

SAVED TO THE UTTERMOST

Hebrews 7:23–28 — *"And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Ever thought of how much more that you could be saved than "to the uttermost"?

There was a problem with the relationship between and His covenant children under the Mosaic (old) covenant. There were many really, but here we are talking about a specific one. The mediators of it would keep dying.

Psalm 90:10 — *"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."*

Those were the "natural" deaths. There were also the deaths because of violations. Recall Nadab and Abihu, Aaron's sons. Or Eli's sons, 2 Samuel 2:12, 5, 4:11. The priest's that did the service at the mercy seat were instructed to use care in approach, "that he die not" (Leviticus 16:2, 11).

We already saw that our Great High Priest has the power of an endless life (Hebrews 7:16), and that He is a priest FOREVER, after the order of Melchizedek (Psalm 110:4). One thing that we can see is that He was made High Priest. He is High Priest for as long as He lives, and He "ever liveth to make intercession" for all who come to God by Him.

So He is great High Priest forever because He lives forever. That is the duration of His priesthood, and that is the fulfillment of the promise "Thou art a priest forever".

In Romans 8, while not using the word "priest", the Apostle Paul certainly has the exact same concept in mind.

Romans 8:34 — *"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."*

In Romans 8:1, we have the truth of no condemnation. In this 34th verse, we have a reason as to why there is no condemnation to them which are in Christ Jesus. In John 5:22-27 we have the truth that God has committed all judgment to the Son. The Son is the One in the entire universe that has the authority to condemn. Yet it is He who is right now, at this very instant, and forever into the future, seated at the right hand of God and His very person as the living Savior who is High Priest forever making intercession for us. His life is what prevents condemnation, and that is good as long as He lives. He is the only One that has right to condemn, and He died for our sins, rose again with our sins paid fully and completely, sat down at the right hand of the majesty on high, and intercedes as SAVIOR.

Yet we argue each other about eternal security. You are as secure as Christ's position as Savior, who is able to save TO THE UTTERMOST all who come to God by Him.

Jesus Christ is the same yesterday, today, and forever. This is the thought that we have here and this unchangeable priesthood is the basis of our security in Him.

In verse 26 we have at once the character, and position of this Great High Priest. He is the Priest that mankind has always needed. In Job 9, Job lamented the truth that he could not come to God on terms that he had any place to talk with Him and plead his case.

Job 9:33 — *"Neither is there any daysman betwixt us, that might lay his hand upon us both."*

A daysman, according to Webster's 1828 is an umpire or arbiter; a mediator.

Yet we have this wonderful truth from the Apostle Paul to Timothy that there is "one mediator between God and man, the MAN CHRIST JESUS", 1 Timothy 2:5. The Apostle John says to the recipients of his 1st epistle:

1 John 2:1-2 — *"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."*

The mediator that Job needed, the advocate, the great high priest that he so longed for is our Lord Jesus Christ. We have in Him what the saints of old so longed for. It is high time we come to a full appreciation of what we have in Christ.

Christ is holy. We could go through scripture to find the definition of what holy is and we would get to the idea of special as in different from the rest, but in a way that is set forth as far superior. When we speak of the "holy of holies", it is the holiest of all, or the place that is set apart out of the holy places as the separate and better and holier place than all of the holy places. We could go on discussing holiness, but one thing that we know for sure, that Jesus Christ is holy. The definition of holy is Him as a walking definition of holiness.

Part of being holy is to be undefiled. In Leviticus 11, we read of great pains being taken to divide the clean and the unclean foods. We know that a faithful Israelite under that covenant would not partake of the unclean. Peter had to be taught that those things which the law made unclean were indeed now made clean (Acts 10:14-15) as the sign he needed to have no qualms against going to the house of Gentiles. He got the message. As the wall was put up by the Mosaic covenant, the wall of partition was taken down by the risen Son of God, as Paul declares to us in Ephesians 2:11-18. Because Christ is undefiled, He can make the defiled, as we are, clean.

Christ our great High Priest is harmless. This means not that He is weak, because we know that He upholds all things by the word of His power, Hebrews 1:3, Colossians 1:17. But there is no evil or desire for evil in Him. We can come to Him in perfect faith because He means to us only good, and only wants the best for those who come to Him. We see this as the character of the Man Christ Jesus as portrayed in the gospels. Matthew 11:28-30 is that wonderful plea from God's Christ *"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls. For my yoke is easy, and my burden is light."*

There are so many others that we see as He sojourned, but I want to just mention this one:

John 6:37 — *“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.”*

If you have in yourself, either as one who is a sinner in need of salvation, as a saint in need of assurance, or any need that you have at all, that is who you are coming to. That is the character of our great High Priest. It is also because He is separate from sinners, that sinners can come to Him to be cleansed. It would do no good to come to another sinner.

We have a great High Priest who lived through our “muck and mire”, but who is not stuck in it. He took our sin upon Himself, as the Apostle says in His great declaration in 2 Corinthians 5:21, *“For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.”*

It is because of that sinlessness that He could offer up Himself as the sacrifice for sins. The high priests had to offer up sacrifices for their own sins. They had to offer up sacrifices for their own cleansing. That priest by doing this was acknowledging that he was indeed not sinless. This was the priesthood under the law. It was a priesthood of mere mortals, with the same infirmity of flesh that the people for which they were mediating had.

But not our Lord Jesus! He knew no sin, 2 Corinthians 5:21, He did no sin, 1 Peter 2:22, and in Him is no sin, 1 John 3:5.

Because of His utter sinlessness and perfect righteousness — “consecrated for evermore” — He was able to make one offering that would be sufficient forever. Because He is consecrated for evermore, His one offering of His own body was ONCE FOR ALL. There is never any need to repeat it, which is the basic issue with the mass. There is no need to add to it, which is why justification is given as a gift of grace “to him that worketh not but believeth”, Romans 4:5.

This is the word of the oath, the oath given from the Father to the Son.

“The LORD said unto my Lord....thou art a priest forever, after the order of Melchizedek” (Psalm 110:1, 4). That oath was after the law, and foreshadows the time that would come that there would be a changing of the priesthood from that priesthood of infirmity to the priesthood of the Son, *“who ever liveth to make intercession for us.”*

That is where we stand, complete in Him.