of Yeshua (Matthew 11:11), “**Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist ...**”



He was the herald, the ultimate testimony. If God reserved the greatest human being who's ever lived, greater than Abraham, greater than Isaac, greater than Jacob, greater than Moshe, greater than Elijah. God reserved the greatest that would be born among women to bear witness of the one whom John the Baptist called (John 1:29), “**The Lamb of God who takes away the sins of the world!**” In fact, the Father revealed to John that the one whom you see the Spirit descend upon, which is what happened at that *mikveh* (מִקְוֶה), when Yeshua came to John the Baptist, the Father told John that the one whom you see the Spirit descend upon, that's the one I've chosen. And John testified to it on the spot and said (John 1:34), “**And I have seen and testified that this is the Son of God.**”

Now, why does John the Baptist's testimony matter so much? Because John the Baptist is a son of Aaron. He's literally a *Kohen*. He is the embodiment of the Aaronic priesthood. If anyone embodied the idea of the Aaronic priesthood, it was John the Baptist, and I can tell you this: he actually did the work

that he was called to do. Look at his ministry. He went out and told the people what was holy and what was not. He convicted the people of sin. He turned the hearts of the fathers back to the children and the children back to the fathers. He walked in the calling that Aaron and his sons were called to. And like I said, John the Baptist is so great; I really believe that when the LORD set up the Aaronic order, He actually had John in mind because he is the crescendo of the beauty and the glory of the Aaronic priesthood—absolutely breathtaking. John the Baptist, this ministry is breathtaking. The one sent, interestingly enough, to what? To bear witness. In real life, you have the Aaronic priesthood declaring the rise of the order of Melchizedek—it's powerful.

To show you this in practical terms, I want to take you to the Gospel of John. — John 3:22-26—²² **After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized.** Now get that. Yeshua was out with His disciples. They were baptizing. But then we read, ²³ **Now John also was baptizing;** that was his ministry; that was his calling—in Aenon near Salim, because there was much water there. **And they came and were baptized.** ²⁶ **And they came to John and said to him, "Rabbi, it's interesting; John the Baptist was called 'Rabbi,' not just Yeshua—it's interesting. He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!"** (Emphasis added).

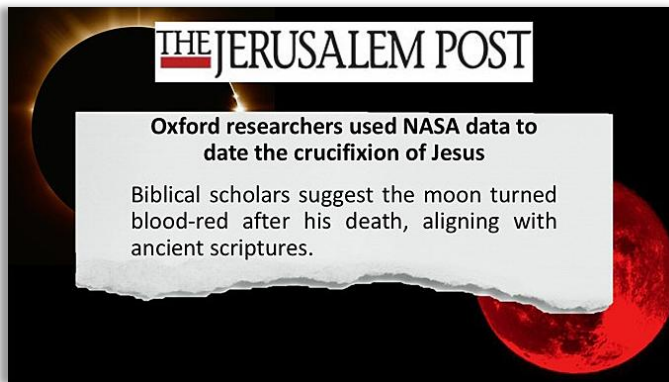
The disciples of John are bewildered. They know John is called of God. You have this descendant of Aaron doing the ultimate priestly duty, the ultimate representation of what a priest should do, and people flocked to John the Baptist. The tax collectors and the harlots were getting saved. They were going through this *mikvah* of repentance; all are coming. But then after Yeshua comes on the scene, and He starts baptizing with His disciples, and John's disciples see this and say, “Whoa, whoa, whoa, whoa, we're losing. We're losing ground. We're losing people because now they're all coming to Him. What is going on here?”

John 3:27-30—²⁷ **John answered and said, “A man can receive nothing unless it has been given to him from heaven.** ²⁸ **You yourselves bear me witness, that I said, ‘I am not the Christ,’ but, ‘I have been sent before Him.’** Well, isn't that interesting because the Aaronic order precedes the rise of the order of Melchizedek? ²⁹ **He who has the bride—the Ekklesia, the call, the church—is the bridegroom, Yeshua, but the friend, John the Baptist, of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.** And then he lands this one. ³⁰ **He must increase, but I must decrease.** (Emphasis added). He must increase. The Melchizedek order must rise, and the Aaronic order will descend. And John the Baptist himself, the embodiment of the Aaronic order, bore witness. This is how it was to go.

You know, it's so fascinating that you see moments, historical moments of recordation that speak to certain aspects. And in our example, I think of BABYLONIAN TALMUD, YOMA 39b, NEUSNER. J. 2011, where we read the following: **“Our rabbis have taught on Tannaite authority: Forty years before the destruction of the sanctuary.”** When did that happen? 70 AD. **“The lot did not come up in the right hand”**—what it's talking about is *L'Adonai* (לַיהוָה), the lot “for the LORD.” There were two lots. There's a lottery box, and on *Yom Kippur*, this is all about *Yom Kippur*. On *Yom Kippur*, the *Kohen Gadol* would put his hands in that lottery box and pull out two lots, and whatever lot came up in his right hand, he would set on the goat on his right, and in his left hand, the goat on the left. And the miracle of the temple was on *Yom Kippur*; *L'Adonai* kept coming up on the right hand, but not during the last 40 years; it's bizarre.

Continuing, **“and the thread of crimson never turned white,”** indicating the blessing that this *Yom Kippur* is successful; God has forgiven us. But it never did turn white for the last 40 years—**“and the**

westernmost light never shone, and the doors of the courtyard would open by themselves.” I mean, that is absolutely amazing. You go from 70 AD, from the destruction of the temple, and go back 40 years; where are you at? 30 AD. You're literally in the days of Yeshua. This is not a coincidence.



In fact, one of the headlines that went viral some time ago was about what NASA did. Because we have the technology today, they can map out all the celestial events with the sun, moon, and stars; they can map these things out going back in history. And what they found was something fascinating. And I want to just quickly share this with you. But the Jerusalem Post ran this article on April 21, 2025, ironically enough. It says [Oxford researchers use NASA data to date the crucifixion of Jesus](#).

[Biblical scholars](#)—now I'm going to comment on this in a second—but biblical scholars [suggest the moon turned blood-red after his death](#), after Yeshua's death, [aligning with ancient Scriptures](#).

I want to give a little more substance to what is not here. What the scholars are referring to is Acts, Chapter 2. It's Peter, the Apostle Peter, speaking at Shavuot. The Holy Spirit fell, and Peter quotes Joel 2:31—[The sun shall be turned into darkness, and the moon into blood ...](#) in regard to the crucifixion and burial of Yeshua. Now I want you to think about that for a second because it's pretty radical that he quotes Joel 2:31, "[The sun shall be turned into darkness, and the moon into blood ...](#)" All you need to do is go to Scripture, and you can read all the gospels, which testify to what happened: the sun was blacked out as He hung on the cross.

But here's where it gets fascinating. By Peter quoting that the sun would be dark and the moon turned to blood, that would indicate there would be a blood moon. Well, isn't that cool? Because NASA, and they're not even believers, can take you back and pinpoint exactly that area. The only blood moon that would have been visible from Jerusalem is right here.

[According to NASA, which tracks the positions of the earth, moon, and sun on different days of ancient history, the words of the New Testament are signs of a lunar eclipse that occurred on Friday, April 3rd, 33, Common Era.](#)

That is the only blood moon that would have been visible anywhere in the trajectory of that time period from Jerusalem.



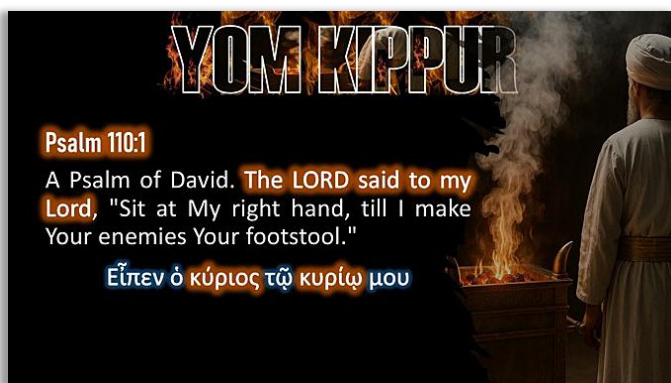
Peter brings Joel 2:31 to the table, saying the sun would be dark and the moon would turn to blood, and we can go back and look, and oh my goodness, we can calculate the celestial events. We can go back and mark the date. And by the way, Friday, I mean, you can't even make this stuff up. Every one of the gospels testifies that Yeshua was crucified on Friday.

Oh, it gets crazier, so just take this in. There are debates about how long Yeshua's ministry was. Some people say one, some people say two, and some people say three years, but it's within that span. But it's interesting when you look at the common narrative, according to the Gospel of John, and how people view it. And a lot of people say, "Well, it was about a three-year ministry." Some say three and a half, some say three. You go back three years from 33 AD, and now I'm in 30 AD, the very time the temple services, the *Yom Kippur* services, never function the same way again. And the reality and the impact that Yeshua made, not just on history, but upon the people, and the impact of His role in our relationship with God—man, it's astounding. There's nothing like it.

So, going back to Hebrews 7:20-21—²⁰ And inasmuch as He (Jesus) **was not made priest without an oath** ²¹ **(for they have become priests without an oath ...** Okay, this is the difference of the priest. The Aaronic order didn't become priests. If you became a priest, you were a physical descendant; it's a law of fleshly commandment. But in regard to Yeshua, He became a priest with an oath, and this is going to be very important in a moment. And then he goes on in Hebrews 7:21 and says, **"but He (Jesus) with an oath by Him,"** meaning our Father, **who said to Him, His Son—here's Psalm 110:4, "The Lord has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek.'"** (Emphasis added).

Whatever controversy may linger in somebody's mind, even thinking back to the first century, in regard to Yeshua and His fulfillment and the reality of the rise of the order of Melchizedek, let it be put to rest right here with Scripture, with Psalm 110. In fact, I'm going to take you to Psalm 110. I want to dig into this. This is a Psalm of David. And David, as we know, according to Acts, was a prophet. All you need to do is read his Psalms. They are prophetic, i.e., Psalm 110; this is a great prophecy. And so, it's a Psalm of David that opens up—Psalm 110:1—A Psalm of David. *Ne'um Yahweh ladoni* (נְאֻם יְהוָה לַאֲדֹנָי): **The LORD said to my Lord**, to my *Adon*. Now think about this situation: I read this, and it like paralyzes you. You go into this theological place of resplendent joy because you're seeing something that is so awesome—**"Sit at My right hand, till I make Your enemies Your footstool."** (Emphasis added).

I think of the greatness of King David, one of the greatest men who has ever lived on planet earth. And he makes the statement that God the Father, Yahweh, said to my Lord, said to *Adon*, and the construction there is even fascinating. When you look at the tetragrammaton, Yahweh, and then *Adon* for Lord, that construction is very, very fascinating, especially the way David is expressing it. Because, and I didn't want to go down this rabbit hole, but I will. Psalm 8 is an inclusio, right? So, **"O LORD our Lord, how majestic is your name in all the earth."** In Hebrew, "O LORD our Lord" is *Yahweh adoneinu* (יְהוָה אֲדֹנֵינוּ). Yahweh, the tetragrammaton, with *Adon*. But we find those two words right here. The tetragrammaton with *Adon*, only there's a distinction made.



And David, if you will, in the presence of his Holy Father, declaring the Son to be his Lord; it's an amazing thing. And when you look at the Greek, *Eipen ho Kyrios tō Kyriō mou* (Εἶπεν ὁ κύριος τῷ κυρίῳ μου). This is how it's written in Greek. You literally have "Kurios" talking to "Kurios." So, "My LORD said to my Lord." The LORD said to my Lord. "Kyrios," talking to *Kyriō*, is the term generally used for the tetragrammaton.

And so when you look at this introduction, I mean, it stops you. This is a game-changer; it's phenomenal. And then building on this, we go to Psalm 110:4— **The LORD has sworn Nishba** (נִשְׁבָּע); He's sworn an oath. This is our Father in Heaven, the Father of all Spirits, the Father of creation; He swore an oath **and will not relent ...**, meaning no one will ever change His mind and you can't stop it; you can't prevent this from happening because Isaiah 55:11 says, **"So shall My word be that goes forth from My mouth; it shall not return to Me void ..."** It's already been released. When you think about it, the Father's already spoken it. Oh, it's coming back; it will be fulfilled; it is an oath. And that oath is, **... "You are a priest forever according to the order of Melchizedek."** (Emphasis added).

Here's what the Torah has taught me about oaths, and I want you to listen to this. I'm going to take you to the Book of Leviticus because this needs to be put into context. And I'm going to say this right now. Every single person in this room right now is a living witness to God our Father swearing an oath. You are witnesses. Check this out: —Leviticus 5:1— **'If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter—whether you've known the matter—if he does not tell it, he bears guilt'** (emphasis added).

Now, this is clearly talking about how to operate in society. This is a civil law, if you will, where you have person A, and let's just walk through this; you have person A over here. You heard him; you bore witness that he made an oath to person B. If you do not stand up for the truth, if you do not declare, "Yes, I was a witness; he did say that," you will bear your guilt. How much more will we bear guilt when we have witnessed the oath of God Himself coming forth from His mouth, but we don't declare it? See, this is where you start peeling back layers to that statement that Yeshua makes in Matthew 10:32-33, where He says, ³² **"Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven."** ³³ **But whoever denies Me before men, him I will also deny before My Father who is in heaven."** Well, confess what? In part, Psalm 110. Yeshua is our High Priest. It has been declared by the Father, and an action has been confirmed in the Son. That is a powerful reality.

Moving ahead, we're going back to Hebrews 7:20-25—²⁰ **And inasmuch as He was not made priest without an oath** ²¹ **(for they have become priests without an oath, but He with an oath by Him, the Father, who said to Him: "The Lord has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek'"**), ²² **by so much more Jesus has become a surety of a better covenant.** A covenant, mind you, that He ratified with His own blood. ²³ **Also there were many priests, because they were prevented by death from continuing.** ²⁴ **But He, Yeshua, because He continues forever, has an unchangeable priesthood.** ²⁵ **Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.** (Emphasis added).

Unlike the Aaronic priesthood, in which one would die after another after another, our Savior lives, and He always lives to make intercession. Because remember, without that intercessor, there's no relationship with our Father; it doesn't exist. The *Kohen Gadol* is the key; we need the one to stand in the gap. And in our circumstance, we need the Father to look at His righteousness, because my righteousness isn't going to cut it. All that would be seen would be the blemish. It's the sin that has to be dealt with.

Hebrews 7:26—**For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens.** (Emphasis added). We're told in 2 Corinthians 5:21, **"For He made Him who knew no sin to be sin for us ..."** And in Hebrews 4:15, **"For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin."** See, that's radically different. The order of Melchizedek is very different from the order of Aaron.

For Aaron to engage in the *Yom Kippur* ceremony, the first thing he had to do was offer a bull and bring in its blood for him, for his own sins and the sins of his house, and then he could make atonement. That is not the case with the order of Melchizedek. It's perfection, quite literally perfection.

Hebrews 7:27-28—²⁷ who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, **for this He did once for all when He offered up Himself.** ²⁸ For the law appoints as high priests men who have weakness, talking about the Aaronic order, **but the word of the oath, which came after the law, the Torah, i.e., Psalm 110, appoints the Son who has been perfected forever.** (Emphasis added).

And then we read this in Hebrews 9:11— **But Christ came**—I didn't put the Greek up here, but that Greek term, *paragenomenos* (παραγενόμενος), means "publicly appeared." He came; He publicly appeared **as High Priest.** We're talking about His first Advent; He came as High Priest. All you need to do is study His ministry like you would study John the Baptist's ministry, which embodied the beauty of what it was supposed to be, what the Aaronic order was called to be. Study Yeshua's ministry; He did the work of a *Kohen*—**of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation** (emphasis added).

I want you to consider one of my favorite stories in the Gospel of Matthew. It says this in Matthew 8:2-3—² **And behold, a leper came and worshiped Him,** Yeshua; he worshiped Him. Then what did he say? **Saying, "Lord,"** calling Him Lord, **"if You are willing, You can make me clean."** Time out, go back to the Torah, and what you will read in Leviticus Chapter 14 makes it very clear: only one, according to the Torah, can pronounce anyone clean. It's the sons of Aaron; it's the Aaronic priesthood. This is a priesthood thing, no doubt. But here this man comes to him and says, "I know, Lord..." He worships Him, calls Him Lord, and says, "I know You can make me clean." And I love this: ³ **Then Jesus put out His hand and touched him, saying, "I am willing; be cleansed."** Immediately his leprosy was cleansed. (Emphasis added).

I want you to take this in because this is the heart of our High Priest. The heart of our High Priest—when you go to Him and cry out to Him and confess your sins before Him, He is willing. To know that kind of love—this is an amazing love. —1 John 4:19— **We love Him because He first loved us.** This is an awesome reality of Yeshua the Messiah, of the greatness, of the rise of the Melchizedek order in the name of Yeshua.

But I love what Yeshua goes on to say. I mean, Yeshua is doing some serious priesthood duty here. — Matthew 8:4— **And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest—you're going to love this—and offer the gift that Moses commanded, as a testimony to them."** (Emphasis added). Oh, how I would love to have been a witness to that conversation. Where this guy is sent back, Yeshua sends him back purposely to be a testimony. What is his testimony? I went to Yeshua of Nazareth, and I said, **"Lord, if You're willing, You can make me clean."** And He simply said, **"I am willing. Be cleansed."** He spoke it, and that testimony went back to the Aaronic priesthood. You've got to love it because through John the Baptist, the Aaronic priesthood testified to the Melchizedek order, and the Melchizedek order also went back and reminded the Aaronic order of its greatness. That to me is awesome.

For me, this is *Yom Kippur*. *Yom Kippur* is about recognizing that without Yeshua, I will be cut off from God. But because of His love, because He says, **"I am willing,"** Yeshua gave His own life for His people.

You know, it's just so bizarre; I read the Torah so differently today than I've ever read it in my life. But the Torah is like this beautiful, intentionally shattered stained glass, where you get all these different bits and pieces. They were all one, and it formed one picture, but it was shattered. God shattered these pieces, and He put these pieces in the Torah, and they're magnificent, and you come across them, these shards—they're beautiful.

And what do I mean? I'm talking about the office of the priesthood. Oh, I'm talking about the office of the king. I am talking about the office of the mediator. I'm talking about the office of the animal sacrifices, that blood that was shed on the altar. I'm talking about all these different things, which are shattered pieces of one. And as you come into the New Testament, all of it comes together. Yeshua is the mediator of the New Covenant. He is the High Priest. He is the *Melech*; He is the king, and He Himself was the sacrifice. All of those beautiful pieces that we read about in the Torah are separate. And Yeshua is the prophet, even having the office of a prophet. That's another beautiful piece, all of that. It's all the picture of our glorious King, amen?

We'll close with these two verses. —

Hebrews 10:14— **For by one offering He has perfected forever—those who are being sanctified.** — Hebrews 10:18— **Now where there is remission of these, there is no longer an offering for sin.** (Emphasis added). It's done. When Yeshua said it is finished, man, it was finished. Amen? [APPLAUSE]

