

Made New in Him -

Therefore if any
man be in Christ he
is a new creature: old
things have passed
away, behold all
things are become
new.

2 Cor. 5:17

What must I do to be saved?

You're not here by accident. Jesus loves you, and He wants you to have a personal relationship with Him. There is just one thing that separates you from God. That one thing is sin. People tend to divide themselves into groups - good people and bad people. But

God says
that every person that has ever lived is a sinner, and any sin
separates
us from God. That includes you and me.

“For all have sinned and come short of the glory of God.”
Romans 3:23

According to man’s rules, people should be punished or
rewarded
according to how good they are, and it might be hard for you
to
understand how Jesus could love you, when other people
don’t
seem to. But I have great news for you! Jesus DOES love
you!

More than you can ever imagine! And there’s nothing you can
do to make him stop! Are you thinking that you should make
things right in your life before you come to Jesus? Many
people
feel that way, but that’s not what God says!

“God demonstrates His own love for us in this: While we were
still sinners, Christ died for us.” Romans 5:8

For you to come to God you have to get rid of your sin
problem.

But God says that you can’t make yourself right with God by
being a better person. God wants to save you
JUST BECAUSE HE LOVES YOU!

“He saved us, not because of righteous things we had done,
but because of His mercy.” Titus 3:5

It’s God’s grace that allows you to come to Him -
not your efforts to “clean up your life” or work your way
to Heaven. You can’t earn it. It’s a free gift.

“For it is by grace you have been saved, through faith -
and this not from yourselves, it is the gift of God -
not by works, so that no one can boast.” Ephesians 2:8-9

For you to come to God, your sin must be paid for.
God’s gift to you is His son, Jesus, who paid the debt for you.

“For the wages of sin is death, but the gift of God is
eternal life in Jesus Christ our Lord.” Romans 6:23

Jesus paid the price for your sin and mine by giving His life

on Calvary's cross. God brought Jesus back from the dead and paved the way for you to have a personal relationship with Him through Jesus. All that's left for you to do is to accept the gift that Jesus is holding out for you right now.

"If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved." Romans 10:9-10

God says that if you believe in His son, Jesus, you can live forever with Him in glory.

"For God so loved the world that He gave his one and only Son, that whoever believes in him shall not perish, but have eternal life." John 3:16

Are you ready to accept the gift of eternal life that Jesus is offering you right now? If it is your sincere desire to ask Jesus to come into your heart as your personal Lord and Savior, then talk to God from your heart through the Sinner's Prayer:

Dear Lord,
I know that I'm a sinner. I believe Jesus was my substitute when he died on the cross.
I believe His shed blood, death, burial, and resurrection were for me. I now receive Him as my Saviour.
I thank you for the forgiveness of my sins, the gift of salvation and everlasting life. Turning from my way of life to His. Give me grace and strength to live for thee.
In Jesus name
Amen

If you prayed the sinner's prayer and meant it, then you are now a child of God. Now, join a good Bible believing church, follow the Lord in scriptural baptism.
Study the Holy Bible. Make a habit of reading it daily and talking to the Lord in prayer.
Let Him guide you in all that you do and may God richly bless you.

Trust in Christ? What is That?

Over the preceding centuries since Pentecost, and especially since the turn of the twentieth century, the words "Trust in Christ" have taken on meaning that has all but rendered them worthless. Like a ship taking on water which finally works for it's demise, just so have unilluminated men loaded these words down with meanings which have all but destroyed the original glory of them. In the light of this evil, I desire to restate some of the truth that is referred to when anyone "Trust's Christ".

No man has any hope for salvation now or at any time in the future apart from trusting completely in Jesus Christ and His atonement. Simply stated, our Lord Jesus is the lifeboat and we must fully and truly be committed to trusting that lifeboat, not in the vicinity of it, not halfway in it, but totally and forever committed wholeheartedly to it's safety.

Our Lord, secondly, is the rope by which it is possible to escape from the burning building. There is no doubt about it-either we trust ourselves to that Rope or we perish in the devouring flames. Thirdly, He is the compass and the water of life for the crossing of the spiritual Sahara Desert. Him we must have, or we simply commit suicide!

He, fourthly, is the wonder drug or medication that heals our spiritual and moral ills,-and if we refuse it we die!

He is the bridge from hell to heaven-and we take the bridge and cross over by His grace or we perish in the hell within and the hell yet to come.

These are simple illustrations, but they get to the point of the necessity of complete trust in Jesus Christ-**ABSOLUTE** trust in Him.

One wonders, then, how many souls in our day know this, or knowing, really take such truth seriously. There are so many who want to trust in Christ plus something else. They want to hang on to some old habit or some relationship which has the potential of souring their relationship with God. Some want to trust and add their own morals: they want to trust Christ and add their own "good works". They want to trust Christ and then point to the merits of their baptism or church membership, or the position they hold in organized religion.

Let it be said straight out that Jesus Christ will never stand at the right side of a plus sign. If you insist on adding some "plus" to your faith in Jesus, He will walk away in His Holy dignity. He will forever refuse to be considered the other part of a "plus" sign. If your trust is in the "plus"-any plus(something added) then you do not possess Jesus Christ at all.

The rich young ruler(who in reality was a religious teacher, not a politician)

thought he possessed all of the necessary plus signs. The truth turned out to be that he possessed nothing that mattered.

Then, a person's salvation involves utter abandonment to Jesus Christ. Christ Jesus taught this fundamental truth throughout His earthly ministry, so it was not a new concept proposed for the rich young ruler. Jesus very skillfully maneuvered that man into a place where He could dearly and plainly tell him this great fact and principle of the spiritual life: ***"Do not keep anything in your life that, in your judgment, is more important than God Himself; come follow me in complete trust and abandonment."***

Eternal souls are being told that the easiest thing in the world is to ***"accept"*** Christ, and one wonders what has happened to our Christian theology which no longer contains any hint of what it should mean to be completely and utterly abandoned to Jesus Christ, our Lord and SAVIOUR,-in that order!

It is evident today as one honestly beholds the landscape of Christianity that there is something basic that has been lost. Since becoming a leader of a flock of God I have found that many who professed for many years, found that they were having to start all over again, because of a lack of understanding as to what accepting Christ really means.

This thing of utter abandonment is basic to the foundation of the Christian experience. It was at this point that the rich young ruler was not interested. These were terms he had not anticipated and he could not accept them at all. So we read in the scripture: "He, sorrowing, went away."

Like many today, he had a certain interest in eternal life, but there were other things that he wanted more! It is not only the careless that perish. No. Those who are careful and busy about many things shall perish as well. The young man took the comfortable way of the flesh and perished, even though he seemed to have cared enough to come to Jesus and inquire concerning the eternal life.

He was a religious man of his day. But he was also lost. *It is actually true that it is possible to engage in earnest prayer on the road to perdition.* In a way these souls want God, but not enough. They are interested in eternal life, but they are still more interested in other things.

Something dreadful has happened in our effort to win the lost. We seem more satisfied to approach them with a spirit of hail-good-fellow-well-met type of approach. We think we must joke with them, talk about worldly things as they do, trying to find some common ground, and then in what seems to be a sort of apologetic way, gingerly tell them that if they will receive Christ they will have peace of mind, good grades in school, plenty of material wealth, and everything will be alright! But there is no way anyone can be "leaked" into the Kingdom, taken in through the cracks, or crawl in through a side window. There would be no inner witness of the Spirit. There could never be any heart felt divine assurance. No inner peace.

One shudders at the thought, but if we could see all the seekers who are in hell today who were seekers while they were on earth, you would know that many have sought and found out what they had to do-and did not!

Most churches today would have gladly put the name of the young ruler on their roles, accepted his financial contributions and counted him in their yearly numerical report,-no questions asked. But Jesus was not interested in numbers, nor money, nor applause.

The young man made his decision on the basis of what he wanted most in life. The final view of his encounter with Jesus was his turning his back on life and love and peace and walking away. There were two who were sorrowful that day,-him, and Jesus.

In closing, let me urge anyone who is involved in the work of winning souls out of the devil's grasp; **Never compromise the Word for the applause of the crowd: Never make shortcuts to appease!** As for myself as a minister appointed and anointed, I refuse to deceive and damn any soul by leaving the impression that one can be a Christian without complete and total submission to the Lord Jesus Christ. I refuse to leave them with the impression or teaching that you can be a Christian and love old self, and this present evil world, for you cannot! There must be a deliberate, intelligent, willful submission of the whole person to the Lordship of Christ. There must be a total yielding to His control all that we are, have, or ever hope to have or be. The individual must desire the glorious Christ above all earthly things and relationships-All of them!

The rich young ruler may have appeared once more on the pages of the Gospels. It may well have been him who, looking over his riches and bountiful blessings of material things, said, "soul take thine ease", but it was God who in turn, said, "Thou fool, this night thy soul shall be required of thee, and then whose shall these things be?"

He paid a great price to keep what he loved. A rich man's son was asked how much his father left: "He left it all" was the sad reply.

But wait, maybe there is one more glimpse of this man-"in hell he lifted up his eyes, being in torment" and cried for someone to go back to his family and warn them not to "come to this place." You see Judas sold Christ for thirty pieces of silver, the price of a slave. This man sold him for dust, and ended up with nothing.

What about you and I? Are we seekers after Jesus Christ in truth? To us He would say as He said to the young man: "It is not enough to inquire. Give up all that is dearest, that dearest thing you hold in life; and come, and follow me."

There is one major difference between that man and us: his plight is forever hopeless: those of us today still have a chance. Let none of us be so blind that God must finally call us a "fool".

A Saviour To The Uttermost

"Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them" (Heb. 7:25; RV).

Howsoever viewed, this is a great and heartening statement. The ability of our Lord Jesus Christ to save at all times and in all circumstances is the sheet anchor of the faith of God's people. A Saviour who never fails, who can never be confronted with a situation too difficult for Him, is a fundamental necessity to all who are seeking to live to the glory of God in an end time, and who are, therefore, continually meeting the fierce and unceasing antagonism of the forces of darkness. Here the glorious declaration of His power to save *to the uttermost* is made for our comfort, and for the strengthening of faith.

We shall look at this in two ways: firstly, regarding it as a statement by itself and seeking to gather its rich and full meaning; then looking at it in its context and noting the immense reinforcement that is brought to faith as the statement is seen to be the culminating point of one section of the whole great argument concerning the person and work of Jesus our Lord.

(i) The Great Statement

This is a favourite text for evangelistic sermons. It is indeed "good news" for the sinner. No one, however sunken in sin, is beyond the reach of His saving power. He is able to save all who come, and to save them to the uttermost. Let the message go out to the furthest bounds of human sin and need, and be sounded in the ears of the most hardened and degraded of the sons of men. No case is too hard for Him. Hallelujah!

But this is written as a message to the Lord's people. It is a glorious declaration of His saving power in relation to those who draw near to God, and is based, not only upon His death on Calvary, but upon His present life and ministry as the High Priest of His people. It is because "*He ever liveth*" that "*He is able to save to the uttermost*" (or completely—RVM). This is the gospel for the

saints. What a joy to declare it! The more dire the need (and some of the Lord's people are in desperate need) the greater the comfort of the declaration. What a consolation to the heart, when involved in some situation of acute, and humanly hopeless, difficulty, to remember that, interceding for us at the right hand of Divine power, we have One who, because He ever liveth, is able to exercise saving power to the full range and depth of an uttermost need: and not only able but willing to save, and in the bitterest trial to "make a way to escape that ye may be able to bear it." To trust Him is to find salvation. "They who trust Him wholly find Him wholly true."

"To the uttermost." This is a translation of a very rich original word. Like many of the words God employs in Holy Scripture it is a word with a big content. Some one has truly said that the words the Holy Spirit uses are great words in that they have God behind them. They are often much bigger than we realize. This word combines two separate ideas: first that of quality, then that of reach. It speaks of His ability to save completely in the present, and also to go on saving thus for ever; fulness of resource for present need, however dire, and also for every future need to the end of our earthly history. It may be expressed thus: Whatever the depth and complexity of present need, in whatsoever realm that need may be, whether in spirit, soul, or body; in Him, as exalted at God's right hand, there is complete ability to meet it: and further, by no possibility can there arise a situation to the farthest reach of time where that ability will be diminished, or His saving power be other than an abiding reality.

We are living in days when the outlook for this world is gloomy indeed and when fear might well grip the heart even of the believer. No man knows what is going to happen to-day, or to-morrow, still less the day after. Fear is gripping the hearts of men everywhere. Many of the Lord's people are afraid that they will become involved in some situation beyond the power of human endurance. Many in war-torn lands are going through trials and sufferings which strain endurance to the breaking point. Not a few, even in peaceful lands like our own, are tried in circumstance or physical suffer-

ing which seems to be beyond measure. How shall such endure to the end and be joyful in the midst of their tribulations? Only by an experience of His saving power, entered into on the basis of faith in His ever-present and never-diminishing ability to make His salvation a glorious reality. Faith asserts in the face of the most extreme difficulty and of human impossibility: "He ever liveth! He is able to save to the uttermost!"

This is true in every realm of human need. Whether the problem be related to sin, self, the world, the Devil, or to death and him who wields it as a potent weapon, the power of an uttermost salvation resides in our Priestly Intercessor on the Father's throne. Fearful heart, take comfort: He ever liveth! He is there in the full value of His Calvary triumph. Nothing has been lost in the process of the years. All that He won as the mighty victor in the hour of His weakness and seeming defeat, He holds on our behalf. It is all available to faith.

"And now He lives,
Proclaim the joyful story, the Lord's on high;
And we in Him are raised to endless glory
And ne'er shall die."

Death has no dominion over Him, nor can we be brought under the power of it while we keep Him in full view. He lives, and has said, "Because I live, ye shall live also." Living, He is abundantly able to save.

(ii) The Statement In Its Setting

The comfort, consolation, and strengthening power of this declaration, are immensely reinforced as we view it in its context, and see it as the culmination of a great argument. We miss a great deal of the value of the Word of God by our habit of reading short portions or single chapters. It is always worth while to take time to see the scope and range of the particular book we are reading, to note its divisions, apprehend its arguments, and see where the climaxes come. The 'wherefores' and 'therefores' of the Word are most helpful in this connection. They always cast us back on that which has preceded the passage in question and indicate the foundation of the statement made. So this great declaration

of the unceasing ability of the Lord to minister an uttermost salvation commences with "Wherefore." That is linked in the first place with verse 24: "But He, because He abideth for ever, hath His priesthood unchangeable" (Hebrews 7). This, in turn, is the culmination of the whole argument concerning our Lord's priestly ministry in contrast with the Aaronic priesthood of the old economy.

It will help if we seek to see something of the scope and range of the Epistle to the Hebrews. It was written to Hebrew believers; men who had been reared in the old Mosaic order of things, with its outward and visible worship, its sacrifices and priesthood, laws and ordinances. All this was passing away before their eyes and they had not yet become fully alive to the inward and essentially spiritual character of that into which they had entered as they passed out of Judaism into the Christian Church. Hence the Holy Spirit was seeking to demonstrate to them the immense superiority of Christ, in every aspect of His person and work, as contrasted with the old order of things and the leaders they held in reverence. The key word of the Epistle is "better." There is a *better* hope, a *better* testament, *better* promises, *better* sacrifices, a *better* resurrection, a *better* country, etc.

Firstly, then, the Lord Jesus is declared to be God's *final* message to men (chapter 1:1-2) and as such is superior to the angels and messengers through whom the old covenant was given (chapters 1 and 2). Then He is placed in contrast with Moses, the revered leader of the people from Egypt to Canaan, and the one through whom the Law was given. Christ is shown to be superior to Moses inasmuch as, in God's house, the Son is superior to one who, however great, was after all but a servant (chapter 3:1-6). Joshua takes up the position of national leader on the death of Moses and conducts the people into the promised land; but though he gives them a large measure of possession, he was not able to give them rest therein. Our Lord is shown to be superior to Joshua in that He is able to lead His people into 'the rest that remaineth to the people of God' (chapter 4:8-10). Then comes the long section dealing with the great matter of priesthood, commencing with

chapter 4:14 and going through to chapter 10. Christ as High Priest after the order of Melchizedek is set forth in contrast to the Aaronic priesthood, and the superiority of His office and ministry is found to consist in the fact that, whereas the priests of old were men whose lives were short and their ministry constantly interrupted by death, He lives by the power of an endless life and hath an unchangeable and age-abiding ministry. The great declaration in relation to His priesthood is a twofold one (chapter 5: 5-6).

1. "Thou art My Son, this day have I begotten Thee."
2. "Thou art a Priest for ever after the order of Melchizedek."

And, further, this declaration is confirmed by God's oath:

"The Lord sware and will not repent Himself, Thou art a Priest for ever . . ." (chapter 7:21).

Priesthood is an office, but one based upon moral suitability, upon sonship. The priests of the old Aaronic order were able to deal gently with the ignorant and the erring, because they themselves were compassed with infirmity, and therefore were compelled to offer sacrifice, not only for the sins of the people, but also for their own. They had the power of sympathy strongly developed because of their personal experience.

Our glorious High Priest was sinless and needed not to offer sacrifice on His own behalf. Nevertheless His power of sympathetic understanding is in no wise inferior to that of Aaron and his successors. Though He was a Son, He entered into the school of suffering and therein "learned obedience." He came to His perfection as Man, and therefore to His suitability for the high-priestly office, along the road of discipline: it was not that there was ever in Him a disposition towards disobedience. But it is one thing to be disposed to obedience and another to learn what obedience really means in the discipline of life. His delight in the will of God, declared when He came into the world, must be proved by treading the thorny road of life in dependence and

active obedience. As another has well said, "The progress from the disposition to the deed of obedience is a practical learning of the virtue of obedience." So having come to His perfection along this difficult and painful road, He not only "became the Author of eternal salvation to all them that obey Him," but is able fully to sympathize with those obedient souls in all the trials and conflicts they endure, as they also tread the hard road leading to their perfection.

The fulness of His experience, gathered in the school of suffering, and the certainty of His moral suitability to be the unchanging High Priest of His people, is seen in the fact that God, in making the double declaration, "Thou art My Son . . . Thou art a Priest for ever," confirmed His appointment to the priestly office with an oath.

Now this is a remarkable thing. It is an altogether new note in relation to priesthood. The priestly order of the old dispensation was of Divine origin, but God never spake of it in terms like this. What is involved in this really startling statement?

The purpose for which God employed this surprising method is clearly stated in chapter 6 with reference to Abraham: "For men sware by the greater: and in every dispute of theirs the oath is final *for confirmation*. Wherein God, being minded to shew more abundantly . . . *the immutability of His counsel*, interposed with an oath; that by two immutable things, in which it was impossible for God to lie, *we may have a strong encouragement*, who have fled for refuge to lay hold of the hope set before us" (Heb. 6:16-18; RV).

The oath of God was taken for the strong encouragement of the heirs of promise.

Here then is finality and unchangeability. God has sworn by Himself and will not repent. "Thou art a Priest *for ever*." Here is a fact altogether beyond the reach of the rebel forces in the universe, one which nothing in heaven or hell can change. After the order of him who was without genealogy, having neither beginning of days nor end of life, our blessed Lord, "the Man Christ Jesus," having entered as our fore-runner within the veil, "abideth a Priest continually."

Having reached this great climax in

chapter 7:24–25, and making the declaration that, because Christ abideth ever and hath an unchangeable priesthood, He is able to save to the uttermost, the writer sums the matter up thus:—

“Now in the things which we are saying the chief point is this: We have *such a High Priest*, Who sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man” (Heb. 8:1–2; RV).

Two points are to be noted. (1) He sat down. (2) He is a Minister of the sanctuary. Priests of the Aaronic order never sat down in the sanctuary: their work was never completed; the same sacrifices had to be offered year by year continually. But our High Priest offered one sacrifice for sins for ever. Having made propitiation for sins, He has passed through the heavens and is seated on the Father’s throne. He is King as well as Priest. He is in the place of supreme and universal power. At the right hand of the throne of the Majesty in the heavens, all authority is committed into His hands. The work of redemption is finished. The claims of Divine righteousness are fully satisfied. His victory over the rebel forces is full and final. In Him everything in the purpose and program of God has been secured. But all that has to be made good in the experience of ‘the people for His Name’ who are being gathered out from the nations of the world, and who, in the wonderfully gracious purpose of God are to share His throne in the coming kingdom. He is their representative, their forerunner, but they have not arrived where He is. Hence we have the paradoxical statement that, though He has sat down, He is none the less a Minister of the sanctuary. He is in full activity as the High Priest of His people, perpetually ministering on their behalf before God, in order that they may be maintained in their heavenly life, and may overcome all resistance even as He overcame.

It is His ceaseless and untiring ministry in “the true tabernacle, which the Lord

pitched, and not man,” that is the ground of His people’s sure confidence and triumphant boldness. “He ever liveth to make intercession.” His ministry is a twofold one. On the one hand He maintains us before God by the virtue of all that He is in Himself, and by the value of His atoning sacrifice in all its range and power; and, on the other hand, He mediates to us of His fulness continually, so that as we ‘draw near with boldness to the throne of grace, we find grace to help in every time of need.’

Thus we are able constantly to experience His ability to save to the uttermost. There is no reason why we should be fearful in any circumstance, or despair in any situation of acute and desperate need. If we are conscious of uttermost need, He is presented to faith as an uttermost Saviour, on the basis of God’s immutable oath. He is Redeemer, Saviour, High Priest, and Sovereign Lord. We have *such a High Priest*. Let us evermore rejoice in what He is in Himself, where He is in His Sovereign Lordship, try on our behalf in the very presence of God.

“The Lord swears and will not repent, Thou art a Priest for ever . . .” He is able to *save to the uttermost*. Hallelujah!

