–Save This Page as a PDF–

The New Priesthood Lasts Forever
7: 23-25

The new priesthood lasts forever DIG: What was the problem that the Levitical priests were faced with? Why did God make Aaron's death totally public? Why is there no possibility that Jesus will ever be succeeded? Why does no one have an excuse for rejecting the LORD (Romans 1:20)? What are the three tenses of salvation? Explain what each tense is a deliverance from. Who are the only ones who are saved, according to verse 25?

REFLECT: Describe something in your life that you thought was permanent, only to be taken away? What did that do to your faith? What are some of the old ways in your life that tempt you to turn your back on Jesus and pursue after the world? How is Yeshua superior to those old ways? Describe the security you have in the fact that Christ will never die. In what sense is He the Rock (Psalm 18:2) in your life?

Another proof of the superiority of **the** new **priesthood after the Order of Melchizedek** is found in **the permanency** of **Messiah's priesthood** opposed to the temporary **priesthood** after the Order of **Aaron**. **Christ** is able to make intercession for the believer forever; whereas **the Levitical priests** eventually **died** and had to be succeeded in order for **the priesthood** to continue. **Moreover, the current priests** (Hebrew: *cohanim*) **are many in number, because they are prevented by death from continuing in office (7:23 CJB).** So once again the Jewish readers were reminded of the limitations of the First Covenant.

As if to picture that **the Levitical priesthood** would never be able to bring salvation to them, **ADONAI** gave Isra'el a dramatic and significant demonstration, recorded in **Numbers 20:23-29**. When **Aaron**, brother of Moshe and first high priest, was about to die, **YHVH** commanded Moses to bring **Aaron** and his son and successor, **Eleazar**, to Mount Hor, in view of all the people. **God** reminded Moshe that **Aaron**, like Moses himself, would not be allowed to enter the Promised Land. The human giver of the Torah and the human forerunner of **the priesthood** would both **die** before Isra'el entered the Land. **Aaron's** high priestly garments (see the

commentary on **Exodus, to see link click Gk – Aaron's Sacred Garments Will Belong to His Descendants So They Can Be Ordained**) were taken from **him** and placed on **Eleazar**. After **Aaron** died, the people mourned for **him** for thirty days. During that time the people's attention was specifically focused on **Aaron's death,** as **God** impressed on them that **he** represented a dying **priesthood**.[185]

In this brief demonstration, along with Moshe's own **death** shortly afterward, two things about **the Levitical priesthood** became abundantly clear. First, it was not permanent, and second, it could not bring the people into the Promised Land. It was temporary and could not save. Neither the Torah (represented by Moses), nor the Levitical sacrifices (represented by **Aaron**) could deliver from the wilderness of **sin** and bring them into the land of salvation.

But because Yeshua continues (Greek: *menein*) **forever, He has a permanent** (Greek: *aparabaton*) **priesthood (7:24 CJB).** The word **continues** means that **Messiah's priesthood** didn't stop at **His death**. If you read the B'rit Chadashah carefully, you will discover that when **His** body was dead on the cross, **His Spirit** was still alive. **He** was maintaining **His** eternal **priesthood. He** is still our **Great High Priest** today and will be so forever. The word **permanent** conveys the idea that it can never come to an end. It describes something that belongs to one person and can never be transferred to anyone else.[186] The basis of eternal security is that **He** can save **forever** because **His Priesthood forever**. **He** needs no successor. **He** is the last **High Priest**; no other will ever be needed (see the commentary on **The Life of Christ Ms – The Eternal Security of the Believer**).

Consequently, He is able to save completely those who come to God through Him (7:25a). The word **completely** has a double meaning. On the one hand it means that **Jesus** will bring us to full **salvation** – something **the Levitical priests** could never do. And on the other hand, it means that **He** will hold us there **forever**. **His salvation** is both perfect and **complete**. It is able to save **completely** and **forever**. **He** will not die; thus, this intercession is uninterrupted. The security of our **salvation** is **guaranteed** simply because **salvation** is not dependent upon us, but upon **Him**. **He** is **the One** who keeps us **saved** (see the commentary on **The Life of Christ Bw – What God Does For Us at the Moment of Faith**).

He lives forever to intercede for them (7:25b). Isaiah 53:12 prophesies that **the Servant of ADONAI** (see the commentary on **Isaiah Im – The Mission of the Servant of the LORD**) **bore the sins of many, and made intercession for**

the transgressors (53:12e). Romans 8:34 states: **Christ Jesus . . . is at the right hand of God . . . interceding for us. First John 2:1** says that **the Righteous One** is **an advocate with the Father** on our behalf. Other verses stress the universal necessity of approaching **God** on through **Him** are **John 14:6; Acts 4:12; First John 2:22-23**. **Verse 25** is one of the most beautiful verses in the Bible. Like **John 3:16**, it contains the whole essence of the gospel. **Salvation** is the main theme of the Scriptures and **salvation** is what this verse is all about.

Now, you may know that salvation has three tenses: past, present, and future. The past tense has to do with deliverance form **sin's** penalty; the present tense, with deliverance from **sin's** power; and the future tense, with deliverance from **sin's** presence. The first was accomplished at the cross; the second is being done at the throne as **Jesus** intercedes and continues to cleanse us; and the third will be accomplished when all believers become fully glorified in heaven. In fact **Titus 2:11-13** lists all three tenses in the same passage. The Past: **For the grace of God has appeared that offers salvation to all people.** The present: **It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in his present age.** The future: **While we wait for the blessed hope – the appearing of the glory of our great God and Savior, Jesus Christ.** So, the nature of **complete salvation** is far-reaching in all its dimensions.[187]

This can be hard even for believers to grasp. To suggest that someone's **salvation** is guaranteed and they are sure to say, "But then I can **sin** like crazy and go to heaven!" This kind of thinking shows a basic misunderstanding of the believer's relationship with **the Lord**. What keeps us from **sinning** is not the fear of punishment, but the love for **Yeshua**.

But we're still human and no matter what, we still **sin**. So how do we handle that? **Yochanan** has the answer for us: **If we claim to be without sin, we deceive ourselves and the truth is not in us.** However, **if we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and His Word is not in us. My dear children, I write this to you so that you will not sin. But if anyone does sin, we have an advocate with the Father – Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the world (First John 1:8** to **2:2).**

It sure sounds like **God** wants us to stop **sinning**. But just how does **He** do that? Punishment? Exile? Shame? Holding a grudge? Withdrawal of love? Solitary confinement? These are the typical responses secular society has for those who break the rules. But **ADONAI's** outrageous scheme to get us to stop **sinning,** however, is to **forgive our sin** and **purify us from all unrighteousness** which moved us to act as we did in the first place. **YHVH** expunges our record of **sin as far as the east is from the west,** that is how **far He has removed our transgressions from us (Psalm 103:12).** But just how far is **the east from the west**? It cannot be measured! So if we **confesses our sins** (agree with **God** about the **sin** and the wrongness of it), **God** forgives and accepts us without penalty.[188]

*Thank you, **Jesus**, for being my **Great High Priest**. Thank **You** that You **live forever** to **intercede** for me. I place my trust and hope in **You**, and I believe that **You** know what I need better than I do myself.*[189]