

Gospel Meetings s.h.c.- 05 Wherefore

by Stan Ford

Jesus Christ continues forever and is able to save us to the uttermost because he has conquered sin and death and lives forever to make intercession for us.

Duration: 46:11

Topics: "Faith Assurance", "Eternal Perspective"

Description

The sermon transcript begins with a mention of the severity of punishment for sheep stealing in the speaker's country. The speaker then addresses the belief that the world has never been as bad as it is today, expressing a different perspective. The speaker expresses gratitude for Christian fellowship and acknowledges those who are isolated or persecuted for their faith. The sermon emphasizes the importance of fixing one's eyes on Jesus rather than putting trust in earthly leaders who ultimately pass away. The speaker concludes by affirming the reality of Jesus' resurrection and the assurance it brings to believers.

Transcript

This evening, we wondered just how many that would be here on Friday. We were told that Friday was grocery night, and that's an important night, I assure you. But you've come, and for coming, thank you.

I want to read, if I may, a few verses in the seventh chapter of the Epistle to the Hebrews. The seventh chapter of the Epistle to the Hebrews, if we may, please. I would like us to commence reading a little down the chapter, and we will start reading, if we may, please, in verse 19.

For the law made nothing perfect, but the bringing in of the better hope did, by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest, for those priests were made without an oath, but this, with an oath by him that said unto him, the Lord swear, and will not repent, thou art a priest forever, after the order of Melchizedek. By so much was Jesus made a surety of a better testament.

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

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priests, to offer up sacrifice, first for his

own sin, and then for the people's, for this he did once, when he offered up himself. For the law maketh man high priests, which have infirmity, but the word of the oath, which was since the law, maketh the son who is consecrated forevermore.

May the Lord just add his blessing to these wonderful words. O God and Father, we feel every evening we have to thank thee for Christian fellowship. We're not unmindful that there are many today who are isolated from Christian fellowship.

There are some behind the iron curtain and the bamboo curtain in prison today, for their love of Christ. How good thou hast been to us, and we just want to say thank you. But we thank thee also that thou hast given us a land in which to live and dwell, where thy word can be read, and none make us afraid.

Thank you, Lord, for an open Bible, for a message that can be heralded forth. May it please thee tonight to give to us listening ears, and receptive hearts, and obedient will, that the word of God being read and preached in our hearing tonight, may in our life bring forth fruit. For Jesus' sake.

Amen. Amen. The seventh chapter of the epistle to the Hebrews is one of the most interesting chapters, for it brings us, as it were, to a climax.

We come across a very simple word that says this, Wherefore, in the light of what has been written, and in the light of what has been said, Wherefore, and my first point, if you would have points this evening, my first point would simply be this, the discussion is ending. Wherefore, we have been discussing a little of Melchizedek, the kingly priest. We have been discussing a little of the many, many priests who have lived and labored among God's earthly people.

But now, as we have discussed them, the discussion is ended. Wherefore, but as I look at these verses, I would suggest to you, not only is the discussion ended, but now the deliverer is entered. And into the theme of these chapters, the Christ of God is introduced, and we read together those glorious words, But this man, because he continueth ever, hath an unchangeable priesthood.

Wherefore, he is able. But if the discussion is ended, and if the deliverer is entered, as we go further down these words, we are bound to acknowledge that the decision is encouraged. Wherefore, he is able.

He is able to save to the uttermost. Who? Those who come. For I want to remind you, with all the solemnity that I can, that my God does not save a man or a woman against their will.

If you don't want to be saved, and I say it kindly, if you want to go to hell, the decision is yours, but the decision to come to Christ is encouraged. Wherefore, he is able to save to the uttermost them that come unto God, by him seeing he ever liveth, to make intercession for him. Our hearts are moved, I'm sure, as we read these words.

But may I, first of all, just pass a comment about this first point, that the discussion is ended. You are aware of the fact that in the previous verses, we are looking at priesthood. We are reminded of the Melchizedek priesthood, that kingly priest.

We are reminded, indeed, of the sons of Levi. We are reminded of the priesthood of Aaron. And then we are brought to this fact, that while there have been many priests, that over hundreds of years, thousands of people have turned to, have expected from them, a blessing from God.

Yet, these priests have not continued. They were our leaders. They were the ones that brought us into the presence of the Almighty.

Their prayers were precious. Their action was precious. But they didn't continue.

And they didn't continue by reason of death. There came a time in their experience, when they died, and all our hopes that were pinned in them, passed away. But now, says the writer of the epistle to the Hebrews, I want to introduce you to someone.

I want to introduce you to someone that death has never, and will never, take away from us. I want to introduce you to someone who is willing to bless you now, and will bless you forever. For he hath an unchangeable.

Please, I don't tonight want to talk necessarily about priesthood, as you will see in a moment. But I do think it's necessary to pass one or two comments, for the sake, maybe, of my younger Christian friends, that they may not be confused between the difference, at least at the difference between atonement and priesthood. Now, Jesus Christ died as an atonement.

He lives as a priest. The more I read my Bible, the more absolutely persuaded I am, that His atonement brings us into relationship with God. That brings us into relationship with God, but His priesthood maintains that relationship with God.

I am brought, when I trust Christ by His death, into relationship with God. But He rose from the dead, and He lives today as my great High Priest, and He maintains that relationship. When I look at my Bible, I'm not unmindful of the fact that, that His atonement secured salvation for the sinner.

His priesthood secures salvation for the saint. When I read my Bible, I'm not unmindful of the fact, that in His atonement, I think of His death. In His priesthood, I think of His life.

In His atonement, I hear the words ring, It is finished! In His priesthood, I am reminded it's continual. That Jesus still has a work to do that's not finished. In His atonement, I remember this, that for every believer, He shuts the gates of hell.

In His priesthood, I remember for every believer, He opens the gates of heaven. And I thank God that the Lord Jesus is the one who gave His life for our atonement. And He gives His life as our great High Priest.

Do remember this, and I think this is important. Do remember, there could be no priesthood before the atonement. And do remember this please, there was no passageway for the priest until the victim was slain.

How many times have you heard our brethren, minister to you from the wondrous truths of the tabernacle and the temple? Before any priest could go in to function as a priest before God, there had to be the sacrifice. And Christ died as our atonement, but He lives as our great High Priest. And that's why I say this evening, the discussion is ended.

Wherefore, because Christ has died, because He has been raised from the dead, and has ascended into glory, there's a man in the glory who's our great High Priest. And all other priesthood slips away. If I take that as a starting point, you know, if I take that as a starting point, there's no end, is there? There are men and women in this service, I have little doubt, who like those folks in the Old Testament, have had your

eyes fixed on them.

Whether the man has been Melchizedek, or whether the man has been Aaron, or whether it's been any of the sons of Levi, you've had your eyes fixed on a man that that man might bring to you some blessing in life. And it didn't last, did it? There was once a man called Napoleon. Oh, I say he was by millions revered as the person that would bring liberty to the whole of Europe.

But he's dead. There was once a man called Hitler, and millions followed him. You can't look at some of these programs that are occurring on your television today, can you? Without marveling that so many thousands of people would shout, and tear, and follow such a death-spotted man.

But shall I tell you something? Men's eyes were on him, and he's dead. There was in my land a man called Winston Churchill. And in the deepest, darkest parts of the war, he stirred our conscience and stirred our nation.

And was revered maybe more than any other man. But he's dead. I've been listening with some interest to some of your politicians, because would you please permit me to say this? Your politics intrigue me.

I don't understand them. I don't think you do either. But that by the way.

But you know one of the things that I've noticed? I've noticed whether it be on one side or on the other side, both of your candidates are quoting at great length the man you used to have as your president, President Roosevelt. You know, I've reached a stage when I'm not sure whether Roosevelt was a Republican or, what was the other side? Well, whatever it is. There were millions in your land that looked up to him.

But may I say it kindly? He's dead. I'm not going to go through the religions of the world. But there has been over the past few years in the world, a great revival among the Islamic faith.

They have lifted a man to heights that never when he lived did he ever rise. They worship the very memory of Muhammad. But he's dead.

But this man. Oh, hallelujah. This man.

This man. And as I think of the Lord Jesus, I remember it says, he continueth ever. Why does he continue ever? Because while they took him and led him up Calvary's hill, pressing a crown of thorns on his brow, and driving spikes through his hands and feet, and nailing him to a cross, while they took him down, dead from that cross, and laid him in a tomb, God raised him from the dead.

And of all the leaders of the world, this is why you cannot be a Christian unless you believe in the resurrection. Despite what modern liberal thought says, if you do not believe in the resurrection, Sir or Madam, then the one who you look to as saviour is no more than any other saviour the world has known. He's dead.

You remember the classic story that every preacher tells, don't you? Of the old farmer brother walking down the road and fell into step with one of these skeptics. The skeptics said, George, they tell me that you believe that Jesus is alive. Yes, said the farmer, I do.

Go on, don't be silly. He died nearly 2,000 years ago. Do you remember what the old farmer brother said as he stopped and looked at him and said, Don't be daft.

I was talking to him half an hour ago. Listen friends, if you know Jesus Christ as your saviour, they can bring all the arguments against the resurrection that they can think of, and they'll leave you cold because you know who you talk to, you know who you live with, you know who's with you. And if you know Jesus Christ is your saviour, then hallelujah, you'll say he continueth forever.

I'm very sorry, I have omitted something most important. My good friends, Mr. and Mrs. Ruth, are celebrating their 44th wedding anniversary today. Did they bring you a cake, Mrs. Ruth? Did they? No candles? But if afterwards you have a word with them, I know because I had lunch with them today.

They took me to a very high-class restaurant. Penny's, they'd learn. I only know this, you talk with them and they'll tell you that what's made their marriage so happy over 44 years is that they have had someone with them who's continued forever.

The Lord Jesus, the Lord Jesus. Oh, my friend, discuss all the priests you will, discuss all the leaders of the world you will, discuss all the politicians that you will, and then say they're dead. But this man continueth forever.

The discussion is ended as to who was the greatest of the high priests. For the deliverer has entered, and oh, how he's entered. He, I like that expression, don't you? He, this man, this man, this man.

You know, as I was preparing today for this evening, and I read again that expression, this man, I almost stopped there, I said to myself, you know I'm going to preach about that, this man, there's no need for me to remind you, is there? The many occasions of that expression, this man, the man who came to speak and to say that which was law, this man. Do you know, last evening there were two of our, maybe I ought to clear this up, last evening there were two of our dear fellowship here who heard me quote the words of the creed. And do you remember I quoted these glorious words, I believe in the Holy Ghost, the Holy Catholic Church.

And they came just a little disturbed. Now would you notice the creed does not say I believe in the Holy Ghost, the Roman Catholic Church, but the Holy Catholic Church. And I am sorry I just quoted those words and just in case someone had any difficulty about it, you will not forget that the English word Catholic means universal.

And you know something, I'm glad that the only Christians in the world are not found in Shannon. I'm glad there's a few more somewhere else. I'm glad we've got a few over in England.

And my brother Bass is glad they've got a few in Africa. And if you've come from any other country, yes, do you know they've got a few down in Augusta, down in Georgia. I believe in the Holy, for praise God I have a savior who makes men holy when he saves them.

I believe in the Holy Catholic Universal Church, not the Roman Church. Now please, you've never heard me because I don't do it. I don't speak against other churches.

That's not my work. My job is to preach the truth. But I want to tell you this, sir, I am a Protestant.

And I know what I protest against. I want you to understand there is one verse, one verse that finishes forever. The heresy that sometimes is taught, and this is the verse, this man, when he had made one sacrifice for sins forever, he sat down in the right hand of God.

Not a continual sacrifice, every time there's a mass, but Christ in that bread and wine dies again. No, no, no, no, no. This man, when he had made one sacrifice for sin, forever, forever sat there.

Oh, this man who came to seek and to save, this man who went to Calvary's cross and died for our sins, this man who lived forever, oh bless God, this man, he's able. He's able to save to the uttermost them who come unto God by him. Isn't that wonderful? Isn't that wonderful? Why is he able? Well, it's quite clear, isn't it? He is able because it says of his death and resurrection.

For the 24th verse of this 7th chapter, may I read it again, this man, because he continueth forever, hath an unchangeable priesthood, wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. That's why he's able, because he has conquered sin and death, because he has given the death blow to Satan and all the forces of hell. This man, this holy, harmless, spotless son of God, this man.

But may I go further? May I remind you why he's able to save? Because he liveth forever. But may I remind you how he's able to save? This man, he is able to save to the uttermost. I believe it was Dr. Boram, now please, I stand to be corrected about that, but I believe it was Dr. Boram who said, able to save to the uttermost, to the last inch of the last yard of the last mile, to the uttermost, to the last minute of the last hour of the last day, to the uttermost, to the last person of the last town of the last country, able to save to the uttermost.

That's how he's able to save. Oh, bless God, the more I open my Bible, the more I realize whoever you are and wherever you are, he's able to save you. The psalmist long, long ago took his pen and said, well, if I was to be found in hell, if I was to make my bed in hell, there is not a depth to which we seek, but our God is able to save us.

But not only the depth, but the height for that same psalmist, I'm quoting from the 139th psalm, that same psalm says, if I ascend into heaven though out there, he's able to save to the highest height. He's able to save to the lowest depth. And when I think of the breadth of his love and his ability to save, I remember the psalmist tells me, if I was to take the wings of the morning, the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, able to save to the uttermost.

Most preachers remind their audiences of the words of the quaint preacher of a past century who said, he's able to save from the gutter most to the uttermost, able. And friend, may I ask you this evening, how about you? Have you come to know that salvation? It's no good saying that we're too far away, we're not. He's able to meet our need.

Able. Able. There is a loveless story, I believe, also told by Frank Borham and I borrow him.

Well, of course, every other preacher does, doesn't he? You know, when Frank Borham was introduced in 1938, when he came to my land, he was introduced to the great conference in the city of Glasgow and they said, he's the man whose stories are in every sermon and books on every bookshelf. And maybe that's true. The difficulty of reading Frank Borham is you know where your preachers get their illustrations from.

But I think it was Frank Borham who tells a wonderful story of Philip Doddridge. Philip Doddridge was, well, of course, we sing some of his hymns, but Philip Doddridge was a great divine in the city of Northampton in my land. There came into Northampton an Irishman by the name of Peter Connell.

And Peter Connell, after he had been there in Northampton for a while, was accused of sheep stealing. Now, in my country in that day, sheep stealing was dealt with by death. By the way, I would like just to say something.

Some of you won't agree. God bless you. But I want to say something.

I often hear folk tell me that the world has never been as bad as it is today. Now, let me tell you something. If you say that, I'll tell you one thing about yourself.

You've never read history. I live in a little place called West Parley. You won't even see it on the map, but it's in the county of Dorset.

Oh, in England, by the way. Within a stone's throw of where I live, as long as you're Goliath and from so a long way, you'll see the only red signpost in Great Britain. There's not another in Great Britain.

Every other signpost is white, or black, or yellow. There's only one red signpost in the whole of Great Britain, and it is within a mile and a half of where I live. And it is there to mark the place where, during the bloody effaces of Judge Jeffrey, five children under six years of age were hung by their neck till they were dead for stealing apples.

I'm glad we don't live in that day. I'm glad we don't live in that day. I don't think the world's getting any better.

But be careful, brother, when you say it's never been as bad. Because some young people do read history at school, you know. They do.

And I wouldn't have liked to have lived in the time of Philip Doddridge, would you? To steal a sheep, and to be taken and hung by your neck until you were dead. They hanged Peter Connell. They dragged him before the court, and the magistrates sentenced him to death.

But Philip Doddridge was certain that he'd never committed the crime. And he set about the task of proving that Peter Connell was a hundred miles away when the sheep were stolen. So he couldn't have stolen the sheep.

And he proved it. Brought evidence to it. Took it to the magistrates.

But the law of England was different then than it is today. And this is the case that changed the law of England. The law of England gave no right of appeal.

The only thing that could happen was a petition could be sent to the king. And he was but an Irish labourer who couldn't even read. And although Philip Doddridge tried all he could, Peter Connell was put in an open cart.

Was led through the streets of Northampton to the square. But on his way he asked that the cart would stop outside of the residence of Philip Doddridge. And with tears running down his face and in a broken voice, Peter Connell said, everything that's within me blesses me.

Every drop of blood blesses me. Every breath blesses me. Thank you for trying to save me.

But Philip Doddridge wanted to save him. Philip Doddridge tried to save him. But Philip Doddridge wasn't able to save him.

But this man is able. It isn't just that Jesus wants to save you. It isn't just that Jesus has done everything to save you.

Hallelujah, Jesus can save you. He's able. Able to save to the uttermost.

I say, isn't that lovely? Isn't that lovely? Able to save to the uttermost. No wonder, I said, that if the discussion is ended, no longer do we talk about Melchizedek and about Aaron and about the sons of Levi. No longer do we look to human priests.

But we gaze upon this Deliverer who has entered this man, Jesus Christ, our Lord, God the Son. We see by His death and His resurrection, He is able to save to the uttermost. But the decision is encouraged.

For I never want any one of us to forget this. That although He is able to save to the last person of the last city of the last country, He is only able to save those that come. It is no good saying, Christ died for our sins, so I'm all right.

This one, we are told, very plainly died. We are told very plainly, He continueth forever. He lives.

But although He died and although He lives, He's only able to save to the uttermost those that come unto God by Him. May I ask you, young man? May I ask you, young woman? Very kindly. Sir or madam, may I ask you? Has there been a time in your life when you realized you needed a Savior? You knew before God you were a sinner.

You knew that without that Savior, you would be lost. Lost for time and lost for eternity. And have you realized that He said to you, come? That's a lovely word, isn't it? You know, it well suits the lips of the Father who gave the Son, come.

It well suits the lips of the Son who left the glories of heaven and came down to this world, come. It well suits the lips of the Holy Spirit who continually is crying, come. For the Spirit of the blind say, come.

It well suits the lips of every preacher and every Christian. You know what it means to come. Oh, please, if I stand at this side of the platform and someone yonder says, come, it means that I leave where I'm standing and I go to it.

I've got a strong feeling I would have a job to find a better definition of repentance than that. You can't come to someone, can you? Unless you leave. And yet it means more than that.

There is one little story that I have used here before. I've used every place I've preached in America, and I'm going to use it again. And if you've heard it before, I hope you take notice of it.

My daughter's 36, you know. Of course, her mum still thinks she's a wee little girl, but there it is. But my daughter's 36.

But when she was a little tacker, she knew the meaning of the word, come. Now, she was only nine months old. But she knew the meaning of the word, come.

Just like your little tacker did. I'd be returning home. I didn't have a car then.

I'd come in by the bus or by the train. I'd catch the bus right to our house. And as I entered through, I'd fan the gate.

I'd let Mary know I'd come. And she'd pick up our little daughter and come to the door. And I'd put my bags down, and I'd hold out my hands, and I'd say, come, gang.

Come. Do you know, she never failed then. As soon as I said, come.

Of course, when I say, come to her now, it's as if we're trying to go the other way. But not then. As soon as I said, come, out would go her podgy little arms.

And she'd let her dad pick her up. For she knew when I said, come, I meant, you trust your life into the hands of your dad. Because if I'd ever taken her and dropped her, I got a strong feeling the next time I said, come, she'd have thrown her arms round her mummy's neck with a... Those hands were strong enough to hold her.

I have a saviour tonight who has hands strong enough to hold you. Are you willing to trust your life to him? Are you willing tonight to say, I'll come? Wherefore, he is able to save to the uppermost them that come unto him. Oh, friend tonight, he's willing, he's willing tonight to meet your need if you'll come.

And so I say it again, the discussion is ended. The deliverer is entered. But the decision, the decision is encouraged.

Will you make that decision tonight? Hath he marched to lead me to him? If he be my guide, in his hand the malware and his side. He loves you. Those young folk from Silas City sang the truth.

He loves you. He loves you. And he's willing to prove that love.

If only you'll come to him. Will you come? Please God, you will. And as we sing again the hymn we've been singing every evening.

Oh, friend, will you make your decision and come to Jesus Christ? Two hundred and twelve, was it? Or was it two twenty-one? I've forgotten really. Two twenty-one. Two twenty-one.

If you are tired of the load of your sin, let Jesus come in too. If you desist his foot. Friend, won't you let him come in? He's able.

To the other, because he lives. Will you not trust the last verse? If you would join the glad song of the Lord, let Jesus come.

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