

He is able to save unto the uttermost (Quality: Average)

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[0 : 00] As the Lord helps me this evening hour, I would like to direct your attention to some thoughts found in the book of Hebrews, chapter 7 and verse 25.

That's Hebrews 7 and verse 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seen he ever liveth to make intercession for them.

Wherefore he is able also to save them to the uttermost that come unto God by him, seen he ever liveth to make intercession for them.

I realize when I come to the book of Hebrews, friends, I make some certain statements again and again. And the one that I would like to make before I even begin to try to speak from my text is that when we look upon to the book of Hebrews and when we read it, I believe we can sum the whole of the book of Hebrews in this particular statement, Jesus only.

For we find that Paul writing to the book of Hebrews wanted, as it were, to turn to these Hebrews away from their bondage and away from all the traditions of men.

[1 : 22] And also from the law so that they might see more and more of that sufficiency which is to be found in Christ. I realize you can imagine when we ought to appreciate, friends, how these Jews were steeped in all that of Moses wrote to them by the commandments of God as far as the sacrifices.

And you can imagine how they highly valued that temple, which at one time, friends, was given indication of the very presence of God.

And how that the Jews were commanded by God again and again that on three times through the year they were commanded to come to the temple and there to observe the feast. But remember, friends, also, that all these types and figures and all these feasts which were given to them of old were pointing to them of something yet which was better to come.

And yet when that better did come, friends, they could not quite wholly see it. They still wanted to cling to the Levitical order in some measure. And so, as it were, Paul began to realize that these Hebrews were missing something.

That in their own soul they were not entering into that blessed gospel rest like they ought to. Therefore, he wrote to the book of Hebrews as a way of instruction and a way of exhortation.

[2 : 57] That they would see that all the types and figures and all the sacrifices had been fulfilled in the Lord Jesus Christ.

That the Lord Jesus in all of his glorious fulfillment far exceeded the visitation of angels. When beyond all the glory that Moses had seen or had done.

And how that Christ by his gracious office of high priest far exceeded the Levitical order to the high priest. And how that all the law and all the types and fulfilled in the person of the Lord Jesus.

And therefore, on the behalf of them. And so, friends, I believe, though we may not be like these Hebrews trying to go back to sacrifices.

And sticking, as it were, as it were, to some material temple. Yet, friends, I cannot help but believe of all God's people. If you have a right sight to self, know how legalistic we are sometimes.

[4 : 04] Not that we wanted, as it were, to live loosely. No. Remember, friends, when the gospel comes, it never permits a soul to live loosely. But, friends, under the power and influence of that precious gospel.

When led to the Lord Jesus Christ to see him in the fulfillment for us. And how that we can see him, the savior of our sin. Ah, friend, that will make us walk humbly and sincerely before our God, won't it?

So, throughout the whole of the book of Hebrews, friends, there is but one theme. And that is the exaltation of Christ. This afternoon, when thinking about the exaltation of Christ, my mind there went.

There also to that time when the Lord Jesus said, If I am lifted up, I will draw all men unto me. That means all kinds. Oh, I could not help but believe and pray that the Lord might enable me to exalt the Lord Jesus.

And then to cast myself upon that precious promise of which he says, And I will draw all men unto me. I realize in the lifting up of Christ in the ministry, And the lifting up of him upon the cross, Certainly had a blessed drawing effect, doesn't it?

[5 : 26] To those who know something of themselves as lost and undone sinners. And so we find this word used throughout the book of the whole of the Hebrews, And that is better.

A better covenant. A better sacrifice. A better name. Yes, we can come into this one thought, a better person.

Oh, let us know what a mercy again and again to come to this place and to know There is salvation in no other name than in the name of Jesus.

Oh, when I thought also of that one part of one of the hymns, What comfort can a Savior give to those who have never felt their woe?

Now in our text we find something again of the exaltation and the glory and the greatness of the Lord Jesus Christ. I do remember on one occasion trying to speak from verse 24.

[6 : 32] And if I remember rightly, friends, I remember I couldn't seem to get any farther about this expression, But this man. And sometimes I think we could only say, But this man and sit down and concentrate upon that which is thought in that expression.

But yet, friends, we must go on. Now as we look upon verse 24, we see, Wherefore he is able also to, our text, 25, Wherefore he is able also to save them to the uttermost.

That come unto God by him, seen he ever liveth to make intercession for them. Now what is the suitability of this text?

Friends, it is to those who know something of themselves as lost and undone sinners in the sight of God. For we read in our words of our text that he saves them.

That that salvation is that of which is described in our text as the uttermost. So we find then, friends, it is for sinners.

[7 : 42] Ah, who are these people that need to be saved? I realize in one respect every man ought to be saved. And yet, friends, we realize there are very few people today Who are brought to realize something of their lost and undone state before God.

But what a mercy if I begin to describe what these persons are, That the Lord might open up your eyes. And that you might have a right sense of how you stand before the Lord.

Ah, friends, we are lost and undone sinners in the sight of God. In other words, if they are to be saved, as I've already said, then they're lost.

Now to what extent are they lost? If they are to be saved unto the uttermost, and we hope to come to that word a little later, It tells me, friends, that they are totally depraved and undone, without any hope.

They are like a man, as it were, out into the sea, Without any land in sight, With absolutely hopelessness. But even worse than a man out in the middle of the sea, Without any land or sight, or any hope of insight, We are guilty of it.

[9 : 01] Oh, what a mercy when we are brought to realize, I am a guilty sinner. And my lost and undone state in the sight of God Is brought about by my own guilt, by my own sin.

And therefore, I am unjustly lost. And therefore, if the Lord would cast me and leave me to myself, To sink into the sea of my sin, And sink into the sea of God's wrath and indignation against me, All I can say that the Lord is just in doing so.

Recently, a person sent me an account Of a minister that's just going out into the ministry in England. And the man certainly went through a very deep law work.

And how he was brought there, and he cried to the Lord, And he says, Lord, if you send me to hell, I'm going to praise you. He says, I'm going to tell you you're just in doing so, That I'm going to say you're the greatest savior there ever was.

He felt himself to be lost and undone, And such will everyone be brought, In order to see the suitability of the savior. But nevertheless, friends, there we are.

[10 : 15] But if you think, friend, you're going to hell, And intend to praise him in hell, you won't do it. No, you won't. You're not going to praise him there.

I thought if I go to hell, Lord, you say, I'm going to say you're just, but I want to praise you, But we won't. Oh, friend, we can't describe the pit horrible enough. Say to him, young and old among us, That you might never go there.

Because, friend, it is no place where you will ever praise God. There you'll see a sense of your own sin, Your own fault. There you'll see your own guilt.

You will realize you have brought yourself there, And now without hope. And there you'll be with all your wretched friends, Mocking and condemning one another, And accusing one another.

Oh, friend, my words can never describe the wretchedness, And the vileness, And the hideous place of the state, Which is called hell. So we find, then, They are for this salvation, Is for hell-deserving sinners.

[11 : 28] To those who are captive by sin. To those who are under the condemnation of God's law. To those who are without redemption.

We find, then, in the words of our text, There is a Savior to describe before us. Let us notice something of this person, Who is described before us. I realize, when we come to this place, Wherefore he is able, The wherefore brings us back to something, Which has already been said.

In one respect, I suppose, It brings us back to the whole of the book of Hebrews. In other words, it tells us, Because there is the imperfection on the one side, There is a salvation or perfection found on the other side.

Because there is a weakness on the one side, There is a strength on the other side. Now the imperfection and the weakness was all found in the Levitical law.

Because under the law and under the sacrifices by themselves, Friends, they could never save a soul. And I do love those verses, Of which are found in the eighth chapter, Of which we read, Speaking about that better covenant.

[12 : 45] Not the covenant of works, But a covenant of grace. And of that covenant of which the Lord says, I will write in their hearts. And oh, what a mercy, friend, If God has written in your hearts Something of that covenant of grace.

I didn't say, Sealed it to your own heart and to your own conscience. But friend, What is it to have something of that covenant Written upon your fleshly tables of your heart?

It is coming to this precious place To see something of the beauty of the word grace. In other words, If God saves by grace, And is unmerited favor, Then there is hope for a guilty sinner like me.

Friend, that is the beginning of the writing. He is writing to something in your heart Of giving you a better hope, A better comfort than all that of which is done By the legal flesh, And by legalism of man.

In other words, It is brought to seeing the imperfection of self. The imperfection of our righteousness. Brought to see the own weakness which is self.

[13 : 51] Oh, how we have not tried to unenow something of grace, And even if you are not without grace, Maybe you have tried, as it were, To cut yourself off from some of this world, Having a guilty conscience.

Now I realize you can have a guilty conscience without grace, But yet, friend, If conscience speaks to you, Listen to it. Give heed to it.

But ask that the Lord might go deeper than the conscience, But that he work right, Work in your heart, With a hard work. But nevertheless, When coming to this place, To see our utter weakness, And utter inability in self, And then brought to realize that I cannot have my own strength, Nor by my own might, Nor by my own power, I have no might against this host of sin, And this wretchedness which is within me.

It's the fountain of all iniquity, The fountain of all sin. And there is none righteous, None righteous within me. There is no good thing. Odd is the imperfection of self, When we are brought to see the want, And the blessedness, Of this person who is found in the words of our text.

Wherefore? I love that word. It tells me there's a contrast. On the one side, Sin, hopelessness, Condemnation, guilt.

[15 : 19] But on the other side, Wherefore? He is able. Oh, let us notice this little thought, Able. In this word able, And I understand, And I'm not so sure upon this word, But I know upon the word I'm coming to a little later, That it's difficult sometimes, To find a word in our English language, To really set forth, Something which the Greek word means.

The Greek word, We know the Greek language is far extended, Than our English language, And there are some words in the Greek, Friends, That we have to find, As it were, Almost a whole sentence, To describe what it means, Or several words, Or two words.

I'm no Greek scholar, But by reading others' writings, And some of these books, Which now are put out, To give us help on the Greek, Friends, We can sometimes find some help from it. But yet, When I look upon to this word, He is able.

Oh, Friends, There's something in this word able, Friends, Which goes beyond, Beyond his ability, It also shows to me, His willingness. Now, It does come a bit to my mind, That it seems to me, In looking up this word, One time in the Greek, It means able, As well as willingness.

Maybe I could use an illustration, To catch our younger friends' attention, For a few moments. You may need some assistance. And you may come to me, And say, Would you help me?

[16 : 54] And I may be fully able to do so, But I may not be willing. Or you may come to me, And say, Can you help me under this particular project?

I would say to you, Friend, I could, But I can't. I don't know how. I'm not able. But I'm most willing to help you, If I could, But I'm not able. Oh, Friends, The deficiency which is found in man.

But here's the mercy, Friend, Not in the Savior. Ah, Friend, I wish I could believe it. Sometimes I think my sins are too great, And therefore, He isn't willing.

I sometimes think I have sinned away all grace, And therefore, He cannot be willing anymore to come and grant repentance, And grant restoration to my soul.

But, Friends, Oh, If I could believe sometimes the things I preach about, I believe it, But I wish I could practice it more. But nevertheless, Friends, According to the scriptures, And according to what I am commanded to preach, I've got to preach a complete and able Savior.

[18 : 08] Therefore, Friends, We find He is able, And also willing. Oh, The ability which is found in Christ can never be exhausted. The mighty God, The mighty Savior, Who did mighty works, But all that mighty God, Who come there and withstood all the wrath of God, On Him almighty vengeance fell, That would have sunk the world to hell.

And also the great ability in which He is able to draw sinners. Look what He did in drawing Paul of Tarsus. Look what He did in His might and power, In the drawing of Manasseh.

Look what He did in His might and power, In drawing the thief upon the cross. Ah, He is able to save unto the uttermost all, Who come unto Him by faith.

So we can never question the ability of His saving power. There is nothing impossible with Him to do. There is no limitation to His mercy.

There is no limitation to His might. No limitation to His power. No limitation to His grace. Is He willing? All friend, He must needs go through Samaria.

[19 : 28] The very love cords of His heart, Makes Him willing to go unto the sinner. He never sent one sinner away. The vile wretch which was filled with leprosy, With a word from His mouth, Friend, He was made whole.

Ah, One man came to him and said, Lord, If thou wilt, Thou canst. In other words, He looked upon the great ability of Christ to save, And to do what He could do, And what He could do.

And then He wondered about the willingness, Because He's seen So much on to the doubts and fears, And unworthiness in self. But friend, May I ask you a question?

Are you going to ever come to the end of the fact That you are never going to be able to make yourself A willing subject to Christ? You are never going to make yourself any better.

If we carry till we are better, We shall never come at all. He is willing. Oh, That we could know more and more Of the Lord making us willing In the day of His power.

[20 : 37] As we hope to notice a little later In the words of our text. Wherefore, He is able Also To save Them To the uttermost That come unto Him Unto God By Him Let us notice then This word saved.

I tried in some measure To set before you What it is to be unsaved. To be unsaved Is then under the wrath of God. It is to be lost.

Now how does this great person then In the words of our text saved? He comes and stands in the place of a sinner. That's how He saves.

He takes their sins and their sorrows And He makes them His very own. He saves by a perfect life. He saves by a perfect death.

He saves by a perfect resurrection. And He saves by a glorious Ascension into glory. And He saves by a glorious intercession On the behalf of those individuals.

[21 : 50] Oh, the whole of His life then Is a saving purpose. We never can make too much of it then, can we? Oh, He saves by in the fullness of time God sent forth His Son Made of a woman Made under the law That He might redeem those That were under the law.

I know He won't run under the law Experimentally. And we come to this in a little later. But He saves upon the ground Of His mercy. He saves upon the ground Of His grace.

He saves upon the ground Of His person. He saves upon the ground Of His might And upon His power. So He saves.

And what is included In this salvation? Ah, friend, We have no might Nor power against sin. But He puts a power Within us Which begins to fight By the implantation Of a new life A new principle within us Which cries out Against sin And knows what it is To cry out Against this burden And this mighty power Oh, friends, Our slips and our falls Often bring us to this place Lord, I have no might Against it.

So He saves From the power of sin He saves from its pollution Or I ought to say From its penalty first By standing in its place And paying the terrible Debt of sin So that the penalty Is removed.

[23 : 24] It's gone. He saves by it From its pollution By washing them And cleansing them And giving them A robe of righteousness. And the fourth P Of that of which We will save He saves by it From the presence of sin.

By eventually Taking them into glory. Free from sin. Free from this Vile corruption Which is within us.

Oh, the glorious Savior. So we see that In the words of our text Wherefore He is able Also to save Them. And I want to come To this word of them In a little later.

To the uttermost That come unto God By Him. We might then Speak to Speak a little bit Upon this word Uttermost. Once again, friends We come to a word In the original Greek And I don't know the word But nevertheless When we come to this word Friends I believe the translators Had quite a difficulty To find a right word To give its proper meaning.

Out of curiosity I thought I'm going to see Just what some of these Other translations Use for the word Uttermost. Because I can believe That these carnal Believers of our day And I don't say Saved its souls But carnal So-called believers With all their Many translations Say, oh Here's an Antiquist word Here's a word We don't understand.

[24 : 54] And so they Put the word Complete Or they put Some other word In it To give it Some other meaning. Now friends I love the word Uttermost Because it means More than complete It means also Duration.

Now what I'm going to Try to explain it. When the Lord Says It is a Complete salvation You remember On Wednesday night When I tried To speak from that word Ye are complete In him In other words To those Who are Converted And to those Who are These saved Individuals And I'm going To come Alone a little Later to Encourage to See if you Might be Found in This text They are Those who Are saved Completely For unto Them Christ has Become Their Righteousness Their Redemption Their Salvation So friends By the Salvation Of them They are Complete In him Not a Speck Can be Found Upon Them As I Mentioned This Morning Because we Find them They are Described as A bride Adorned for Her husband Without Without even A spot Without

Even a Wrinkle To be Found Upon Them So that They are Found Complete Holy Justified There in The sight Of God Who Seeth All Things And whose Eye Nothing Can be Hed From I May Look Upon A Child And I Can Be Completely Wrong And I Think Oh There is A Child Of God But I Can Be Completely Wrong But no One Is Ever Going To Deceive God To The Father With His All See And Eye He Sees The Very Specks Of Sin And Friends They are More Than Specks But we May Think They're Specks He Sees That Person If They Are Without Christ Vile Wretched And Corrupt Before Him Therefore He Must Say In The Final Judgment Depart From Me Workers Of Iniquity But Friends To Those Who Have Led To Refuge For Christ To Those Who Have Looked To Jesus

As Their Only Hope Of Salvation They Are Sinners Who Are Complete Washed Sanctified In The Eyes God The Father And Long To Know It In Their Own Soul But As I Said It Goes Beyond Their Completeness They're Found In This Word Ademone It Means Duration It Means Eternity Oh Friend What A Mercy To Find Then Yourself To Find An Eternity With God Knowing That Salvation Is Not Only For Time It Is An Eternal Righteousness Is An Eternal Sanctification It Is Eternal Redemption It Is Eternal Sacrifice It Is Eternal Peace So We Find Uttermost Is The Best Word To Describe To The Salvation I Realize Friends In One Respect We

Could Say We Are Lost To The Uttermost Because We Have Suck As It Were To The Ends Of This World That's Why When It Comes To The Salvation Of The Soul Even To The Far Extent The Soul May Go The Word Of The Gospel To Find Out To Those To Whom Christ Had Died He Says Look Unto Me All Ye Ends Of The Earth And Be Safe For I Am God And There Is No Else David In His Own Feeling Says From The Ends Of The Earth I Will Cry Unto The Lead Me To The Rock Which Is Higher Than I We Have Fallen To The Outermost That Is Completely And Depraved In Our Federal Head Adam As Well As In Eternally Lost And Done In Our Sin So We Need A Salvation Which Is Complete And Which Is Do It Will Test The Times It Will Test The Temptation Of Satan It Will Test The Condemnation Of The Law

[29 : 11] It Will Test Every Sin Oh That Marvelous Pardon Which Is Brought Upon Judah And The Lord Says And It Will Be Sought For Friend I Don't Have To Look Very Far For My Sin I Don't Have To Look Back To My Youth I Can Look Today But Yet To Know That As I Stand In The Sight Of The Creator In The Sight Of My God I Wish I Could See Feel It More I Wish I Could Experience More But Not A Thing Is To Be Found Because Of The Righteousness Of Christ No Boasting In Sight Save Them To The Uttermost Who Come Unto God By Him Now Let Us Look Upon These Who Are Them Save Them To The Uttermost I Am Going To Use The Word Again Them That Come Unto God

By Him Now Friends Here We Can Come A Little Lower What Is It Then To Come To God By Him It Is Coming To God In And Through The Mediator Which Is The Lord Jesus Christ What Is Found In This Coming It Is Coming As A Lost And Undone Wretched Vile Sinner In The Sight Of God Remember It Is Not Coming With Any Righteousness Of Self It Is Not Coming With Any Of Your Deeds That Is Not Coming It Is Coming As Hopeless Undone Without A Thing To Plead That That That's What It Is But Plead The Name Of Jesus It Is Coming To Plead His Mercy Pleading His Grace That's Coming Ah They Come Unto God But As They Coming

Unto God Do They See That The Way Is Closed By Their Own Sin They See That God Is Angry Against Them And Under The Condemnation Of A Holy And Just God But They Also See That In The Gospel There Is A Provision Made For Sinners In Through The Person Of The Lord Jesus Christ It Is Like The Publican Who Smiting Upon His Breast And When There Is A Coming Friends As I Said Again And Again There Is A Putting Our Back Upon Something An Illustration I Use Again And Again For The Sake Of Our Young Friends I Went From The Parsonage Over To The Church This Evening I Turned My Back Upon To The Parsonage Not That I Disliked It At All They Don't Mean That But I Put My Eye To The Place Where I Had To Go And Such Is The Case To Those Who Come To Christ I Know There's Slips I Know There's Falls And I Know There's A Lot Of Stumblings And

Indication Of Rising I Look Again Towards Thy Holy Temple Who Can Tell But It Is Seeking To Come Away From All Of This World It Is Like Varnion Putting His Hand His fingers In His Ear And Saying Life Life Eternal Life It Is Coming To Him With A Confession Of Your Sin It Is Coming To Him And Telling Him You're The Vilest Of Sinner It Is Coming To Him And Telling Him You're The Biggest Unbeliever With Doubts And Fears You're The Biggest Sinner That Roamed Upon The Face Of The Earth And Deserved The Pit Of Hell But It Is Coming To Him And Saying I'll Look Again I'll Still Ask For Mercy I Will Still Look For Grace I Will Come In And Through And Be Desire The Lord Jesus Christ It Is Coming To Him Because You See The Suitability In Christ That He's Able To Save The Want

Of Him The Desires Of Him Coming To Him As Seeing Something Of The Preciousness Of The Savior This Is Coming And So They Come To God Realizing It Is God To Whom We Got To Deal With It Is Coming To Him To God By Him Oh The Blessedness Of The Mediator But What Else Now Why Is This All Brought About Seeing He Ever Liveth To Make Intercession For Them Now Where Is Room For Boasting I See None Of It I Don't See It In This Text Nor Do I See It In Any Other Text In The Word Of God Seeing He Ever Liveth In Other Words Friends He Does Live Do You Know The Savior List Have You Felt Some Access In Prayer Have You Felt

[34 : 20] Some Blessings In Your Soul It Is Because He Lives And Is The Intercessor On You As A Poor Hell Deserving Sinner He Don't Intercedes For The Righteous But He Intercedes For Sinners Truly Those Who Were Given To Him Of His Father But See He Ever Liveth Oh He Ever Liveth Now There Was A Great Comfort And A Great Consolation In That Particular Text Which We Read In This He Says Because I Live Ye Shall Live In Other Words Because There Is A Continual Living Of The Son Of God There Is Something Within Our Own Soul Who Says Who Can Tell That's Living And It Is Living In Prayer It Is Living In Desires It Is Living Coming To The House Of God It Is Living Upon The Means Of Grace Ah See He Ever Liveth To Make Intercession

For Them Them Who Come As Lost And Undone Sinners Now What Is This Intercession Now I Believe Friends We Have To Come To This Place And I Realize Sometimes In Our Expression And Sometimes In The Singing Of Our Hymns And Also In The Word Of God We Might Sometimes Get A Wrong Picture Of Christ There At The Right Hand Of God The Father I Realize When He Was Upon The Face Of The Earth He Knew What It Was To Have Strong Cries And Prayers And Especially When He Look Upon His Prayer There In The 17th Of John And Without A Doubt How He Sighed And Grown Before The Father On The Behalf Of His Beloved Peter When He Says Peter I Have Prayed For The And When We Think Of The Lord Jesus Christ In Gethsemane There As It Were Great Stripes Of Blood Falling Down From His Face Spattering The Ground And How He Says Father Not My Will But Thine

Be Done And When We Think Of Him All Night Upon The Mountains There In Prayer There For His People For His Disciples In Prayer To His Father In His Glorious Humanity Yet Friends Let us Think Of It When His Exaltation He Does Not There As It Cast Himself Before His Father There In Strong Tears And Cries But He Presents Himself Upon The Ground Of An Accomplished Work Now Friends This Is Encouraging If We Rightly Interpret It You May Say Oh But I Want Him To Pray He Does But Friends He Presents Himself As A Complete Savior And Full Atonement Because The Intercessory And The Satisfaction Was Done Upon Calvary Oh To Come To Calvary Friend And To See And To Hear The Word It Is Finished To Come To The Sepulchre And See It's Empty The Marks

Of Resurrection Ah Friend May We Go To The Sepulchre And See He's Risen From The Grave The Dread Clothes Are Laid There He's Then To Go To Mount Alice And There To Gaze Up To Heaven And Yet Not To Gaze Because We Know He's There At The Right Hand Of God To The Father And Because I Live Ye Shall Live And Because I Have Ascended He Shall Ascend And Because I Go To My Father Therefore He Is Your Father And Because I Go To My God He Is Your God The Intercessing The Completeness He Presents The Names Of Those To Whom He's Redeemed Oh Pray Friend That You Might See Your Name Upon His Breast Late That He Might Bring Your Name And Says For This When I Died For This When I Paid To The Atonement For This When I Paid And Now I Intercede And Present Them Upon The Ground

And The Merit Of My Own Upon Now Can You See The Beauty Of This Text Can You See The Beauty Of The Great High Priest Work Of The Lord Jesus Christ Now These Jews Had Stumbled Over The Fact That Christ Never Came From The Tribe Of Judah Or He Never Came From The Tribe Of Levi How Can He Be The High Priest Therefore He Brought Them Back To That Illustration Which Is Found There Of Abraham About Psalm 110 Where The Lord Says I Am Going To Give Unto You A Priest After The Order Of Melchizedek One Who Is Not Of As It Word Of Levi But Of One Of Whom Even Levi Paid Tithes Through Abraham That Is After The Order Of Melchizedek After The Order Remember That But Anyways After The Order Of Melchizedek

[39 : 22] One To Whom We Know Nothing Of The Beginning Of His Beginning Because It Is Eternal And We Know This End Because That Is Eternal So There Is Neither Beginning Nor There End He Is One Who Live And Reign Forever Oh What A Mercy If We Can Believe We Have A High Priest Oh Friend When we Look Upon The Next Verse Which I Didn't Intend To Touch Upon This Evening But We Have A Few More Let Us Look At Verse 26 For Such A High Priest Became Us What Time Of A High Priest Holy Harmless Undeified Separate From Sinners And Made Higher Than To The Heaven Who Needeth Not Daily As Those High Priests Who Offered Up Sacrifice First For His Own Sins And Then For The People For This He Did Once When He Offered Up

Himself Oh Can You See Then Friends The Glory Of Christ A Better High Priest A Better Sacrifice A Better Covenant A Better Blood Yes A Better Savior Now Let Me Quickly Review What I Have Tried To Cover Let It Look Upon To This Word Again Where For In Other Words What Is It Tying Together It Is Time That Of Which Is Completely Helpless Hopeless Which Is Only For Time On The One Side To That Of Which Is Eternal The Failures On One Side Upon Our Own Side But Yet The Completeness Which Is Found In Christ Wherefore He Is Able And In This Word Able We Notice Also That He Is Found To Be Willing As Well Able A Willing Savior Also To Save Them Oh Those Wretched

Sinners To Save Them From Their Guilt From Their Transgression From The Condemnation Of The Law To Save Them From The Power Of Sin The Penalty Of Sin The Pollution In Due Course To Save Them From The Presence Of Sin To Save To The Uttermost Completely Eternally Those That Come Unto God By Him Come With Their Supplications Come With Their Sins They Come With Their Seekings For He Ever Let Never To Die But He Ever Let To Make Intercession For Them May For This Dear Name Ss Amen