

Able to save to the uttermost (Quality: very good)

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Preacher: Dawson, Herbert (1890-1969)

[0 : 00] As the Lord shall be pleased to help me, I shall call your attention to a subject you will find in the Epistle to the Hebrews, chapter 7, and the 25th verse.

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.

Chapter 7, the Epistle to the Hebrews, and the 25th verse.

This is one of the most wonderful words in the wonderful word of God.

Wonderful in its comprehensiveness, wonderful in its suitability to encourage poor sinners born again who desire to have matters right between their soul and God.

[1 : 34] And yet this word, wonderful as it is, I must also add it is wonderful in its beautiful simplicity.

What I mean, as grace is given, I will make it plain. Wonderful in the character that is set forth in it.

Wherefore, he is able also to save them to the uttermost, them that come unto God by him. And now, speaking with great reverence, suppose it read like this.

Wherefore, he is able also to save the righteous, or the godly, or saints, or the holy brethren, the elect of God, the elect of God, to the uttermost.

You would have many searchings of heart if it was worded like that. But it is worded in beautiful simplicity by the Spirit of God.

[3 : 03] And I hope that the character does belong to many of you. And now, let your consciences tell you the truth about it.

Them that come unto God, in the name of Jesus, every day, all day, in their felt need of divine aid to live aright, does that include you?

Them that come unto God. It could not be more simple than such wording.

And it just describes a sinner born again. A sinner born again, wants to have to do with God, and realize divine aid in his everyday life.

He wants that which a man cannot receive, except it be given him from heaven. When did you, first of all, come unto God?

[4 : 19] Is it the truth? Alas, if it is. Is it the truth? That as yet you have not come unto God?

Never had to do with God, seeking his divine aid, his wisdom, his help, above all, that he may befriend you as the sinner's friend.

Is it the truth that God has not yet come into your life? And you are living at enmity to God. Living as you were born, after the flesh, the things of the flesh.

Oh, very sorrow, to be living like that. You may say, Oh, but then, I am only young, and life is before me.

I may think about these things later on, if my mind should turn that way. Listen, only this frail and fleeting breath preserves me from the jaws of death.

- [5 : 37] Soon as it fails, at once I am gone, and plunged into a world unknown. Look in our church yard, when you pass by, the next time, and measure the green mounds.
- Some of them are very small. Oh, they cover dear babes, some of them. And they cover little children. And they cover youths, and maids.
- And they cover, oh, such a lot of grown-ups. The great thing is, oh, that you might, ere it is too late.
- Think upon what you are, and where you are. Life is real, life is earnest, and the grave is not its goal.
- Dust thou art, to dust returnest, was not spoken of the soul in all of us under Union Chapel roof, for poor sinners, of all ages, with never dying souls, and bound for an eternal destiny, either heaven or hell.
- [6 : 59] Let us look at this subject as grace is given, for it spells hope. Blessed hope for poor sinners, born again.
- 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.
- The subject is vast, and one can only draw up a bucket full, as help is afforded to do that, from such unfathomable depths, as the subject contains.
- And first of all, this word, wherefore, that opens the subject, takes us back into the context, where the Apostle Paul has been speaking about the great distinction there is between the priests of Old Testament times, especially the High Priest, and Jesus Christ as our High Priest.
- The High Priests of old filled their office for a while, and then they ceased to fill it, because death came upon them, and another High Priest had to be elected in his place.
- [8 : 29] But the word of God tells us here concerning Jesus, but this man, because he continueth ever, hath an unchangeable priesthood, margin which passeth not from one to another.
- Consider the Apostle and High Priest of our profession, Christ Jesus, and how good it would be if grace could be given to us to do what the hymn writer says he did.
- With joy we meditate the grace of our High Priest above. Wherefore, he is able. And now, we must search out what this ability is.
- You might think, from a general consideration of the word of God, we all know that God is able. do we?
- You must not think that this refers to that ability that God used when in the beginning God created the heavens and the earth.
- [9 : 51] It was much harder for God to save sinners than it was to speak the heavens and the earth into existence as they are nowadays.
- it was the hardest thing God ever did speaking with great reverence when he devised means whereby poor sinners could be saved by grace.
- What did he do? God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.
- and now when you think of this ability Jesus Christ is one with the Father and the Holy Spirit in the Blessed Trinity.
- He is the eternal Son of God in his divine nature. He is self-existent as the eternal Son of God in his divine nature.
- [11 : 06] Ask God to help you understand these great truths for these are the deep things of God and Jesus Christ as the eternal Son of God in his divine nature I say is self-existent.

He does not borrow any leave to be the only begotten Son of God co-equal co-eternal with the Father the Holy Spirit in the Blessed Trinity God in three persons Blessed Trinity but then as God in our nature he ever lives and now that is a tremendous subject to contemplate and you and I if we view it aright should feel like Moses before the burning bush take off thy shoes from off thy feet for the place whereon thou standest is holy ground think of it dear friends Emmanuel God with us God in our nature another viewpoint of this subject is this the son hath life in himself and now that is his divine nature but his life in his human nature is a life that he needed to live for himself that he might come into the world and save sinners be made of a woman made under the law that he might suffer bleed and die and rise again as God in our nature verily man verily God but still he lives another life and that life he lives for us and that will help you to understand what is the ability our subject refers to 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 there is one God one mediator between

God and man the man Christ Jesus and now that life Jesus lives as a mediatorial life ponder it well and say thank you to God for it for it means that through him as the mediator God and man can meet on friendly terms and not otherwise and now this ability then in the text is his mediatorial ability and I want you to understand if I can make it understandable it is an acquired ability he acquired it when this word was fulfilled ye know the grace of our Lord Jesus Christ as though he was rich yet for your sakes he became poor that ye through his poverty might be rich there is no circumstance in your life but what

Jesus Christ understands it in every jot and tittle and he can sympathize with you fully therein he has got that ability he acquired it when he lived on earth from the cradle to the cross he acquired it in his sufferings he acquired it and so it is an acquired ability and that ability is ever available for poor sinners like you and me and he will not lose any jot or tittle of that ability that he exercised when he dwelt on earth a while the word of God says he shall see of the travail of his soul and shall be satisfied it is wonderful to think of it you may say

I do believe that Jesus Christ is able to save to the uttermost but the thing that troubles me is whether he is willing eh but then if you believe in his ability you dare not you must not question his willingness what do you sing or if you would only think more about it he is able he is willing doubt no more look at this subject again wherefore he is able to save them to the uttermost that come unto God by him no sinner was ever yet empty sent back who came seeking mercy for Jesus sake who can tell but what God will be gracious unto you and now coming back to the character in the text but that is essential oh you must have something from

[17:15] God to assure you that you are such a character and you should be able to look down into your own hearts and let your consciences tell you whether you do live such a life whereby as I said at the outset every day all day you come unto God seeking that which he alone can give help from on high them that come unto God by him do go back if you can to when you first of all came to God it should help you because there there is a time when men begin to call upon the name of the Lord the word of God tells us when did you begin or must I go back to this line of thought is it the truth you have not yet begun to come unto God what shall

I say to you if you are here before God in the attitude of worship and your mind is made up not to come unto God because you want to live as you were born I will just say what the scripture says harden not your hearts as in the day of provocation today if you will hear his voice and hear it before it is too late it is a wonderful thing in our experience to look back to how we have been helped at times to come unto God and find him to be the sinner's friend and he has received us he has made us welcome he has helped us to say blessed be God for he has heard my prayer that turned away his mercy from me that Christ is God

I can avouch and for his people cares since I have prayed to him as such and he has heard my prayers wherefore he is able also to save them to the uttermost that come unto God and now what does it mean to come unto God the word of God tells us without faith it is impossible to please him for he that cometh to God must believe that he is and that he is a rewarder of all them that diligently seek him and sometimes you find poor sinners have come unto God in life latest hours and found he is able to save them to the uttermost even then think of the dying thief saved in life's latest hours and it was an uttermost salvation of a truth for he was a write down scamp an epitome of wickedness but he was snatched from the jaws of hell by sovereign grace or sin abounding yes uttermost a great word to contemplate you say sometimes you look within and you keep looking within and the more you do look within the worse you will feel but you look within and draw your own conclusions depth of mercy can there be mercy for a wretch like me and now who is to answer the question the gospel will give you the answer you read in Jeremiah is there any word from the

Lord and Jeremiah said yes there is and when you see a poor sinner who needs an uttermost salvation because he has been such a sinner of deepest dye and he is in desiring to come to God but flooded with ifs and buts and hows which are hurled to sink him in the gloom of all that's dismal in this world or in the world to come when in his prayer he can only say Lord save or I perish eh but then Jesus stretched forth his hand when Peter said that on the billowing waves long ago and he was saved even though he was already beginning to sink and there are many trophies of grace in the realms of bliss who have been saved like that do believe it whatever you do never limit the grace of God because if you do you will belittle this word in our text which says uttermost you can only be inside it you cannot be outside it and that should encourage you to hope in God wherefore he is able also to save them to the uttermost that come unto God by him dear friends when they begin to come first of all they come as believers oh it may be they are churned up with all kinds of convictions of sin and their guiltiness before God but they come as believers because they know none but

Jesus can do helpless sinners good remember one dear man I'm sure you feel the union of spirit to him Lord I believe oh help my unbelief them that come unto God oh they come because they cannot keep away they come like Esther went into the eastern king if I perish I perish yes I've often thought of that beautiful illustration as Esther used it I will go in unto the king which is not according to the law and if I perish I perish and now you can argue on a better basis still

[24 : 50] I will go in unto the king which is according to the gospel being invited and if I perish I perish I can but perish if I go I am resolved to try for if I stay away I know I shall forever die and that is how a sinner comes unto God in his feelings oh what petitions well off in his breast leave not my soul destitute say unto my soul I am thy salvation oh Lord I am oppressed undertake for me save me oh God my spirit cries on thee my fainting heart relies and he comes unto God it is a great experience dear friends wherefore he is able also to save them to the uttermost that come unto

God and remember as these people whose characters I am describing sinners born again come unto God they do not come dictating to God no oh they come absolutely dependent on his divine sovereignty knowing his word is I will be gracious to whom I will be gracious I will have mercy upon whom I will have mercy and they say like Job though he slay me I will trust in him and they say with Jonah though I am cast out of thy sight I will look again toward thy holy temple and so they come just as they are them that come unto

God and then there is another viewpoint of this coming unto God I want you to prayerfully think about you read in Jeremiah they shall come with weeping and with supplication will I lead them but not only in coming unto God as you try to beg for mercy before the mercy seat but in everyday life in all that you do you must come unto God and seek divine aid to do it otherwise God will not be glorified in the doing of it and think when you come to worship what do you all do I think you all do it ere the worship begins you bow your head do you bow before

God do you come unto God when you do it and say I seek and hope to find a portion for my soul you must come unto God in your worship otherwise it will be just a treadmill round it will be cold and formal and there will be no help gained no profit no blessing will be known and felt but when you bow your head and say leave not my soul destitute Lord grant me some help by the way we would see Jesus you are coming unto God and remember when you take the word of God to read it it will not do you any good in reading it unless you come unto God in reading it you need heaven's own light to read the word of

God to purpose and profit you may think you will sit down for an hour and do a little studying and search into the word of God and read chapter after chapter but what you want is the son of righteousness to arise with light and life and healing in his wings and then you can say I rejoice in thy word as one that findeth great spoil when you sing the songs of Zion you must come unto God in singing otherwise you will not make melody in your hearts or sing praises with understanding in and remember this when you listen to the gospel whoever the preacher is you must come unto

[30 : 16] God to get some good for your soul that you might enter into that beautiful scripture knowing brethren beloved your election of God for our gospel came not unto you in word only but also in power matters not who the preacher is as long as he is ordained to be a preacher but even then you may hear a sermon and approve it and it may be sound doctrine gracious experience godly practice is contended for but you must come unto God to enter into one beautiful scripture in the psalms the meek shall eat and be satisfied and increase their joy in the Lord it just comes to this dear friends to hear the gospel to purpose means that you not only hear it but you eat it you feed upon it by living faith and as regards the preacher whoever he is and they saw no man save

Jesus only them that come unto God much might be said along that line of thought and remember and here it will be well to do what I've already counseled you to go back to when you first of all began to come unto God and what did you come away from in coming to God because there is in a coming unto God there is a coming away from those things which belong to the world in which you live and move and from which in coming to God you must come out from among those things and be separate set apart for God think it over as the Lord to help you and you find in coming unto

God you were brought alongside Moses choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season and as you come unto God and get in touch with God you can say I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness them that come unto God let us look at this word uttermost it it is a wonderful word and

I remember once one preacher in speaking about the word uttermost said one meaning of it was the gutter most and you are not to balk at that illustration because there have been sinners saved by grace who would live their lives earlier on in the gutter dregs of humanity and yet wrought on by the spirit of God to become useful in his holy service yes and now wherefore he is able also to save them to the uttermost that come unto God by him do think dear friends

I can only ask you to do that because I cannot put it into adequate words to help you as much as I should like to do but think if you can of the uttermost of God and that is what the meaning is the bedrock truth of it the uttermost of God when it says he is able to save he has got ability to do it his precious blood is wonderful in its efficacy one in writer says the blood that purchased our release it washes out all stains we challenge earth or hell to show a sin it cannot cleanse and there is the righteousness of God which is by faith in Jesus Christ available for poor sinners who are solemnly aware they have none of their own who come unto

[36 : 28] God naked I come to thee for dress and helpless look to thee for grace uttermost I said the uttermost of God think of what the uttermost of his power is and there is a lovely scripture when Jesus rose from the dead that he said to his disciples to encourage them as they went forth to labor in preaching the gospel all power in heaven and in earth in earth is given unto me and yet you and I look round the world nowadays and see it with hell let loose in it hell let loose and yet Jesus Christ is on his eternal throne with that power of his resurrection whereby he is able to save to the uttermost all them that come unto God and he is able to control all that is happening beneath the sun that his purpose is shall come to a blessed

God glorifying fruition upon this rock I will build my church and the gates of hell shall not prevail against it yes the uttermost of his power there is the uttermost of his love many waters cannot quench love neither can the floods drown it wonderful is the love of God and however much it is put to the test with some poor sinners whom he has ordained to save with an everlasting salvation he loves them still and overcomes that which is so abhorrent to him in their natures and makes manifest he is able to save them to the uttermost and that means if I can make it plain people that you would be almost ready to pass by on the other side of the street and think they were such wrecks of humanity that you would not desire to have anything to do with them whatever and yet the God of all grace looks upon such characters and loves them with everlasting love and when the time comes in his purposes he brings them to be the character in the text and they come unto

God from the depths where they are and they find grace to help in their time of need I think dear friends in my life's evening time I can see why it is that good Mr.

Coble used to pray Lord help us to believe what we do believe for we only do half believe it often what it is to be saved by grace you look at characters in the world at large notorious for their wickedness and you look askance at them but you must never forget uttermost can bring them in to the fold of God if it be his will and you look at some of the outlying wretches that he has brought into his blood-bought family I've already referred to the dying thief and there is guilty Manasseh there is Mary Magdalene there is Saul of Tarsus and many many more of whom the word of God tells and that beautiful scripture in Job behold

God is almighty he despises not any uttermost the uttermost of God think of the uttermost of his compassion when he saw them he had compassion on them think of the uttermost of his pity the uttermost of God he is the sinner's friend and that sums it all up and he goes to the uttermost in making known his friendship to those whom he befriends not as the world the saviour loves he is no fickle friend whom once he loves he never leaves but loves them to the end love to the uttermost but then let us look at this word uttermost from another viewpoint

[42 : 17] I have just said a little to set you thinking about the uttermost of God and now think about the sinner's uttermost the uttermost of his guiltiness before God oh sometimes if you get opens up of what you are by nature you will be glad to think on this word uttermost sometimes Satan will be sifting you in his sieve about it and questioning you as to whether it can be for you how you can begin to entertain a thought that Jesus Christ would ever die for such a sinner as you know that you have been and that you are eh but there is a better argument than that did Jesus die and not for me am I forbade to seek my God is there not pardon full and free proclaimed through

Jesus precious blood wherefore he is able to save them to the uttermost that come unto God by him the sinner may look within with many searchings of heart and wonder if there can be mercy for such a wretch as he feels to be but there is mercy to the uttermost yes the uttermost of the sinner the uttermost of his guiltiness before God the uttermost of his backsliding state though he is afar off from God there is still a way back for him to come unto God and put his mouth in the dust of self abasement if so be there may be hope the uttermost when he is in heaviness through manifold temptations when

Satan thunders in his ears that there is no help for him in God even even then this word uttermost includes such a fool sinner tempted as he is almost to despair mark the wording I said almost to be in despair remember this to be in despair is to be in hell you can come near to despair but never be in it in this life to be in despair is to be in hell itself the uttermost of the sinner when he is in heaviness through manifold temptations and now think of when afflictions come and they do come and they will come

God designs that they should do us good but when they do we often find in our afflicted state that all the help of man proves same the earthly physician comes and he tells us this and that and you hardly know whether you can believe it or no which just means you have got to come on to God and learn what is the truth and if you come on to God in your afflicted state what will he tell you my grace is sufficient for thee my strength is made perfect in weakness yes yes and he will tell you to look up a word in Peter's epistle which is a very striking word and then I must come toward the amen where

Peter says wherefore let them that suffer according to the will of God commit the keeping of their souls unto him in well doing as unto a faithful creator them that come unto God desiring to do his will yet brought to the uttermost in whatever he has allotted their sufferings to be and remember this you may be in very difficult circumstances and in those circumstances you are like the psalmist when he says then are they brought to their wit's end the margin reading all their wisdom is swallowed up and when you come there you need this word uttermost to be manifested in the dealings of God with you and then how good it is to realise at such a time

[47 : 49] God is our refuge and strength a very present health in trouble therefore will not we fear he is able to save to the uttermost them that come unto God even though their circumstances are so complicated that there seems to be no way whereby they can be sorted out and yet even then the Lord will fulfil his word I will go before thee and make the crooked places straight and the rough places plain and make known his goodness make it pass before you in the way and one word here as I come toward the Amen wherefore he is able also to save them to the uttermost that come unto God by him and now the Apostle

Paul makes this plain to the godly Hebrews seeing he ever liveth to make intercession for them there is a great word regarding that in the book of Revelation which you cannot read too often and another angel came and stood at the altar having a golden censer and there was given unto him much incense that he should offer it margin added with the prayers of all saints upon the golden altar which was before the throne and the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand you see you as a poor sinner an uttermost sinner come unto God plead in the name of Jesus and Jesus pleads for you he lives the great redeemer lives what joy the blessed assurance gives and now and now before his father

God pleads the full merit of his blood and that avails for you and thus you see the blessed foundation on which that wonderful word is based let us therefore come boldly unto the throne of grace to obtain mercy and find grace to help in time of need it just means this Lord teach us to pray and no deny or take while we plead for Jesus sake amen from