

Jesus as “The Way,” Melchizedek’s Priesthood, the Tearing of the Veil, and Access to God

This discourse integrates the full scope of Yom Kippur’s fulfillment in Jesus’ redemptive work, the tearing of the veil, Jesus as “the way,” Melchizedek’s priesthood (including bread and wine), the Holy Spirit’s communication, communion, and the believer’s role as a temple. It addresses how these elements impact communion and access to God, grounded exclusively in Scripture.

1. Yom Kippur in the Old Testament

Yom Kippur, detailed in **Leviticus 16**, **Leviticus 23:26-32**, and **Numbers 29:7-11**, is the Day of Atonement, the pinnacle of Israel’s sacrificial system, cleansing the tabernacle and people to restore their covenant relationship with God:

- **High Priest:** The high priest (Aaron or successors) enters the Holy of Holies behind the veil once a year with blood, offering atonement for himself and Israel (**Lev 16:2-6, 16:11-14**). His access is restricted, and he requires a sin offering for himself due to his sinfulness (**Lev 16:11**).
- **Sacrifices:** A bull is sacrificed for the priest’s sins, and a goat for the people’s, with blood sprinkled on the mercy seat to atone (**Lev 16:11, 16:15-16**).
- **Scapegoat:** A second goat, after the high priest confesses Israel’s sins over it, bears those sins into the wilderness, symbolizing their removal (**Lev 16:20-22**).
- **Incense:** The high priest burns incense, creating a cloud to shield him from God’s glory in the Holy of Holies, preventing death (**Lev 16:12-13**). Incense symbolizes prayer (**Psalms 141:2**, “Let my prayer be counted as incense before you”).
- **Cleansing:** The blood purifies the tabernacle, altar, and people from sin’s defilement, ensuring God’s presence remains (**Lev 16:16-19, 16:30**).
- **Confession:** The high priest’s confession over the scapegoat transfers Israel’s sins (**Lev 16:21**).
- **Rest and Affliction:** Israel observes a Sabbath rest, refraining from work, and afflicts themselves (likely fasting), reflecting humility and dependence on God’s mercy (**Lev 16:29-31, Lev 23:27-32**).
- **Reconciliation:** The mercy seat, sprinkled with blood, is where God meets Israel (**Lev 16:14, Exodus 25:22**), but access is limited to the high priest.
- **Corporate and Individual Scope:** Atonement covers the entire assembly and individual sins (**Lev 16:17, 16:30**).
- **Wilderness:** The scapegoat’s exile to a desolate place removes sin (**Lev 16:22**).

The veil separating the Holy Place from the Holy of Holies symbolized the barrier between God’s holiness and human sinfulness (**Lev 16:2**), emphasizing restricted access and the temporary nature of the old covenant’s rituals, which required annual repetition (**Lev 16:34**).

2. Jesus' Fulfilment of Yom Kippur

The New Testament, particularly **Hebrews**, presents Jesus' death, resurrection, and ascension as the ultimate fulfilment of Yom Kippur, transforming its temporary, earthly rituals into an eternal, heavenly reality:

- **High Priest in the Order of Melchizedek:**

- Jesus is the eternal, sinless high priest in the order of Melchizedek (**Hebrews 4:14, 5:6, 7:17, 7:24-25**), superior to the Levitical priesthood. Unlike Aaron, who needed atonement for himself (**Lev 16:11**) and whose priesthood was temporary due to death (**Hebrews 7:23**), Jesus “always lives to make intercession” (**Hebrews 7:25**). His priesthood, resembling Melchizedek's (**Hebrews 7:3**, “without beginning of days or end of life”), is eternal and perfect (**Hebrews 7:11-28**).
- He enters the heavenly sanctuary, not the earthly tabernacle, with His own blood (**Hebrews 9:24, 9:12**), fulfilling the high priest's role (**Lev 16:2-3**).

- **Sacrifice and Scapegoat:**

- Jesus' death on the cross is the ultimate sin offering (**Hebrews 9:26**, “He has appeared once for all... to put away sin by the sacrifice of himself”) and scapegoat (**1 Peter 2:24**, “He himself bore our sins in his body on the tree”; **Isaiah 53:6**, “The Lord has laid on him the iniquity of us all”). His blood, shed outside Jerusalem (**John 19:17, Hebrews 13:12**), atones permanently (**Hebrews 10:10**) and removes sin, unlike Yom Kippur's annual sacrifices (**Lev 16:15-22**).
- His sacrifice is a “fragrant offering” (**Ephesians 5:2**), paralleling Yom Kippur's pleasing aroma (**Lev 1:9**).

- **Incense as Prayer:**

- Jesus' earthly prayers, especially His high priestly prayer (**John 17:9-20**), and his ongoing intercession in heaven (**Hebrews 7:25, Romans 8:34**) fulfil the incense cloud (**Lev 16:12-13**). Believers' prayers rise as incense through Him (**Revelation 5:8**, “golden bowls full of incense, which are the prayers of the saints”; **Revelation 8:3-4**).
- **Psalms 141:2** links prayer to incense, reinforced by Jesus' mediation (**John 16:23-24**).

- **Cleansing:**

- Jesus' blood cleanses the heavenly sanctuary (**Hebrews 9:23-24**) and believers' consciences (**Hebrews 9:14, 1 John 1:7**, “The blood of Jesus his Son cleanses us from all sin”). This surpasses Yom Kippur's temporary purification (**Lev 16:16-19**).

- **Confession and Sin Transfer:**

- Jesus bears humanity's sins (**Isaiah 53:6, 1 Peter 2:24**), fulfilling the scapegoat's role (**Lev 16:21**). Believers' confessions are heard through His intercession (**1 John 1:9**).

- **Rest and Affliction:**

- Jesus' finished work provides eternal rest (**Hebrews 4:9-10**, “A Sabbath rest for the people of God”; **Matthew 11:28**, “Come to me... and I will give you rest”), surpassing Yom Kippur's annual rest (**Lev 16:31**).

- **Reconciliation:**

- Jesus' blood is the propitiation (**Romans 3:25**, linked to the mercy seat), reconciling humanity to God (**Colossians 1:20, Romans 5:10-11**). His work universalizes Yom Kippur's reconciliation (**1 John 2:2**).

- **Access to God:**

- Jesus opens direct access to God's presence (**Hebrews 10:19-22**, “confidence to enter the holy places by the blood of Jesus”), unlike Yom Kippur's restricted entry (**Lev 16:2**).

- **Corporate and Individual Scope:**

- Jesus’ atonement covers all (**1 Timothy 2:5-6**) and individuals (**John 3:16**), fulfilling Yom Kippur’s dual scope (**Lev 16:17**).

- **Wilderness and Suffering Outside the Camp:**

- Jesus’ crucifixion “outside the gate” (**Hebrews 13:12, John 19:17**) parallels the scapegoat’s exile (**Lev 16:22**).

3. The Tearing of the Veil as Christ’s Body

The tearing of the temple veil at Jesus’ death (**Matthew 27:50-51, Mark 15:37-38, Luke 23:45-46**) is a divine act, identified in **Hebrews 10:20** as His body (“through the curtain, that is, through his flesh”):

- **Access to God:** The veil’s tearing removes the barrier of sin, opening a “new and living way” to God’s presence (**Hebrews 10:19-20**). This fulfils Yom Kippur’s restricted access, where only the high priest entered behind the veil (**Lev 16:2**).
- **Fulfilment of Hebrews 9:8:** **Hebrews 9:8** states, “The way into the holy places is not yet opened as long as the first tabernacle is still standing,” indicating the old covenant’s limitations. The veil’s tearing signifies the end of these barriers, as Jesus’ sacrifice renders the earthly tabernacle obsolete (**Hebrews 8:13, 9:11-12**).
- **Jesus’ Body:** His broken body on the cross (**John 19:34, Hebrews 10:5-10**) is the means of access, replacing the veil’s separation with direct entry to God (**Hebrews 10:22**).
- **Divine Initiative:** The tearing “from top to bottom” (**Matthew 27:51**) suggests God’s act, not human effort, aligning with Jesus’ completed work (**John 19:30, “It is finished”**).

4. Jesus as “The Way” in John 14:6

Jesus’ statement, “I am the way, and the truth, and the life. No one comes to the Father except through me” (**John 14:6**), spoken to His disciples (**John 14:1-5**), defines His exclusive role:

- **The Way:** Jesus is the sole path to the Father, fulfilling mediation (**1 Timothy 2:5**, “One mediator between God and men, the man Christ Jesus”). His sacrifice and priesthood provide access, surpassing Yom Kippur’s high priest (**Lev 16:2**).
- **The Truth:** He embodies God’s revelation (**John 1:14, 17:17**), fulfilling the Law (**Matthew 5:17**).
- **The Life:** He grants eternal life (**John 10:10, 11:25, Romans 6:23**).
- **Connection to the Veil:** The torn veil, His body (**Hebrews 10:20**), is the “new and living way,” directly aligning with “the way” in **John 14:6**. His death opens access to the Father, fulfilling His claim.
- **Connection to Yom Kippur:** Jesus as “the way” replaces the high priest’s temporary mediation with His eternal priesthood (**Hebrews 7:25**).

5. Melchizedek’s Priesthood and Bread and Wine

Melchizedek, introduced in **Genesis 14:18-20** and expounded in **Hebrews 7:1-17**, prefigures Jesus’ priesthood:

- **Eternal Priesthood:** Melchizedek, “without father or mother or genealogy, having neither beginning of days nor end of life” (**Hebrews 7:3**), resembles Jesus, whose priesthood is forever (**Hebrews 7:24**).
- **King and Priest:** As king of Salem and priest of God Most High (**Genesis 14:18, Hebrews 7:1**), he combines roles fulfilled by Jesus (**Zechariah 6:13**, “He shall bear royal honour, and shall sit and rule on his throne”).
- **Bread and Wine:** Melchizedek “brought out bread and wine” (**Genesis 14:18**), a priestly act of fellowship or blessing with Abram, distinct from Yom Kippur’s blood sacrifices. This foreshadows the Lord’s Supper, where Jesus’ body (bread) and blood (wine) establish the new covenant (**Matthew 26:26-28, 1 Corinthians 11:24-25**).

- **Superiority:** Melchizedek's greatness, shown by Abraham's tithe (**Hebrews 7:4-10**), makes his priesthood superior to the Levitical order (**Hebrews 7:11**), prefiguring Jesus' perfect priesthood (**Hebrews 7:17**, "You are a priest forever, after the order of Melchizedek").
- **Connection to Yom Kippur:** Yom Kippur's Levitical high priest offered blood (**Lev 16:14-15**), but Melchizedek's priesthood, with bread and wine, points to a higher order. Jesus, in the order of Melchizedek, fulfills Yom Kippur's atonement with His blood (**Hebrews 9:12**) and establishes communion with bread and wine (**1 Corinthians 11:24-25**), linking His priesthood to both rituals.
- **Connection to Communion:** Melchizedek's bread and wine (**Genesis 14:18**) directly foreshadow communion's elements, reinforcing Jesus' role as the eternal priest who mediates the new covenant (**Hebrews 8:6**).
- **Connection to "The Way":** Jesus as "the way" (**John 14:6**) is embodied in His Melchizedek priesthood, through which He offers Himself (body and blood, bread and wine) as the path to the Father (**Hebrews 10:20**).

6. The Believer's Body as a Temple

Believers are temples of the Holy Spirit, individually and corporately:

- **1 Corinthians 6:19-20:** "Your body is a temple of the Holy Spirit within you... You were bought with a price. So glorify God in your body."
- **1 Corinthians 3:16-17:** "You are God's temple and... God's Spirit dwells in you."
- **Ephesians 2:21-22:** The church is "a holy temple... a dwelling place for God by the Spirit."
- **2 Corinthians 6:16:** "We are the temple of the living God" (cf. **Leviticus 26:12**).

Connection to Yom Kippur:

- Yom Kippur purified the tabernacle for God's presence (**Lev 16:16**). Jesus' sacrifice purifies believers (**Hebrews 9:14**), making them temples indwelt by the Spirit (**1 Corinthians 6:19**), fulfilling God's dwelling among His people (**Exodus 25:22**).

Connection to the Veil:

- The torn veil (**Hebrews 10:20**) opens access, enabling the Spirit's indwelling, transforming believers into temples (**2 Corinthians 6:16**).

Connection to "The Way":

- Jesus as "the way" (**John 14:6**) makes believers temples by providing the path to the Father, through which the Spirit dwells (**John 14:16-17**).

Connection to Melchizedek:

- Jesus' Melchizedek priesthood (**Hebrews 7:17**) purifies believers as temples through His blood (**Hebrews 9:14**), with communion's bread and wine recalling this priesthood (**Genesis 14:18**).

7. The Holy Spirit's Role and Communication

The Holy Spirit is received through faith, repentance, and baptism, enabling access to God and communication:

- **Access to the Spirit:**
 - **Acts 2:38:** "Repent and be baptized... and you will receive the gift of the Holy Spirit."
 - **Ephesians 1:13-14:** Believers are "sealed with the promised Holy Spirit" upon faith.
 - **Galatians 3:2:** The Spirit is received "by hearing with faith."
 - **Romans 8:9:** All believers have the Spirit, making them temples (**1 Corinthians 6:19**).

- **Communication:**
 - **Teaching:** **John 14:26**, “He will teach you all things.”
 - **Guidance:** **John 16:13**, “He will guide you into all the truth.”
 - **Intercession:** **Romans 8:26**, “The Spirit intercedes for us.”
 - **Dreams, Visions, and Revelations:** **Acts 2:17-18** (cf. **Joel 2:28-29**), “Your young men shall see visions, and your old men shall dream dreams.” Examples include Peter’s vision (**Acts 10:9-16**), Paul’s Macedonian vision (**Acts 16:9**), and John’s revelations (**Revelation 1:10-11**).
- **Proper Access to God:**
 - The Spirit facilitates access through sonship (**Romans 8:15-16**, “We cry, ‘Abba! Father!’”), prayer (**Romans 8:26**), and worship (**John 4:23-24**). Dreams and visions enhance access by revealing God’s will (**Acts 10:19**).
 - **Ephesians 2:18:** “Through him we both have access in one Spirit to the Father.”

Connection to Yom Kippur:

- Yom Kippur’s rituals did not grant the Spirit’s indwelling (**Hebrews 9:9-10**). Jesus’ work fulfils this by enabling the Spirit’s presence (**Ezekiel 36:27**).

Connection to the Veil:

- The tearing of the veil (**Hebrews 10:20**) opens access (**Hebrews 10:19**), removing the barriers of **Hebrews 9:8**, enabling the Spirit’s indwelling through faith, repentance, and baptism (**Acts 2:38**). The Spirit’s communication, including dreams, visions, and revelations, flows from this access.

Connection to “The Way”:

- Jesus as “the way” (**John 14:6**) is the mediator through whom the Spirit is sent (**John 16:7**), guiding believers in His truth (**John 16:13**).

Connection to Melchizedek:

- Jesus’ Melchizedek priesthood (**Hebrews 7:17**) atones (**Hebrews 9:12**), enabling the Spirit’s indwelling, which communicates God’s will (**Acts 2:17-18**).

8. Baptism as a One-Off Initiation Ritual

Baptism is a one-time act initiating believers into the new covenant:

- **Acts 2:38:** “Repent and be baptized... and you will receive the gift of the Holy Spirit.”
- **Romans 6:3-4:** Unites with Christ’s death and resurrection.
- **Ephesians 4:5:** “One baptism.”
- **Acts 19:4-6:** Often linked to the Spirit’s reception.
- Baptism aligns believers with Jesus’ death, the torn veil (**Romans 6:3**, **Hebrews 10:20**), initiating them into “the way” (**John 14:6**) and granting the Spirit (**Acts 2:38**), who communicates (**Acts 2:17-18**). The Spirit’s work continues post-baptism (**Galatians 5:16**).

Connection to Yom Kippur:

- Baptism fulfils Yom Kippur’s cleansing (**Lev 16:30**) through union with Jesus’ sacrifice (**Romans 6:3-4**).

Connection to Melchizedek:

- Baptism reflects entry into the new covenant mediated by Jesus’ Melchizedek priesthood (**Hebrews 8:6**), symbolized in communion’s bread and wine (**Genesis 14:18**).

9. Communion and Its Role

Communion, instituted by Jesus (**Matthew 26:26-28, 1 Corinthians 11:23-25**), commemorates His body and blood:

- **Bread:** “This is my body, which is for you” (**1 Corinthians 11:24**), the torn veil (**Hebrews 10:20**).
- **Cup:** “This cup is the new covenant in my blood” (**1 Corinthians 11:25**), fulfilling the mercy seat (**Romans 3:25**).
- **Purpose:** Remembers Jesus’ death (**1 Corinthians 11:24-25**), proclaims it (**1 Corinthians 11:26**), fosters unity (**1 Corinthians 10:16-17**), and requires self-examination (**1 Corinthians 11:28**).

Connection to Yom Kippur:

- Communion celebrates Jesus’ fulfilment of Yom Kippur’s sacrifices (**Hebrews 9:12**), scapegoat (**1 Peter 2:24**), and mercy seat (**Romans 3:25**). Prayers during communion rise as incense (**Revelation 8:3-4**), fulfilling **Leviticus 16:12-13**.

Connection to the Veil:

- The bread represents Jesus’ body, the torn veil (**1 Corinthians 11:24, Hebrews 10:20**), opening access (**Hebrews 10:19**).

Connection to “The Way”:

- Communion proclaims Jesus as “the way” (**John 14:6**), the path to the Father through His sacrifice (**1 Corinthians 11:26**).

Connection to Melchizedek:

- Melchizedek’s bread and wine (**Genesis 14:18**) foreshadow communion’s elements (**Matthew 26:26-28**), linking Jesus’ Melchizedek priesthood (**Hebrews 7:17**) to the new covenant (**1 Corinthians 11:25**).

Connection to the Spirit:

- Communion renews believers’ awareness as temples (**1 Corinthians 6:19**), where the Spirit communicates (**Acts 2:17-18**), but does not grant the Spirit, which comes through faith, repentance, and baptism (**Acts 2:38**).

10. Celebrating Yom Kippur with Communion

Celebrating Yom Kippur’s fulfilment through communion integrates all themes:

- **Preparation:**
 - Repent and examine oneself (**1 Corinthians 11:28**), echoing Yom Kippur’s affliction (**Lev 16:29**).
 - Reflect on Jesus’ atonement (**Hebrews 9:12**), fulfilling Yom Kippur’s blood (**Lev 16:14-15**).
- **Scripture Reading:**
 - **Leviticus 16:** Yom Kippur’s rituals.
 - **Genesis 14:18-20:** Melchizedek’s bread and wine.
 - **Matthew 27:50-51:** The veil’s tearing.
 - **Hebrews 7:1-17:** Melchizedek’s priesthood.
 - **Hebrews 9:1-14, 9:8:** The old covenant’s limitations.
 - **Hebrews 10:19-22:** The torn veil and access.
 - **John 14:6:** Jesus as “the way.”
 - **Acts 2:17-18:** The Spirit’s communication.

- **Matthew 26:26-28, 1 Corinthians 11:23-25:** Communion's institution.

- **Prayer as Incense:**

- Offer prayers of thanksgiving, confession, and intercession (**Revelation 5:8, 8:3-4**), reflecting Yom Kippur's incense (**Lev 16:12-13**). Seek the Spirit's guidance, including through dreams, visions, and revelations (**Acts 2:17-18, John 16:13**).

- **Partaking in Communion:**

- **Bread:** Eat, recalling Jesus' body, the torn veil (**1 Corinthians 11:24, Hebrews 10:20**), "the way" (**John 14:6**), and Melchizedek's bread (**Genesis 14:18**). Thank Him for bearing sins (**1 Peter 2:24**).
- **Cup:** Drink, celebrating His blood, the new covenant (**1 Corinthians 11:25, Romans 3:25**), and Melchizedek's wine (**Genesis 14:18**). Praise Him for eternal redemption (**Hebrews 9:12**).
- Meditate on being a temple (**1 Corinthians 6:19**), purified by His sacrifice (**Hebrews 9:14**).

- **Proclamation:**

- Proclaim Jesus' death (**1 Corinthians 11:26**), the torn veil, His Melchizedek priesthood (**Hebrews 7:17**), and His role as "the way" (**John 14:6**), fulfilling Yom Kippur's atonement (**Hebrews 10:10**).

- **Gospel Call:**

- Share **Acts 2:38, John 14:6, and Romans 10:9**, inviting unbelievers to faith, repentance, and baptism to receive the Spirit (**Acts 2:38**) and enter "the way" (**John 14:6**).

- **Community and Worship:**

- Share communion with believers, emphasizing unity as the body of Christ (**1 Corinthians 10:17, Ephesians 2:21-22**). Sing praises or read **Psalms 22, Isaiah 53, or Psalm 141:2**, connecting to Yom Kippur's themes.

- **Commitment to Holiness:**

- As temples (**1 Corinthians 6:19**), commit to glorifying God (**1 Corinthians 6:20**), offering lives as "living sacrifices" (**Romans 12:1**), guided by the Spirit (**Romans 8:14**), including His communication (**Acts 2:17-18**).

Connection to Melchizedek:

- Communion's bread and wine echo Melchizedek's offering (**Genesis 14:18**), reinforcing Jesus' priesthood (**Hebrews 7:17**) and the new covenant (**1 Corinthians 11:25**).

11. Implications of the Tearing of the Veil

The tearing of the veil, as Jesus' body (**Hebrews 10:20**), impacts communion and access to God across Yom Kippur's elements:

1. High Priest and Melchizedek Priesthood:

- **Yom Kippur:** The high priest entered behind the veil (**Lev 16:2**).
- **Tearing of the Veil:** Jesus' death tears the veil (**Hebrews 10:20**), and His ascension enters heaven (**Hebrews 9:24**) as a Melchizedek priest (**Hebrews 7:17**).
- **Impact:** Communion celebrates His body, the torn veil (**1 Corinthians 11:24**), and his eternal priesthood, granting access (**Hebrews 7:25**).

2. Sacrifice/Scapegoat:

- **Yom Kippur:** Blood atoned temporarily (**Lev 16:15-22**).
- **Tearing of the Veil:** Jesus' body atones permanently (**Hebrews 10:20, 9:26**).

- **Impact:** Communion's bread and cup proclaim this sacrifice (**1 Corinthians 11:24-26**).

3. Incense as Prayer:

- **Yom Kippur:** Incense shielded the priest (**Lev 16:12-13**).
- **Tearing of the Veil:** Believers' prayers ascend through Jesus (**Hebrews 10:22, Revelation 8:3-4**).
- **Impact:** Communion includes prayers as incense (**Psalms 141:2**), reflecting access.

4. Believer as Temple:

- **Yom Kippur:** The tabernacle was God's dwelling (**Lev 16:16**).
- **Tearing of the Veil:** Jesus' sacrifice makes believers temples (**1 Corinthians 6:19, Hebrews 9:14**).
- **Impact:** Communion reinforces this identity (**1 Corinthians 10:16**).

5. Access to the Holy Spirit:

- **Yom Kippur:** No Spirit indwelling (**Hebrews 9:9-10**).
- **Tearing of the Veil:** Jesus' death, part of His redemptive work, enables the Spirit's indwelling through faith, repentance, and baptism (**Acts 2:38, Ephesians 1:13**). The Spirit communicates, including through dreams, visions, and revelations (**Acts 2:17-18**).
- **Impact:** Communion renews awareness of access as temples (**1 Corinthians 6:19**), but the Spirit is received through faith, repentance, and baptism, not communion or the veil's tearing alone (**Galatians 3:2**).

6. Cleansing and Reconciliation:

- **Yom Kippur:** Blood purified temporarily (**Lev 16:30**).
- **Tearing of the Veil:** Jesus' blood cleanses eternally (**Hebrews 9:14, Romans 5:10**).
- **Impact:** Communion's cup celebrates this (**1 Corinthians 10:16**).

7. Rest and Holiness:

- **Yom Kippur:** Israel rested (**Lev 16:29**).
- **Tearing of the Veil:** Jesus offers rest (**Hebrews 4:9-10**), calling for holiness (**Hebrews 10:22**).
- **Impact:** Communion requires self-examination (**1 Corinthians 11:28**).

Connection to "The Way":

- The torn veil is the "new and living way" (**Hebrews 10:20**), Jesus Himself (**John 14:6**), the path to the Father.

Connection to Melchizedek:

- The torn veil, Jesus' body, aligns with His Melchizedek priesthood (**Hebrews 7:17**), which communion's bread and wine symbolize (**Genesis 14:18**).

12. Theological Synthesis

The tearing of the veil (**Hebrews 10:20**), Jesus as "the way" (**John 14:6**), and His Melchizedek priesthood (**Hebrews 7:17**) fulfil Yom Kippur (**Leviticus 16, Hebrews 9:8**):

- **Jesus as "The Way":** The exclusive path to the Father, embodied in His torn body (**John 14:6, Hebrews 10:20**) and eternal priesthood (**Hebrews 7:25**).
- **Melchizedek's Priesthood:** Foreshadows Jesus' priesthood and communion's bread and wine (**Genesis 14:18, Hebrews 7:3**), surpassing Yom Kippur's Levitical order (**Hebrews 7:11**).
- **Tearing of the Veil:** Opens access to God (**Hebrews 10:19**), fulfilling Yom Kippur's restricted entry (**Lev 16:2**).

- **Holy Spirit's Communication:** Enabled by faith, repentance, and baptism (**Acts 2:38**), including dreams, visions, and revelations (**Acts 2:17-18**), guiding in "the way" (**John 16:13**).
- **Proper Access to God:** Through "the way" (**Ephesians 2:18, Hebrews 10:22**), facilitated by the Spirit (**Romans 8:15**).
- **Baptism:** A one-off initiation into "the way" (**Romans 6:3-4, Ephesians 4:5**), granting the Spirit (**Acts 2:38**).
- **Communion:** Celebrates the torn veil, "the way," and Melchizedek's elements (**1 Corinthians 11:24-26, Genesis 14:18**), renewing access as temples (**1 Corinthians 6:19**).
- **Incense as Prayer:** The Spirit empowers prayers (**Romans 8:26**), fulfilling Yom Kippur's incense (**Revelation 8:3-4**).
- **Believer as Temple:** Jesus' sacrifice makes believers temples (**1 Corinthians 6:19**), indwelt by the Spirit (**Ephesians 2:22**).
- **Key Differences from Yom Kippur:**
 - Access: Universal (**Hebrews 10:19**) vs. restricted (**Lev 16:2**).
 - Permanence: Eternal (**Hebrews 10:10**) vs. annual (**Lev 16:34**).
 - Location: Believers as temples (**1 Corinthians 6:19**) vs. physical tabernacle.
 - Scope: Universal (**1 John 2:2**) vs. Israel-specific.

13. Conclusion

Jesus as "the way" (**John 14:6**), His Melchizedek priesthood (**Hebrews 7:17**), and the tearing of the veil (**Hebrews 10:20**) fulfil Yom Kippur (**Leviticus 16**) by opening eternal access to God's presence (**Hebrews 10:19**). Melchizedek's bread and wine (**Genesis 14:18**) foreshadow communion, celebrating Jesus' body and blood (**1 Corinthians 11:24-25**) as the path to the Father. The Holy Spirit, received through faith, repentance, and baptism (**Acts 2:38**), communicates via dreams, visions, and revelations (**Acts 2:17-18**), guiding believers in "the way" (**John 16:13**) and ensuring proper access (**Ephesians 2:18**). Baptism initiates this path (**Romans 6:3-4**), while communion proclaims it (**1 Corinthians 11:26**), renewing believers as temples (**1 Corinthians 6:19**). Celebrating Yom Kippur with communion unites these truths, inviting all to follow "the way" through faith.