

Jesus, able to save to the uttermost (Quality: Average)

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Preacher: Wood, Clement (1920-2010)

- [0 : 00] I venture to draw your prayerful attention to Hebrews chapter 7 and verse 25.
- Hebrews chapter 7 verse 25.
- Oh, the rich beauty and fullness that is found in the words of our text.
- And this will be made most precious to all poor, vile sinners who, taught by the Spirit, are led to know their sinnership and to feel their need of such a Savior.
- You will remember that when the two were walking so sad and dejected on the Emmaus road, that Jesus himself drew near and went with them.
- [2 : 09] And having drawn out of them their sorrow, he then expounded from all the scriptures, beginning at Moses and all the prophets, expounded unto them in all the scriptures, the things concerning himself.
- Now, I do not feel it has been sinful. When we poor sinners have felt, we would have loved to have heard our Jesus speak.
- We would have loved to have heard the words that fell from his lips to those two dear sorrowing disciples.
- But in meditating late last night on this word, it came rather sweetly to my mind. But in meditating late last night on this word, it came rather sweetly to my mind.
- I felt the hymn that we've just sung to be really expressive of this text. And one would take up the language of that first verse.
- [3 : 52] Let every... Now, what's the next two words? Open ear. Now, I'm going to ask you. Have you, my friend, by the Spirit, an open ear?
- May God bless you. And if your ear isn't opened, may he, by the Spirit, speak epapha, that is, be open.
- That you may hear what you've never heard before. That you may see what you've never seen before. Yes, first yourself as a sinner.
- But, oh, the beauty of Jesus Christ and the wonder of salvation. Let every open ear attend and broken heart rejoice.
- The trumpet of the gospel sounds with an inviting voice. And so it does. And we might say, you could take this text almost word by word as sweet morsel.
- [4 : 59] And to pray, Lord, to speak the word to my soul, that I may meditate upon it, be led into the full depth of the blessings of it.
- The first word, wherefore, that leads us to the verses that have gone before. The foundation of this word. He, this dear Jesus, the friend of sinners, is this same Jesus, now, able, mighty, all power is his, to also, I like that little word, also.

Well, it means, who need despair while Jesus lives? And that the vilest sinner out of hell, who lives to fill his need, is welcome at the throne of grace, the Savior's blood to plead, to save.

And, oh, my friend, what a precious Jesus he is. He's able to save. And he's a full salvation. Them. Who the them?

The poorest of the poor. The vilest of the vile. The most unworthy of sinners. And it's to the uttermost. He's paid the uttermost price.

[6 : 21] It is to forevermore. It is to the uttermost ends of the earth, to the uttermost sinners. And who?

That come to God by him, and no other way to God but by Jesus. Jesus said, I am the way, the truth, and the life.

No man cometh unto the Father but by me. And see if he ever liveth to make intercession for them.

Hear our Jesus in heaven. Hear the foundation of our faith. That death, the finished work of Christ, and that continued work of the Savior in ever living to make intercession for us.

Now, I doubt not that the children may have found this part of God's word somewhat hard to understand.

[7 : 29] Now, it is laid on my mind, just for the moment, to speak, perhaps, if the Lord should help me, not to lessen the standard of truth, God ever forbid that, but to speak of this in as simple way as I can.

I'm praying that the Lord, the Holy Spirit, will instruct us and open our eyes to behold wondrous things out of the law of God.

When sin came into the world, and you know that was in the Garden of Eden.

Now, prior to that, Adam and Eve walked with God. There was nothing between them, no barrier whatsoever. God gave one simple command, test of obedience and of love.

God and sin entered. And because sin entered, a barrier, a great barrier, has come between sinners and God.

[8 : 40] And that is our sin. And because of our sin, we are dead in trespasses and in sin.

And we are far off from God. And we have no means of bringing ourselves back into the presence of God.

We cannot bring to God that of our life or of ourself that can bring us back into communion with God.

There is one way of approach unto God. One way whereby a sinner is accepted. And that is through a sacrifice.

Through a death. Through the shedding of blood. Now, in the Old Testament, as you know, many, many sacrifices were offered.

[9 : 48] But all those sacrifices, in all the shedding and flowing of blood, and in the death of countless lambs and rams and calves and goats and bullocks, could not pay the price, could not spiritually bring a sinner back to God into communion, could not break down that barrier that was between God and the sinner.

So great is our sin, so holy is our God. But those sacrifices of old speak to us of the one sacrifice, that is, Jesus Christ.

Now we have in the chapter here, set before us, the Lord Jesus Christ as a priest. A priest was one in the Old Testament that offered sacrifices and that prayed for the people and sought God's blessing upon the people and taught the people and instructed the people.

But Aaron, and I'm speaking first of Aaron and then may come to the order of Melchizedek as we may be helped. Aaron, the high priest, he, on that great day of atonement, once a year, went into the Holy of Holies where the mercy seat was.

And as he went in, he took blood and there was incense and other details of which I haven't tried this morning to go in close detail to make an atonement for his own sin and the sin of his people.

[11 : 48] That is, not that he could, in all that he did, make a spiritual atonement for his sin. It was in a ceremonial way of acceptance, setting forth, by type and shadow, the death of Jesus Christ on the cross.

Day by day, the sacrifice of lambs every morning and every evening again were offered. But that couldn't pay the price of sin.

So we have the Lord Jesus Christ as our high priest. Aaron, he was on earth. He was a sinner.

He offered the sacrifices. He never offered himself. He could not do that.

He was a sinner. Jesus Christ is the Holy One. He is the God-man. He is the eternal Son of God in that body prepared for him to come to this earth that blood may be fed, that blood, sinless and holy and pure, as we have following the text, such a high priest that for the salvation of sinners must be holy, without sin, without blemish, without spot, must be harmless, without guile, must be undefiled, no speck of the sin or defilement of sin upon him, and separate from sinners in the world, but not of them, made higher than the heavens.

[13 : 39] This is the dear Saviour, this Jesus, the Holy One, who was not created as angels were, nor was he formed out of the dust of the earth as Adam was, neither was he born of human generation as all sinners are, lost and ruined in the fall, but was conceived of the Holy Ghost in the virgin's womb, that holy thing, pure, sinless, the, oh, my friends, well might we say, thanks be unto God for his unspeakable gift.

Aaron and the priest offered constantly sacrifices that never could wash away sin, but Jesus died once, one sacrifice, and that is an eternal salvation, full and complete.

Aaron entered into the Holy of Holies, our Jesus has entered into heaven itself. Aaron never sat in the service of God.

He stood, signifying, that that work was incomplete. It was never done, never finished, never could make an atonement for sin.

We have it in the tenth chapter, the law, the having a shadow of good things to come, and not the very image of the things can never, with those sacrifices which they offered year by year, continually, make the come as there unto her head.

[15 : 28] And so, my friend, Jesus, as he entered heaven, we read, he sat, because he sat, his work was done, it triumphant, he's the king of kings and the lord of lords, he's on the throne.

But, there is a word that he continues, and that is as we have in the text, he ever lived to make intercession for them.

And this is that wonderful work, as he continues, until time shall be no more, and every one of the redeemed shall be gathered into glory at last.

So, in the words prior to the text, that this man, because he continued ever, had an unchangeable priesthood.

Now, Aaron died, it was witnessed by the very Israelites, that Jesus, whilst he died on the cross, ever live he rose again, the third day from the dead.

[16 : 39] The priesthood of Aaron passed from one to the other, changes, constantly by reason of death.

Now, by a third, a high priest was deposed of his office, but here, my friend, we have this unchangeable priesthood, this dear Jesus, unchanging in himself, and changing in his word, and changing in his love, and oh, the fullness that there is here, for the vilest of the vile, and this is the gospel that we poor sinners love to preach, and you poor sinners, I believe, love to hear.

So, we read here that the Lord Jesus was a priest after the order of Melchizedek. We have, very briefly, and doubtless insufficiently, spoken of the order of the priesthood of Aaron, but why is our faith directed to the Lord Jesus as a priest after the order of Melchizedek?

Well, we read in the Psalms that prophecy concerning Jesus that thou art a priest forever after the order of Melchizedek.

I do not feel to have the depth of spiritual understanding to go in great depth here, but I feel this, that we have the comparison that is made.

[18 : 19] You see, Jesus did not spring, that is, in the order of the tribe from Levi, which was the priest tribe of the priest, but my friend from Judah, as the Lord had spoken in his word.

But further than that, we have here that this remarkable record of Melchizedek in the Old Testament. Now, when it says here, without father and without mother, we do not believe that he was any, shall I say, extraordinary, created person without a parent?

No. But what it does mean that the scriptures are silent. They do not tell us of his pedigree, they do not tell us of his father or his mother, they do not tell us of his death, and that pointing us to Jesus Christ, who has an unchanging priesthood, living forever and forever, the eternal Son of God.

Further, that Melchizedek was both king and priest in Salem. Now, Jesus, I think it's in Zechariah, we read of the priest upon the throne.

He is both king and he is priest. And here, my friend, we see also not only the Lord Jesus as the king and priest, but also the prince of peace.

[19 : 52] for we have here, by interpretation, Melchizedek, and I think the first part of that word means king, Melchizedek, and Zechariah, means priest, and signifying also righteousness.

Jehovah Sechidnu is the same background teaching and thought and blessing. Jesus, our righteousness, he is king, he is priest, he is our righteousness, he is the prince of peace.

Now, Jesus is made this high priest after the order of Melchizedek. And as we do not read of Aaron, of a change, in that sense, we know that Melchizedek was a man, we know that he died.

But it's language is revealed in the scriptures that point to us, the Lord Jesus Christ in this unchangeable priesthood, not as we look at Aaron, with all his changes by reason of death, and so forth.

But no, I do not think I should tarry any longer on this point, though it is profitable, it is full of spiritual instruction. But this man, because he continueth ever, hath an unchangeable priesthood, which passeth not from one to another.

[21 : 19] Wherefore, now that is the strength of this wherefore, this is the foundation. He who is this none other than the dear Lord Jesus Christ, the eternal Son of God, how sweet the name of Jesus sounds in a believer's ear, it oozes sorrows, heals his wounds, and drives away his fear.

Wherefore, he is, and what a comfort this is. My friend, we look back on Aaron and all those, they've passed away, their work was never done, but our Jesus ever lives.

He is this same Jesus. All that he is, all the words he's spoken, and it stands, blessed be his name, forever and ever.

He is able. What a mighty word, what an almighty saviour, and what a saviour for sinners need.

Do you need, do you feel the need such a saviour as this? Oh, friend, it's a great mercy to have a felt need of Jesus Christ, and this dear saviour, Abel.

[22 : 37] All power is given unto me in heaven and in earth. Look what he's done on that cross. Look at the preciousness of that life. Look at that full atonement.

Look at the blood and water running, flowing freely from the ribbon side of Christ. And look at that great, great barrier that is broken down of sin.

Look how our saviour has made this way. Look at the very death of Christ. The veil of the temple was rent in twain from top to bottom.

making a way of excess. And ye who were sometime apart are made nigh by the blood of Christ, for he is our peace.

Dear dying land, thy precious blood shall never lose its power, till all the ransomed church of God be saved to sin no more.

[23 : 38] Wherefore, he is able. And my friend, do you feel, I'm too black, I'm too vile a sinner? Oh, friend, look at the man full of leprosy.

Have you been led to come to Jesus? Do you know something of your leprosy? To fall at his dear feet, to plead for that mercy, to pray for that power, to pray for the blessings of salvation for your soul?

Ah, he said, Lord, if thou wilt, thou canst make me clean. He hadn't the doubt of the power, but he did question the willingness of Jesus.

No doubt of the ability, but queried the willingness. But my friend, our text says, he is this same Jesus, and Jesus said to that man, I will be thou clean, and thus he speaks the poor, leprous souls, venturing to him, casting themselves down, and he is the dear feet.

Oh, this word able. Perhaps, my friend, you feel your sin so black, your burden so heavy, your way so dark, Satan so powerful, but my friend, look away now from your sinful self, look to Jesus, mighty to save, able to save, come ye sinners, poor and wretched, weak and wounded, sick and sore, Jesus, ready, stands to save you, full of pity, joined with power, he is able, he is willing, down, no more, and my friend, he's able to do abundantly above all that we can ask or even think, all the fullness that is in Christ, all the salvation of sin, sinners, and all think also, mighty, upholding you, delivering you, suffering you in temptation's hour, able to keep you from falling, just this thought comes at an angle into the text,

[25 : 50] I may speak to someone in the depth of some trouble or trial, and feeling, my friend, knowing that Satan is tempting you and says, now where's your God, is he able to deliver you now, my friend, wherefore he is able, and my friend, with Daniel of old, you'll say that, yes, my God hath sent his angel and shut the lion's mouth, the king said unto Daniel, is thy God, whom thou servest continually, able to deliver thee, blessed be his name, doth have delivered us from so great a death, doth deliver, in whom we trust he will yet deliver, wherefore he is able also, yes, what a beautiful word, what an embracing word, what an ingathering word this is, as you look back, as we think of the redeemed gathered one by one, while the earth stands but this word also, and to the end of time, they will be gathered, they will be called by his grace, and he is able also, that precious blood, in the power of it, in the fullness of it, in the efficacy of it, in the freeness of it, still flows, and the blood of

Jesus Christ, his son, cleanses us from all sin, he is able also to save their friend, what a word it is, what do we need saving from, well first as we look at it, our sin, and we cannot save ourselves, we need to be saved also from the demand of the holy law, the curse that the law pronounces upon the sinner, that breaks that law, condemnation, we need to be saved from sin, and it's condemnation, we need to be saved, yes as we view the justice of God to see that that justice is fully satisfied, that there's no sword barring our way now to the tree of life, but that sword has fallen on the Saviour and now flaming and red passes us by, oh it is an eternal salvation, it is a full salvation, it is a so great salvation, here my friend, sins of the deepest die, of the greatest multitude, are washed away in that precious sin atoning blood, here we see that the law has now no charge to make, and justice now is fully satisfied, oh the fullness of salvation, oh the preciousness of redemption, and how pleteous it is, and oh my soul, with wonder view to sins that come, there's pardon to, able to save them to the uttermost, save them to the uttermost, friend, salvation was costly, to the

Lord Jesus Christ, it was himself, none other, it was his precious blood, none other, it was he that suffered at Calvary, and none other, in the room and place of sinners, to the uttermost, and oh that we might meditate upon it, oh that we might see the rich beauty in it, stand with wonder and amazement at it, from the very birth of Christ, his poverty, no room for them in the inn, uttermost, that ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich, think of it, uttermost, think, friend, yes, the steps on this earth, to go to the cross, to bear all for his people to the uttermost, we have a glimpse of the cup the saviour drank, and the cost of it, in the garden called

Gethsemane, when we read that an angel appeared from heaven, strengthening him, and he being in his agony, prayed the more earnestly, and his sweat was, as it were, great drops of blood falling to the ground, friend, oh, I'm sure of this, that sinners that are taught something of the sinfulness of sin, and the preciousness of Christ, will increasingly value the dear saviour and salvation, it was to the uttermost, and to walk this earth, to suffer all that his children would pass through, but most of all for the uttermost, that he should bring for come of the wrath of God, the sin on Calvary's cross, my God, my God, why hast thou forsaken me, and this is the wonder, this is the blessing, this is the fullness, when that it is an uttermost salvation, and every sin, washed away, that the redeemed in that precious blood of the dear redeemer, the price is paid to the uttermost, and this is the beauty of the gospel, that while he has paid that price in his blood, shed on the cross, yet the gospel is free, it is for the poorest and the finest of sinners who live to feel their need, and this uttermost friend, prayer was made for those who have been under this roof and go nowhere, this was last night, and from time to time attend no place of worship, but all we thank God for such a word as this, uttermost.

I do not know whether, I think I told the teachers on Monday night, but I just mentioned this, it might be an encouragement for you that are travelling, travelling over the souls of some that have wandered far from the Lord, and I will not go into close detail, but I met just recently a dear friend of mine, who in earlier days took a class of the roughest boys in Tunbridge Wells in a room on a week night, and I followed him, I remember they worked very well indeed, and he felt particularly one boy laid on his mind, and then lost all touches from a dreadful home, broken home, and not long ago he was stopped, I don't know, just the detail, but somebody stayed there and asked if he remembered so-and-so, he said, had to think, yes I do, a boy in that class, he went to Australia, and this boy died, well I suppose as a man, but he sent a message, you're going to England, find so-and-so this friend of mine, and tell him, he died believing in

[33 : 55] Jesus, his uttermost friend, none should presume, but none should despair, oh what to the dying thief he would say, yes to the uttermost, it reached me, what do you say Saul of Tarsus, yes he came to me a blasphemer, a hater of that name, what do you say poor sinner, amazing grace, how sweet the sound that saved a wretch like me, I once was lost, but now and found was blind, but now I sin to the uttermost, oh friend it's the fullness of heaven in this, the fullness of the gospel, our way over chattering, blotting out the fullness of our transgressions and our sins, as far as the east is from the west, so far had he removed, blotted out those transgressions, i.e.

even I, he that blotted out thy transgressions and gives all thy sins, thy sins and thine iniquities, will I remember no more, but who is it for, them, that come unto God by him, I said earlier, there was no way and there is no way back to God outside Jesus Christ, do you know this path, are you walking in this way, do you know what it is to come, how are you coming, why are you coming, oh you say I see something I've never seen before, I feel something I've never felt before, I know something that I know never known before and I can't get relief, I know there's no relief for me apart from Jesus Christ, it is the Savior and

I come, I must come, I come, I will come and oh and he comes to my mind now and like that dear blind man, you often hear me refer to him and when they went to him you know and well first let's just go over it very briefly, there was the blind man, beggar outside Jerusalem, outside Jericho and there he hears the noise of the multitude is Jesus and as soon as that name is mentioned oh friend the desire of his heart, the longing of his heart, it was Christ, mercy and the center, that's the way to heaven, that's the path to glory, there's no other way, simplicity and yet profound, spiritual, the work of the spirit, my friend all that the Lord, the Holy Spirit may work in hearts this morning, oh that there might be a cry as never before, Jesus thou son of David have mercy on me, I'm blind, I'm poor, I'm a sinner,

I'm a beggar, I'm not worthy, and though you may be tempted and will be tempted to give up, but my friend, you'll cry the more, you can't get rest and peace without Christ, thank God for that, thank God, and don't you try and find it outside Jesus Christ, those of you that are trying to find peace outside Christ, you'll never find it, no lasting peace, he is the prince of peace, peace through the blood, and my friend, Jesus heard that cry, Jesus received sinners, Jesus didn't turn by, Jesus didn't go on his way and leave the poor man, but commanded that he should be brought unto him, and so we read, they went to him, arise, be of good comfort, he calleth me, and he, that was what I was coming to, rising up, casting away his garment, rose, and came to Jesus, how did he come?

Did he wash himself? Did he try and get some pennies from his begging bowl? Did he try and make himself respectable? My friend, he came just as he was, just as he was, and do you get weary of those lines?

[38 : 10] Just as I am, and waiting not to rid my soul of one dark block, that thee whose blood can cleanse each spot, O Lamb of God, I am coming, and as we so often, amen, because it's the path I come, it's the way I tread, and I hope to die like dear Mr.

Stanley Dole said, clinging to Jesus, is nothing in my hand I bring, but simply to thy cross I cling, that cometh to God by him, pleading all that Jesus has done, looking alone to the Savior, and assured that he'll never cast down, the coming sinner, seeing he ever liveeth, to many intercession for them.

Now, Jesus, this same Jesus, a man there is, a real man, with wounds still gaping wide, from which rich streams of blood once ran, from hands and feet and side, this same Jesus, the man in the midst of the throne, as it had been slain.

And there, my friends, standing, as he who died in the place of his people, stands now in their place, so that they venture to the throne, they come because he is there, they come because his blood is there, they come because there's a throne of grace, they come because there's no barrier now, they come just as they are, because he ever liveth to make intercession for them, because he is their great high priest before the throne.

And there, as the earthly priest could only pray for the blessing of God to come upon the people, he blesses his people, and my friend, intercedes for his people.

[40 : 10] I feel his intercession is in heaven. If we may, with the utmost reverence saying, is a silent intercession of his very presence there, there's not a, I was going to say, with the utmost reverence, not a need of a word, friend, he's there, there is the dear redeemer, the precious redeemer, who ever liveth, that may intercession for them, so since my saviour stands between engulfments, dyed in blood, tis he instead of me, is he when I approach to God, and so seen in him, accepted in the beloved, there is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.

well, the time has gone, oh, friend, may all this rich blessing be ours, to know the Lord Jesus Christ, that our saviour, redeemer, and friend, he is the all-sufficient one, everything is in him, and mighty to save, even to the uttermost, amen.

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