

# The King's Highway

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## SAVED TO THE UTTERMOST

Joseph H. Smith

He is able to save to the uttermost. Hebrews 7:25.

There are three recurrences of the word "uttermost" in the Bible: (1) Concerning the man put into prison, that he shall not come out until he has paid the "uttermost." (2) Concerning certain persecutors that "the wrath of God is come upon them to the uttermost." And (3), In our text, "He is able to save to the uttermost."

It is of interest to note that in this text the word has—not a different—but an added meaning to what it has in the others. In all three it means fully, but in this it means also finally. As the margin of your Bible will show, it includes the idea of "evermore." It embraces both thoughts and blessings of Paul's prayer for the Thessalonians, that they might be sanctified wholly and also "preserved blameless." To be saved to the uttermost means to be saved fully now, and to be saved thus always, and for evermore.

Notice the neglected portions of this text. Most of us are apt to quote the part "able to save to the uttermost." But the rest of it is equally rich and quite as important. It tells us it is "them that come unto God by him" that he is able to save thus, and it declares that his ability to save them grows out of the fact that "He ever liveth," and that his now glorified life is spent in intercession for us.

This brings us to consider our dependence upon the risen, ascended, glorified Saviour for our full and final salvation. This great epistle to the Hebrews written to prevent apostasy, and to further perfection, majors upon Christ our High Priest typified only by the priesthood of Aaron, and symbolized by the mystic order of Melchizedek. It must be the low spirituality of the church in our day that accounts for so little ministry and so little appreciation of the present life and ministry of our Lord. Thus it was in the time of these Hebrews. He writes to them that "he had many things to say to them of Christ our High Priest after the order of Melchizedek," but they were hard to be utteredw "seeing they were dull of hearing," as notwithstanding their length of time in the fold, they were dull of hearing and needed milk instead of meat, and must be instructed over and over again in the first principles of the doctrines of Christ. From this we may infer that this truth is a meat item and the "wisdom spoken among them that are perfect" all clusters about the High Priesthood of Christ.

When Jesus assured us that the Father would send us another Comforter, he had told us first that he "would pray." That was promise of what he is doing now. He "makes intercession for us." And it is upon this ac-

count he is able to save to the uttermost. Paul says: "If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." "Because he continueth ever . . . wherefore he is able to save . . . to the uttermost, seeing he ever liveth." Our utmost and ultimate salvation is dependent, not only on the incarnation of the Son of God, but on the exaltation of the Son of man; not only upon the sacrifice of his death, but upon presentation of that sacrifice in the Holy of Holies by him as our living High Priest. As we look backward to him as our Prophet on the earth, and as we look forward to his appearing in the clouds as our King, so must we look upward to him in the heavens as our exalted High Priest.

Christ's sanctification of himself for our sanctification through the truth was twofold: (1) It was his offering of himself as a sacrifice unto death, for our cleansing through his blood. (2) It was the dedication or consecration of his risen, living self-hood to the office of Priesthood in our behalf. And since he ever liveth to make intercession for us, he is able to save to the uttermost.

What is it to be saved to the uttermost? The word implies completeness and continuance. It is a salvation full and forever. We will get added light on this if we will but "listen in" where the veil is rent through, and hear again this specimen of his heavenly intercession to be found in John 17. We observe that this is offered in behalf of such as have already "come unto God by him," and who had the stamp of his own upon them, and are "not of this world." His intercession spans the whole arch from their preservation to their glorification. Though I am a Christian, yet so great are the forces of hell and of the world arrayed against me that I shall need a Saviour—a living Saviour to keep me saved, hence his supplication, "Father, keep them."

Christ had come, not only to bring us to heaven—but to God. Not only to cleanse us from sin, but that we might be a fit abode for the Holy Ghost, who would then come in to abide. Not only did he come to "save us from the wrath to come," but to save us from that which entitled and fitted us for the wrath to come, unto that which made us heirs to, and qualified us for the coming glory. This, then, is our "uttermost salvation;" that we be "kept from the evil;" that we be "sanctified through the truth;" that we be indwelt of God and dwell in him; that we be used in the saving of souls and the world's evangelization; and that we be raised from the dead in glorified bodies to behold the glory of the Lord and to abide with him in his kingdom and on his throne forever and ever.—Amen.

Jesus received the baptism with the Holy Ghost, not for the destruction of sin, but as a preparation for His life's work and as an example to His followers.

## OUR NEIGHBORS' FAULTS

A clipping, taken from an English newspaper, has reached us. It contained some painful statements regarding religious life in Great Britain, a land which was once regarded as the center of Christianity, and the most evangelized of all countries.

The facts noted are taken from Religion and the People, a supplement to another journal, and were compiled from the reports of some five hundred mass observers who have been going about through the populace, asking questions with a view to discovering the state of spiritual life.

"The facts are startling. Only ten per cent of the people of this country are actively connected with any church; ninety per cent have drifted away from organized religion, and have no connection with it. The ninety per cent are not actively hostile to religion; in fact, four times as many people as are connected with a church wish to claim some sort of connection with Christianity; another forty percent profess some vague religious belief. Only a fifth deliberately reject religion.

"No hostility, then, to religion, but a marked indifference to the Church. On the contrary, an approval of the Christian ideals, a desire for religion, and a conviction that a man is better for the possession of a religious faith. In other words, a wishful agnosticism based upon a need which finds no satisfaction in the churches."

If this be a fair appraisal of the situation, the churches are to blame. And they are to blame because they are not presenting Christ. He alone meets the heart-hunger of mankind, and His positive statement, "I, if I be lifted up, will draw all men unto me," has been proved true in many places and at many times. The multitude will throng Him, as of old, if He be present indeed. The church where He has control will witness men pressing into disciplinship with hearts aflame with longing and with love.

If British churches are at fault in failing to lift up the Christ, ours are equally so, for the same indifference is also manifest in this country. The "wishful agnosticism," of which the writer speaks, is a common and an entirely human trait, resulting from the sin and estrangement of the race. Yet, deep down in man's nature is a conviction of his imperative need of the God whom he affects to ignore. There is no heart fully at rest apart from absolute surrender to the One from whom it has proceeded. And so, when the claims and love of God and the authority and redeeming grace of His Christ are pressed upon men by a church that manifests a genuine experience of salvation and a full obedience to the world's Saviour, that conviction will intensify until the reality of sin becomes so poignant that pride and indifference will be swept away in a flood of confession and repentance.—Alliance Weekly.

Mrs. Fred Brown, Dec 43