

Three Addresses

by C. Menzies.

The Glory of God

The Power of God

AND

The Greatness of Christ

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THE GLORY OF GOD.

AN ADDRESS AT KNARESBOROUGH, 18/7/31.

(ISA. XLIX. 1-6 ; HOSEA VI. 1-3 ; JOHN XI. 39-52.)

I WOULD like to speak a little about the glory of God. It is a most important thing to consider, because if we leave it out we really have nothing. If we have things from God apart from His glory, we should be better without them. When we come to consider it, we find that everything in God's ways leads up to His glory. The greater the light and the blessing we get, the greater the danger if we leave out God's glory. If you look into scripture you see God's ways, and how wonderful they are, and what an accumulation of light and wisdom there is. Nothing is too difficult or too hard for Him ; no rebellion can stop Him on His course. So we find all through scripture, as sin, failure, rebellion and disaster come in, God shines out more and more in all His glory ; He is the God of glory.

But then He looks to be glorified, and everything that refuses Him the glory, that refuses to answer to Him, must be shut out in the end, for it can have no place. God will get glory,

and the beautiful end in the Book of Revelation is "that great city, the holy Jerusalem, descending out of heaven from God, *having the glory of God.*" What a contrast to man's city; what a contrast to Babylon! Babylon is wonderfully adorned, but it leaves God out, and we find very early in the history of the world that Babylon began. I have no doubt the Holy Spirit refers to Babel in Romans i. in connection with the downgrade, when man went down; it says there, "When they knew God, they glorified him not as God, neither were thankful." That is a solemn word for us all, "when they knew God." They had light from God. I believe it refers to the time when they came out of the ark, having proved God's wonderful salvation. Eight souls were saved through water, and not only were men saved, but God's creatures were also saved. They came out of the ark and they knew God, but it says, "they glorified him not as God, neither were thankful."

I would like us to take that word home to our hearts, that in everything we should give God the glory. In any little service we may be privileged to undertake, whatever it may be, let us look to it that we give God the glory. With everything that is connected with God, the great effort of the enemy is to take away God's glory. The enemy is not so much con-

cerned as to our serving with power if he can take away the glory that belongs to God, but God's way is to secure His glory.

Conditions may be difficult, there may be things that seem hard at first, but what mercy underlies those conditions. I will refer to one case that comes to my mind. In Luke xvii. the Lord speaks of a servant having toiled all day ; he comes in from the field and his thought is that he should have a little relaxation and rest, but he is to serve his Master first. That seems hard at first sight, but what a mercy it is, because that is the way of escape from what is Babylonish and vainglorious. He serves his Master first and then he can sit down and eat. That is just one case to shew you how God would have the glory for Himself in everything.

When they came out of the ark God looked to be glorified ; and, thank God, He was glorified at first ! There was a measure of answer to God's thoughts in those burnt offerings that Noah offered up. You will remember how he took of every clean beast and of every clean fowl and offered them for a burnt offering, and God smelled a sweet savour. That is what is delightful to God ; an answer to what is in His heart. God is the giving God ; and not only so, He is the God who has given. He has not given that

which cost Him nothing ; He has given that which cost Him everything.

How wonderful it is that God has found a way to give that which cost Him so much ! Had He given us the things of creation only, we might say they cost Him nothing. He is God and He can speak the word and create these things, but He has given infinitely beyond that ; He has given what cost Him everything—His own blessed Son, the object of His love, the One who glorified Him here on this earth. “God so loved the world, that he gave his only begotten Son.” Let us get to God’s side about it. I expect we have all taken in our side. I trust all here have accepted God’s gift, but what about His side ? Have we thought about what it cost God ? You have thought perhaps of your escape from eternal punishment, of your conversion, of what you have secured, but have you ever thought of God’s side, that He has given that which cost Him everything, His only begotten Son ? When He asks to be glorified, He does not ask as One who has not given ; He asks as One who has given everything. He looks for an answer and He will have an answer.

There was an answer when they came out of the ark—a burnt offering, and God smelled a sweet savour. It was precious to Him as foreshadowing what His own blessed Son

would do here on this earth. The Lord says in John xvii., "I have glorified thee on the earth : I have finished the work which thou gavest me to do."

Noah goes on and he is tested ; he becomes a husbandman, and he makes wine. There is nothing wrong in being a husbandman or in making wine. Men try to make out that wine is wrong, but it is not the wine that is wrong, it is the man who has abused the wine that is wrong. God speaks favourably of wine in its right place and according to His thoughts. The trouble arises because man has used it away from God and it has become a mocker. (Prov. xx. 1.) But then there is the other side ; it is that which cheers God and man (Judg. ix. 13), and it makes glad the heart of man. (Psa. civ. 15.) Noah made wine, but he became drunk with it. That is a solemn warning. You may say you would never go to that length, but God would warn us. In the Epistle to the Ephesians, which gives us the highest truth, the whole counsel of God, there is that solemn warning, "Be not drunk with wine, wherein is excess ; but be filled with the Spirit." Do you think the Holy Spirit would give us that warning if it were not needed ? The root of the matter is in taking up what God has given and using it for oneself instead of for God. Let us ever remember that. The

decline came in at the beginning through man using that which was good for his own gratification, and it became his downfall. And so the race falls too.

It says, "When they knew God, they glorified him not as God, neither were thankful." God would, in that way, make another appeal to our hearts. I believe thanksgiving leads to worship. The great thought in the Epistle to the Colossians, which I have no doubt leads to the truth of Ephesians, is giving thanks, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." If you do not give thanks you will not worship. It is God's way that we should begin with thanksgiving.

That principle of not being thankful began with Babel. God had said, "Be fruitful, and multiply, and replenish the earth." God had blessed them, and what did He bless them for? For His glory. They were to replenish the earth and spread abroad, and each one in that way would carry something for God. But they would not answer to it; they would concentrate; they did not want to be scattered. How soon that principle came in in the church's history. They wanted to stop at Jerusalem where such wonderful things had happened, and God allowed the persecution that arose after the stoning of Stephen to

scatter the disciples. But the Lord uses the enmity of the enemy to carry out His purposes. They were scattered and they carried the word everywhere. In the beginning they refused to be scattered. They wanted to make a name and a tower that would reach to heaven ; they began to build, but God came in in discipline and scattered them.

How beautiful it is that God did not stop there. He came out as the God of glory. "The God of glory appeared unto our father Abraham." I would like it to come home to each heart here that it is the God of glory who has had to do with you. Do not think merely of your security. If you have had to do with God at all, you have had to do with the God of glory, that One who said, "Thou art my servant, O Israel, in whom I will be glorified." If you have had to do with God, He will be glorified in you ; all His ways are to that end, and you see how it comes out.

The God of glory appeared to Abraham. He was to get out of his country and kindred and to go to a land that God would shew him ; he was to become a pilgrim, a stranger and a tent-dweller. Men are discovering even now what a wonderful city it was from which Abraham was called. We are apt to think there has been nothing so wonderful as this present day, but if we read God's word we

find that what man is doing he has done before. Solomon could tell us that there is nothing new under the sun. God has scattered over and over again, and I have no doubt He will scatter all that we think so wonderful at this present time. All that men are doing is going to come down and be scattered.

Abraham was so impressed by the God of glory that he became a pilgrim and stranger. Instead of dwelling in that great city he became a tent-dweller, and then he comes out like God Himself. Perhaps you think it was a hard thing that God asked of him, but if you think of who God is and what He has done, there must be an answer in those who are called by Him. God said to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." How searching that is! Abraham did it. It is one of the great works of faith that James speaks of. He only gives us two, Abraham and Rahab, and Abraham is first. Rahab received the messengers and sent them forth another way. We shall never be right with the brethren until we are right in secret with God, and Abraham is the first great example of the works of faith. "Faith without works is dead." The man who thinks he can have faith without works

is an empty man, and God abhors emptiness. If you have to do with God, He will fill you. It is God's way to fill, because He is the God of glory.

So we find that Abraham answered to that desire of God, and God speaks of him as having kept His commandments, His statutes and His laws (Gen. xxvi. 5)—a very wonderful thought. I can remember a time when we were very much exercised as to the thought of fulfilling responsibility, and that scripture came home to me. God told Isaac that He would bless him, and then he spoke of his father: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Before ever the law was given at Mount Sinai, Abraham had kept God's commandments and statutes and laws. How had he done it? In that supreme sacrifice. A man who could do that could do anything, and God said to him, "Blessing I will bless thee." He would trust him with anything after that. There can be no loss in yielding to God, but there is immense gain in giving Him glory. We see it with Abraham.

Now Israel, that great nation which God had blessed and taken out of the world for His peculiar pleasure, had failed, and God came in through the prophet and spoke of

His Servant who would never fail. How wonderful the forty-second chapter of Isaiah is. What a contrast to the beginning of the book where we read, "Why should ye be stricken any more?" There was no place left where they could be chastened. From the sole of the foot to the head there was nothing but wounds and bruises and putrifying sores. It looks a hopeless case in the eyes of men, but in chapter xlii. God says, "Behold my servant." That One is going to carry out God's purposes and His will. Who is that servant? God speaks of Israel as His servant. But who is this servant? It is Christ. If Israel is going to carry out God's thoughts and glorify Him, it is only in Christ, and so we find God speaks of His Servant—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." And in chapter xlix. He says, "Thou art my servant, O Israel, in whom I will be glorified." How grand that is—"I will be glorified." We need to consider God's side; He will have it. You may say, Well, I feel the failure. Could you have worse failure than we get in the beginning of Isaiah? could there be a worse state of things? Yet God triumphs in Christ. In John it says, "These things said Esaias when he saw his glory, and spake of

him.” When we see Christ and His glory we are recovered and are here for God’s pleasure.

So God says, “Thou art my servant, O Israel, in whom I will be glorified.” There seemed to be a hopeless condition of things, “I have laboured in vain; I have spent my strength for nought, and in vain : yet surely my judgment is with the Lord, and my work with my God.” But then God says, “It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”

When we come to the New Testament we find in John’s gospel the Lord speaks of the glory of God. How grand that is ! It seemed a hopeless state of things in chapter xi. Lazarus had been four days already in the tomb. Hosea speaks of the third day—the resurrection day. He looks on that wonderful triumph when the Lord is risen from among the dead. “Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days will he revive us : in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord : his going forth is prepared as the morning ;

and he shall come unto us as the rain, as the latter and former rain upon the earth." That speaks of Christ. You will remember how the Lord spoke to those two who were going to Emmaus ; He said to them, "O fools, and slow of heart to believe *all that the prophets have spoken.*" How plainly the prophet Hosea speaks of the third day, and the Lord spoke of it when He was here.

There is a wonderful word in Romans as to believing in the heart. Do not look at that verse as past history only and say, I was converted at such a time, I believed then. Let it be *now*—"believe in thine heart that God hath raised him from the dead" ; because if you believe it in your heart, in your affections, you will take up this word, "Come, and let us return unto the Lord ; for he hath torn, and he will heal us ; he hath smitten, and he will bind us up." How could it be otherwise ? Jesus is risen from among the dead. How important it is to believe in the heart. We may make much of confession (thank God if we do), but there is the other side, "If thou shalt confess with thy mouth the Lord Jesus, and shalt *believe in thine heart* that God hath raised him from the dead, thou shalt be saved." How certain it is. The One who has torn is the One who will heal, and the One who has smitten will bind us up. "After two days

will he revive us : in the third day he will raise us up.”

Now we come to the fourth day. Martha says, “By this time he stinketh.” How solemn that is ! What an awful thing sin is ; how awful the heart of man is away from God. I am not surprised at people, even Christians, becoming overwhelmed by it, I have had to do with people who have enjoyed things and been bright for a time, and then they have had to learn their own hearts ; it is very painful and serious. “By this time he stinketh.” You cannot come near—keep the stone there—he stinketh ! But Jesus says, “Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God ? ” And then He says, “Take ye away the stone.” Jesus did not do it ; He said, You do it. He looks for the acts of faith. He looks to us to answer Him in faith.

So they rolled away the stone. It is interesting to see in this chapter that there is what Jesus does and there is what others do. “Take ye away the stone . . . then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.” How grand it is to think of Jesus, God’s blessed Son, speaking to the Father there. Think of divine love there at the grave—

not only death and corruption, but divine love. "Father, I thank thee." How we need to consider it and take it in, that God has revealed Himself in His own blessed Son. One person could not reveal love ; it must be two. John says, "We have contemplated his glory, a glory as of an only begotten with a father." He saw two. The god of the Mohammedans is one—a solitary being—and the god of the Unitarians is one person. But God is revealed in this wonderful way: "The Father sent the Son." We see the Son here ; He says, "Father." How wonderful that word is. We get it when Abraham offered up his son—"My father. . . . Here am I, my son."

So we get that word, "Father, I thank thee that thou hast heard me." What a sight ! Holy, divine love is there at that grave. Death and corruption are there, but divine love is there and it is going to gain the victory. He says, "I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." They were to act in faith. He is a living man now,

and graveclothes are not suitable, he must be loosed and let go. What is it all for? We are told at the end of the chapter that one Man was going to die for the people, that the whole nation perish not. "And not for that nation only, but that also he should gather together into one the children of God that were scattered abroad." A beautiful word, He died to do it, and there is irresistible power in that love that led Him into death. Death and corruption were there at that grave, but love is stronger than all that. Whatever it may be with us, whatever we may find in our hearts, love is stronger, and love gathers, and it gathers together in one. God is one and He will have His people one, and so we find that the holy city coming down from God out of heaven has the *glory of God*—that which is God's special distinction is there in that city. How is it brought to pass? He died that He might gather together into one the children of God scattered abroad. That is the only way.

I would once again draw attention to what God looks for, and what is necessary if God is to have His way. The end in view is that He might be glorified, that He might have worshippers, and the way to worship is to give thanks; thanksgiving leads to worship. Scripture is full of it. Read Romans vii.; we need

to read and consider that chapter more. There has been a kind of idea that Romans vii. is out of date : it is not out of date ; that experience is necessary. At the end of that chapter we have, "O wretched man that I am ! who shall deliver me from the body of this death ? " Do not be driven to despair if you come to that. Thank God if you have come to it. "O wretched man that I am ! who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord." *You do it*—thank God. What an answer there is in chapter viii, "There is therefore now no condemnation to them which are in Christ Jesus."

When the Lord was leaving this scene, you will remember in the night of His betrayal how He took bread and gave thanks, and brake it, and said, "This is my body which is for you : this do in remembrance of me." When we do it, what does it mean ? We give thanks. We shall not get on if we are not giving thanks, if we are not joining in that. It is the cup of blessing which we bless and the bread which we break. One person does it, but he does it for all the others ; we do it, and if we do not do it we are on the downward line that is spoken of in Romans i. God gave them up, and they went down, down, down—an awful story !

So the way of blessing is to give thanks, and when we come to Colossians we get "love to all the saints." They were a wonderful and holy company, but they were not safe ; they needed exhortation. They needed to be giving thanks to the Father. I have no doubt that they were ready to do it, but God shews us the way. A beloved servant of the Lord used to say that the exhortations in scripture are like beacons on the road. They pull you up if you are going wrong, and if you are going right they confirm you. If you are going along a road and you see a signpost pointing to your destination you know you are all right, but perhaps you find you are going wrong and you turn. These scriptures are of use to us in that way. John says, "But ye have an unction from the Holy One, and ye know all things." So there is that exhortation to give thanks to the Father, "which hath made us meet to be partakers of the inheritance of the saints in light." The Father has done that. Oh, that holy name of love ! Only love could enter into that inheritance.

When we come to Ephesians, there is more than thanksgiving, there is worship. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ." How often we have taken that up as something we have got

in the heavens (we *have* got a wonderful place there), and have left out that word "*blessed*." What does that mean? It means worship; it means giving God the glory. You will not get it in any other way. Paul did not just write a theological letter; he was in the spirit of worship. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ." If you are not in the spirit of worship you are in great danger. The greater the light and intelligence, the greater the danger, because the greatest danger of all is connected with the pride of life. So there is the exhortation, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." I have often thought of Noah. Had he used that wine for a drink offering instead of for his own gratification, he would have been saved.

Now what are we going to do with what we have got? You know what you have; what have you done with it? If you are not giving God the glory, if you are not giving thanks to Him, you will go down, but God brings these things before our hearts to recover us and that He might be glorified in us. Jesus could say when the hour was come, "Glorify thy Son, that thy Son also may glorify thee." Then He speaks of eternal life, "That he should

give eternal life to as many as thou hast given him.” That is for God’s glory, as the Lord says, “I am glorified in them.” We must remember there is no blessing outside of that. If we do not give God the glory, even in the simplest mercies of this life, there will be no blessing at all.

Jesus went into death to accomplish reconciliation of things, not persons only. In a sense He died for the things ; He tasted death for every thing. (See Heb. ii. 9, New Trans.) He would not have anything lost that God has created ; He went into death that it might all be recovered and held for God’s glory ; so that we can take up the mercies of this life, even eating and drinking, and give God the glory. How fitting it is that God should be looking to be glorified. He does not ask for something He has not done Himself. He has given His only begotten Son, and He must be glorified, and He is glorified. May we each one desire more and more to give Him glory.

THE POWER OF GOD.

NOTES OF AN ADDRESS AT NEWPORT, ISLE OF
WIGHT, 19/9/31.

(ZECH. IV. ; ROM. VIII. 9-11 ; 2 COR. XIII. 3, 4 ;
REV. III. 1-8.)

I WOULD like, with the Lord's help, to say a little about the power of God. You will remember when God appeared to Abraham He revealed Himself as God *Almighty*. Thank God, we have the full revelation of Himself at the present time ; He has been revealed to us as Father, so that if any one speaks of God as *Almighty only*, we feel there is something wanting, but if we know God as Father (and we do if we have received the Holy Spirit and know His love) we need still to bear in mind and to hold in our hearts that He is God *Almighty*. Because greater light has come as to God it does not mean that the past light is given up. A Christian has the privilege of holding and treasuring all the truth that has come out from Abel onwards. We all need to know God as the *Almighty*, and to know His power. The wonderful thing about the present day is that not only would God reveal Himself as the *Almighty*, but He would give us, weak in ourselves, to know what it is to have His power.

We get the first thought of a call in connection with Abraham. God revealed Himself to Abraham as God Almighty, and we need to know Him in that way if we are to go on. Many have faith in Christ and the work which He has accomplished who have little idea of the power of God, and the consequence is that they succumb to what is around them ; they see what is beautiful and right, but have no power to carry it out.

When we look into the scriptures we see wonderful examples of men who were affected in the same way as Abraham. Thank God for the encouragement of the scriptures ! There is a time with every Christian when he or she is used by God. It may be even at the last after a life of failure ; it may be perhaps when dying in a hospital, but depend upon it, God will use every Christian. The time comes when God uses in some way those whom He has blessed. But God would not have us wait until the end when we are dying ; He would have us use His power while we have some bodily strength, for, although God works through weakness, He uses earthen vessels, and we need to value what God has given us—the vessel—and to realise that it is a vessel in the power of the Holy Spirit.

God works, I have no doubt, with His own in making them feel the need there is. It has

been said that gift comes in that way, and that is one way doubtless in which gift comes. Of course there is the sovereignty of God ; He raises up whom He pleases. But then, on the other hand, God works by desire, so that if you are in a position of great weakness, difficulty or failure, you can be encouraged by God, because God has put you there to learn a lesson from Himself in order that you might bear things upon your spirit, and the one who turns to God and bears things in his spirit is the one God will use. You know how it comes out in the scriptures. In the day of disaster and failure God speaks to some one who feels things.

How important then it is to feel things rightly ! Even in this life men learn through disaster. I remember hearing of a general who was attached to the French army in the Franco-German war ; he got his experience in a time of disaster, and he became very successful. Whatever it may be that you are passing through, whatever your circumstances, God would have you to learn by it all and turn to Him. It is wonderful to see the people God uses. Think of Samuel, only a boy, and yet God uses him to speak to Eli.

And so we find Zechariah was used of God to stir up the people to go on building His house. The foundation was laid, but it was not

finished ; and there is a sense in which we have not finished yet. We can look back and see men of God who have stood for Him. Martin Luther stood before the emperor. He had very little light, but he used it, and we owe a great deal, through God's mercy, to that servant. In later days we know how men of God have been raised up by Him one after another.

With Zechariah there is the idea of recovery and revival in view of the coming of the Lord. I have no doubt that what comes out in Haggai and Zechariah was in view of the Lord's coming ; Malachi follows, and then there is the coming of Jesus into this world. What comes out in Haggai and Zechariah was necessary in view of His first appearing, and there are things which are necessary in view of His second appearing. God is working in view of the coming of the Lord. And so at the end of Revelation there is that beautiful word, "The Spirit and the bride say, Come."

God is working to the end that there will be those who will welcome the Lord. Zechariah was raised up to stir up the people to go on with the work. There is a great danger in not finishing. The foundation has been laid and God will have it finished. There is something for each one of us to do. God has put us near some part where there is something for us to

do, and His ways and His discipline are all to the end that we should do it.

. Zechariah speaks in the fourth chapter of being awakened, "And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep." How we need to be awakened; how we need an awakening word. We may be as active as possible in this life and yet sound asleep spiritually. There is not much difference between a sleeping man and a dead man; in fact, in Ephesians v. we get that wonderful word, "Awake thou that *sleepest*, and arise from the *dead*, and Christ shall give thee light." We get an awakening word there, and we need to be awakened. I have no doubt God uses discipline too to that end. Do not turn a deaf ear to God's word to you.

The angel awakened Zechariah and then he saw something; something that would be an encouragement to God's people to finish what they had begun. The foundation was laid, but God would have things finished. Most of us know that the meaning of the word *perfect* in Revelation iii. 2 is " *finished*." God would have things finished; *He* finishes things. Very early in the scriptures we read, "Thus the heavens and the earth were *finished*, and all the host of them." And the Lord Himself could say, after He had received the vinegar,

“It is finished.” He had uttered those solemn and touching words, “I thirst,” that the scripture might be fulfilled, and when He had received the vinegar He said, “It is finished.” Do not limit that to your salvation only. Thank God for what we speak of as the finished work of Christ for us. Let us think of those words, “It is finished”—nothing left undone. He could say, “I have glorified thee on the earth, I have finished the work which thou gavest me to do.”

Paul’s great desire was that he might finish his course. (Acts xx. 24.) Our translation adds, “with joy,” but those words are not there in the best manuscripts. “Neither count I my life dear unto myself, so that I might finish my course.” He wanted to *finish*. It would be with joy, but his great desire was to finish and not drop out, like a man who runs a race and drops out. When Paul writes to the Colossians his great desire is that things should be finished. He presents the fulness of Christ as Head, and that we are complete in Him, so that there is no need for things to be unfinished. There are ample and perfect resources in Him. At the end of the epistle he refers to just an individual, “Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.” It is not so much a question of quantity as of

quality. It is a day of small things. If you think of this life, whatever it may be, it is very small compared to that coming day of glory. The good and faithful servant was faithful in few things ; he did not despise the day of small things. How many little things will be rewarded in the coming day. I like the words of that hymn :

“ Deeds of merit as we thought them
He will tell us were but sin,
Little acts we had forgotten
He will tell us were for Him.”

We find in the gospels how things small in themselves are intensely important. Think of those women who anointed the Lord. It may seem small, but it is intensely important and morally great. The Lord would bring home to every one of us the opportunities that are within our reach, and so He would speak to us of His power. As I said earlier, God began in that way. When He began to call men out He revealed Himself as God Almighty, and He tested Abraham on that line. If you get light from God, He will test you as to it. We know from scripture that when Abraham offered up his son, he accounted that God was able to raise him from the dead ; he knew Him as Almighty God.

And so Zechariah is awakened out of sleep, and he uses the resources of God that are

available ; he believed on Him. Things are going to be done now. It is not just a question of reading the Bible and saying, What beautiful things, but things are going to be done and carried out. And then we get that wonderful word, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." That speaks of God's resources, and that word "*by*" means that it is going to be done. Not only the foundation laid but the whole thing finished—"He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." There is encouragement in that. Encouragement is especially connected with the Holy Spirit, and if there is one thing we need to learn it is the power and presence of the Holy Spirit. We are living in what is called a Protestant country ; the scriptures have been recovered ; but there is a great need at the moment that we should recognise and avail ourselves of the power and presence of the Holy Spirit. There was a motto which was largely taken up by Protestants which reveals weakness, "The Bible, the whole Bible, and nothing but the Bible." Thank God for the recognition of the scriptures, but we must remember that things could not be accomplished with the letter only ; we must have the power and presence of the Holy Spirit.

We find a special word for the present day in

that message to Sardis we read from the Revelation. Sardis, as we know, represents what is called Protestantism. The Lord speaks there of a name to live but dead ; He says, "I have not found thy works perfect [or finished] before God." How could things be finished if the power and presence of the Holy Spirit were not recognised ? And so we see when light came at the beginning and men stood for God that they gradually came under wrong influences. Even Luther, faithful man that he was, became linked up with the politics of this world and came under the world's patronage. I have no doubt that was because the power and presence of the Holy Spirit was not recognised.

How wonderful that the Holy Spirit has come ; and so when we read the Epistle to the Romans we find how we are led on step by step. There is the revelation of God first—God's righteousness, power and love. God is presented in Romans as the object for faith, but when we come to chapters vi., vii. and viii. we find another side. What are *we* going to do ? God would not have you just to see a beautiful picture ; He would have a result in you, and the Holy Spirit is given to that end. All the power of God is here in the Holy Spirit, and in the day of weakness and failure God would use individuals in a special way. We get that in

2 Timothy. Timothy is exhorted to be strong in the grace that is in Christ Jesus. Let that come home to your heart. Thank God, that was not said to a man who was naturally strong. I have no doubt Timothy was a timid man, weak in body. His infirmity is spoken of, and yet he was to be strong in the grace that is in Christ Jesus.

God would bring home to us the power that is here, and so the question is raised in Romans vi. as to what we are going to do. Jesus has died to sin once and He lives to God, and we are to reckon ourselves dead indeed unto sin but alive to God in Christ Jesus. There is no power if we are going on in the world. There is a saying that if you go to Rome you must do as Rome does, and if you stay in the world you will have to do what the world does. I have met men with right desires, who have perhaps faith, and yet they have no power to move or stand against the things of the world. They have never left the world. Jesus has left the world ; He died to it, and He made a doorway for you to get out of the world. You are left here, but not as belonging to it. The Holy Spirit teaches us that there is a way out, "Reckon yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus."

Then we get the beautiful thought of Christ

as Husband—the One who can support. It reminds us of the mighty man of wealth in the Book of Ruth ; the true Husband is the One who could and has paid the price of redemption, and the One through whom we can bring forth fruit for God. We become dead to the law by the body of Christ. He has given His body for us. All His love has been told out. Week by week when we come together we are reminded of that. We are “dead to the law by the body of Christ . . . that we should bring forth fruit unto God.”

In chapter viii. we see the power. It is a wonderful thing to discover the power that you have. It is like a bird when it begins to fly. We need to learn to use the power that we have in the Holy Spirit. When Elisha received the double portion from Elijah, he had to prove the power he had, and he spoke to the waters and said, “Where is the Lord God of Elijah ? ” It is a wonderful day when you realise that you have received the Holy Spirit and the infinite possibilities there are in the Holy Spirit—utterly weak in yourself, and yet the power of God is there. And so we get that word, “If Christ be in you.” How could Christ be in you but by the Holy Spirit ? “If Christ be in you, the body is dead.” All that is connected with the flesh is of no avail ; you are entitled to reckon it dead, you are not to rely on it at all, “but

the Spirit is life because of righteousness.” There is power in connection with life, and life comes with righteousness.

Then there is that word as to the Spirit quickening. “If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” When we are brought face to face with the utter weakness of death and realise how death lies upon our bodies, that is just the occasion of the final touch of power—the power of the Holy Spirit which quickens our mortal bodies. In Romans viii. we get the power of the Holy Spirit. It is a great day when you realise you have that power, because there are immense possibilities before you.

I would refer for a moment to the passage we read in 2 Corinthians xiii., “Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through [or in] weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.” It is a wonderful thought that Christ was crucified in weakness. We need to take it up as realising what a holy subject it is. How wonderful that He, “who is over all, God,

blessed for ever," should come down here and take the place of weakness. Think of Him in the garden when "there appeared an angel unto him from heaven strengthening him," and think of Him going down into death, outwardly in weakness—no resistance—"crucified in weakness"; but then "He lives by the power of God," and that is the power for you. Jesus lives by the power of God. Think of who He is, "over all, God, blessed for ever." He has become a Man for ever. He has been crucified in weakness, but He lives by the power of God, and that is the power for us. How could we dare to trust in any kind of strength that we think we have? Paul was a man of like passions to ourselves and he needed a thorn in the flesh to bring him down to weakness; he realised his weakness, and he accepted the thorn in the flesh from God; he said, "When I am weak, then I am strong." He had that beautiful word from the Lord, "My grace is sufficient for thee, for my strength is made perfect in weakness." Do not look at it just as a beautiful picture, but let us realise that His grace and His strength are available.

In His message to Sardis, the Lord presents Himself as the One who has the seven Spirits of God and the seven stars. It is wonderful how the Holy Spirit is spoken of in connection with the number seven. Of course the thought

is not that there are seven persons. There is one Person, but the Holy Spirit is available for each local assembly. There were seven churches and Christ is presented as the One who has the seven Spirits of God. He is so accessible and available that each one can have the power of the Holy Spirit. How serious then to ignore it or to bring in anything that would grieve or quench the Holy Spirit.

The Lord is also presented as the One who has the seven stars, which would be seven responsible men. I have no doubt they had a special place, but the Lord would speak to us each one in connection with the little bit of responsibility He has committed to us. Think of those seven stars held by Him in His right hand, and the One who holds them has the seven Spirits. There is no need to leave things unfinished. The Lord says to Sardis, "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect [complete, or finished] before God."

How this exhortation comes home to each one, "Be watchful"! Zechariah was wakened out of sleep, and the ten virgins were wakened. The Lord would have us to be watchful, to take account of things and pray about them. The way by which we get power is to feel things. David felt things; when only a boy

he felt the position the ark was in. The Lord would have every one of us to be watchful and to strengthen the things that remain. How dependent we are on one another. Paul could speak of one who had often refreshed him. Let us not think because a servant of the Lord is conspicuous that he does not need our prayers and our help. Paul in that way was dependent upon the brethren. What a touching letter he wrote to the Philippians ; they were a poor company, but they ministered to him in prison, and what an answer they had from Paul. And the Lord when here accepted that which refreshed Him. He spoke to the Pharisee and told him he had given Him no water, no kiss and no oil. What an opportunity the Pharisee missed.

Then think of ourselves. The Lord has said, "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me." You may say that refers to a future day, but the principle applies ; "things present and things to come" are ours. The Lord would say to us, "Be watchful, and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God."

Then there is the door open for repentance, and there is the warning as to the Lord coming as a thief—unexpected and unwelcome. What

a contrast to what we get at the end of Revelation, "The Spirit and the bride say, Come." The Lord brings this before us that we might be overcomers ; and there is a reward for the overcomer : "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." How different that is from what the Lord says earlier, "Thou hast a name that thou livest, and art dead."

It was the thought of the power of God that I had before me. You will remember when the transfiguration is mentioned in the Gospel of Mark the Lord said, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with *power*." He draws attention specially to His power, because if we are going to stand here for God we must know there is power available. When He leads them up to the mountain His raiment becomes shining, exceeding white as snow. Those garments set forth the power of God which comes from heaven. We have to learn that in ourselves we have no power ; if we had any it could never come up to that—exceeding white as

snow. Mark had learned that lesson ; he had sought to go on in his own energy and power, but he had fallen, he had turned back, and so he gives us the lesson he had learned in Christ.

Let us remember that the kingdom of God has come with power, and the Lord would have us to take courage and be strong in the grace that is in Christ Jesus.

THE GREATNESS OF CHRIST.

NOTES OF AN ADDRESS AT BEXLEY HEATH,
6/11/31.

(GEN. IV. 3-7 ; XIV. 18-20 ; PSA. CX. 1-4 ; HEB. VII.)

I DO not think we have really met any one who is truly great until we have met Christ. We may speak about one man being greater than another, and in a sense that may be so, but men have an impression, and it is right, that what man has done man can do. Some may have special advantages, ability and strength, but they are all men of like passions to ourselves. We have never met one who is truly great, and in a sense we have never met one greater than ourselves, until we have met Christ, and we are never rightly subdued here for the pleasure of God until we have met Christ. We may have had to do with Him as Saviour and yet never have met Him in that way. A great many have had to do with Christ as Saviour, and know their sins are forgiven, and yet they are not subdued ; they are self-assertive. You will never be subdued or delivered from self-assertion until you have had to do with Christ in His greatness as Son of God.

The Corinthians were converted people, but were unsubdued ; there was strife amongst

them. The Apostle Paul tells them they are carnal ; he says, “for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ? ” He does not speak of them in that connection as sinners but as men, and it is natural to men to assert themselves and seek to have the first place. The Corinthians were walking as men, and we shall all walk as men until we have had to do with Christ in all His greatness as He is presented in the scriptures we read. It is not a question of forgiveness of sins, but of being subdued and fitted for God’s world. There will be no room in God’s world for the things that men pride themselves in ; there will be no room for pride, self-assertion, ambition, and all those things. The blessed God, in taking us up and giving us the forgiveness of sins, has in view that we should be fitted for that coming day and ready for it.

We see with Abraham that God called him, and He not only justified him (he was justified by faith), but He called him in order to bless him and make him a blessing. But if God was to bless Abraham and make him a blessing, he had to be brought into the presence of a Man greater than himself. God’s first great work with us is to reveal Himself, and He does that in the simplest beginning of the gospel. We may be very anxious to get the

forgiveness of our sins, but God desires to reveal Himself to us as the One who is righteous. One great thing that God brings before us at the beginning is His righteousness, and He raises the question of our sins in order to make known to us that He is righteous. And then He reveals to us His power to save, in that He is the God who raises the dead. What God is concerned about at the beginning is that we should *know* Him. It says that "Abraham believed God, and it was reckoned to him as righteousness." It was not only that he believed what God said, but he believed God. We may believe what a person says and yet not believe that person. People who are not to be trusted at all may say true things when it suits their purpose, and we believe what they say, and yet we do not believe them ; we cannot fully trust them. But Abraham believed God Himself and it was reckoned to him as righteousness. Abraham was justified on the principle of faith ; that is the way God begins. Christ is the One who has revealed God. "No man has seen God at any time ; the only begotten Son, who is in the bosom of the Father, he hath declared him." If you want to know God you must look to Jesus, the one who has fully declared God.

In the third chapter of the Epistle to the Hebrews we find the Apostle referred to. An

apostle is one sent from God to make Him known. Jesus is the great Apostle, and if we think of Him as the Apostle there is no other. It is striking that in John's gospel, where the glory of the Person of the Son of God comes out so wonderfully, you do not find the word "apostle" applied to men ; those who were specially chosen are spoken of simply as "the twelve." But Christ is *the Apostle*—the One who has revealed God. But God is not satisfied with that only ; that would not be enough for Him.

We find very early in God's ways there is another side. God would bring us into the presence of a *Man*. The gospel gives you the revelation of God, and it also gives you a Man. All through scripture we find not only the need of the knowledge of God, but the crying need of a Man. The first man, Adam, failed utterly. We sometimes hear people speak of two heads, but there could not be two heads. Adam is not head any longer. Adam was head just for a time. A man who is dead and buried could not be a head ; a man must be living to be a head. God shews us very early in the scriptures that there is the need for a Man, and so I would refer to the scripture we read first where we are told of the two sons of Adam.

First there is Cain, and Eve said of him,

“I have gotten a man from the Lord.” She was right in being on the outlook for a man. After sin came in God had spoken of One who would be so mighty that He would be able to crush the serpent’s head. Adam could not do that ; he had the sentence of death upon him. A dying man, one under the sentence of death, could not set forth God’s thought of a Man. Let us consider that. Are we in any way looking to dying men for support and help ? If so, we are on a wrong line, like Eve when she said of Cain, “I have gotten a man from the Lord.” The Corinthians were relying on dying men. One said, “I am of Paul” ; others, “I of Apollos” and “I of Cephas,” and another even took up Christ in a fleshly way. I have no doubt that actually they were bringing in other names which Paul does not mention, but he applies it in principle to himself, Apollos and Cephas, and he appeals to them ; he says, “Was Paul crucified for you ? or were ye baptised in the name of Paul ? ” He would challenge them in that way. One who was subject to death could not be crucified for them. There were two others crucified with Jesus ; they were not crucified for us. They were men like ourselves under the sentence of death, but there was One in the midst, of whom the malefactor could say, “*This man hath done nothing amiss.*”

He was crucified for us. He was not subject to death, but He was going into death and coming out of it triumphant. There is that other question, "Were ye baptised in the name of Paul?" That would speak of Christ coming up out of death as a Man of another order who could not be holden of death.

We find in connection with Cain and Abel that God begins to speak very early of the setting aside of man after the flesh. Actually Abel was a man like ourselves, but we want to look at him typically as setting forth the coming in of Christ; the spirit of Christ was there—something better and greater than there had been before ever sin came into this world. If you think of man put in that beautiful garden, man in innocence, and all God's goodness there, great and blessed as that was, you can see in Abel something greater—the spirit of Christ—the spirit of a Man of another order—One greater than ourselves. He was so great that He could come here in reproach, weakness and humiliation. It takes One who is great to come in in that way. When the Apostle Paul appeals to the Philippians as to the mind that was in Christ Jesus, he reminds them of His greatness, that He was in the form of God, and how He came down. He could afford to come down and make Himself of no reputation. Christ Jesus made Himself of

no reputation. He could afford to do it, and God would have His people in the same spirit, as those who can afford to do it, not as those who try to do it. It is a poor thing to try and do it, but it is a wonderful thing to realise that you can afford to do it as blessed in Christ. As called to sonship we have the greatest blessing that could be offered to the creature, and in that sense no one can make us greater ; you could not be better off, you could not have a better place, and in that way you can afford to come down. That is the spirit of Christ in His people, and we must first see it in Himself.

We see in Abel a type of Christ, and he comes with an offering to God. It says, "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering ; but unto Cain and his offering He had not respect. And Cain was very wroth, and his countenance fell." If we are not subdued by Christ we shall be wroth in some way or other, and our countenance will fall ; there is no way of escape except as being subject to Christ. God had respect to Abel and his offering. If we think of Christ, He is the offering ; He offered Himself. And so

we can understand those words, "God had respect unto Abel and his offering." But then to Cain and his offering God had not respect. Thank God, He had not, and that He has put us out, and all that we pride ourselves in religiously.

"And the Lord said to Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt not thou be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." How touching that is! Think of the way Christ came into this world as the Son of man, putting Himself at the disposal of man, so that man is without excuse. Cain was without excuse altogether; in principle he rejected Christ, and let us not reject Him. You may think that is a strange remark, but I believe there is a sense in which Christians may reject Christ. There is something at our disposal now; there is all the grace of Christ at our disposal, but we need to avail ourselves of it, and accept what God has done. He has put us out altogether—all our claims to a religious place, all our pretension—and there is His wonderful service at the present time. What ministry there is through the Lord's servants whom He is raising up! We must remember they are servants. Paul had to remind the Corinthians that he was just a

servant ; he was at their disposal, not to be glorified in and made anything of as a man. Remember, they are servants at your disposal, just as Abel was at the disposal of Cain. Cain rejected Abel, and what are we doing ? Are we seeking a place for ourselves ? If we are, we are on the line of Cain ; he wanted recognition and a place for himself.

And so we find that Cain went out of the presence of the Lord. But God goes on, and He takes up Abraham to bless him and make him a blessing. He reveals Himself to Abraham, and he is justified on the principle of faith. But God has something more ; He would bring us into the presence of a Man ; I would say it with reverence, bearing in mind who He is, God would bring us into the presence of a Man greater than ourselves, and if we are not brought into the presence of One truly greater than ourselves we shall not be subdued. Those who saw the Lord on the mount of transfiguration were subdued. He had said, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." They saw Him in all His greatness, and they were subdued. They never forgot that moment, and I have no doubt it governed them for the rest of their lives.

Peter had many lessons to learn ; he had to

learn what was in his own heart, but in his second epistle, which he writes when he was about to put off his tabernacle, he speaks of what he saw in the holy mount. He saw a Man who was greater than himself—a Man of a new order—the blessed Son of God. Moses and Elias were great servants, but they could not be put on a level with Christ ; Peter had suggested it, but he hears that voice saying, “This is my beloved Son : hear him.”

We find with Abraham that he is brought into the presence of some one greater than himself. How wonderful that God had such a man at that time ! Melchizedek was actually a man here, but a wonderful figure of the blessed Son of God. He is spoken of as the King of Salem—“first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.” Not only has God revealed Himself as righteous, and that He has justified you, but there is the *King of righteousness*—a king in a domain of righteousness—a sphere where all is righteous, where it is impossible to go wrong. We need to realise that there is such a sphere. There is also a sphere where it is impossible to go right, and if we consider our sins and short-comings they are all to do with our failure in apprehending the sphere where it is impossible to go wrong.

Jesus is presented as the King of righteousness. He is not only the righteous One—the One who has revealed God in His righteousness—but He is the *King* of righteousness, and He is the King of peace ; He has a domain of righteousness and He has a domain of peace. If it is a domain, it is not only for Himself, but it is to be filled. You could not think of a king being alone. If He is King of righteousness, there must be people—a holy nation. And so with the sphere of peace, God would have it filled, and He is having it filled. That is the One who blessed Abraham. Think of Him blessing Abraham, and then think of Christ blessing you. Think of the effect of it. We have often considered the effect of it upon Abraham, and how he was able to refuse the offer of the king of Sodom after that without any struggle. Sometimes we refuse things because we know they are wrong, and yet it is a struggle. If we know the King of righteousness and the King of peace there will be no struggle to refuse things, because we shall realise that what the king of Sodom has to offer is just about to perish.

If you look at the scripture as it stands, you will see how soon Sodom fell. Do not read the scriptures like a history book. God would remind you how imminent is the fall of all that is around. Do not think of it as a long

way ahead. The doom of this world is imminent, and if you are in the light of the King of righteousness and the King of peace, you will realise that this world's system is doomed ; it cannot last, and if it cannot last, any place in the world is worthless. You will remember how king Belshazzar sought to reward Daniel when he interpreted the writing that appeared on the wall at the feast. But what good was a reward then ? That night Belshazzar was slain, and this very night this world is about to fall. It is the night of the betrayal of our Lord Jesus Christ. The Lord said, "*Now* is the judgment of this world, *now* shall the prince of this world be cast out."

We see with Abraham how he was blessed by Melchizedek and fortified, and he was able to give Melchizedek tithes. He recognised the greatness of Melchizedek, that he was a priest of the most high God, and he finds a way of approach to God through him.

When we come to Psalm cx. we find the Holy Spirit taking up the thought of Melchizedek again. It is wonderful how the Holy Spirit takes up that thought after all those years. We might have thought it was a remarkable incident for the moment, and that it would not be referred to again, but what came in afterwards was only a little interval, and God had in view what is set forth in

Melchizedek. You will remember when the Lord was speaking to the Pharisees, He said, "What think ye of Christ? Whose Son is he?" They answered, "The Son of David." And the Lord said, "How then doth David in spirit call him Lord? If David calls him Lord, how is he his son?" They could not answer Him. The Lord would put that question to us. Why did David call Him Lord, saying, "The Lord said to my Lord, Sit on my right hand until I put thine enemies under my feet." That would speak of Him surely as a Man, and yet think of the greatness of His Person. Jehovah says to Him, "Sit at my right hand until I make thine enemies thy footstool." It is the Son of God, and then we get that word, "Thou art a priest for ever after the order of Melchizedek." David in that sense is eclipsed, and the Priest after the order of Melchizedek is brought into view—the greatness of Christ.

When we come to the Epistle to the Hebrews we find the Holy Spirit leads us on to the thought of Melchizedek. In chapter v. we read, "As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard

in that he feared.” I think you will realise how we are coming now to a crisis. We know the crisis that came when we first had to do with God ; that was a serious crisis, and there is a crisis in our history as believers. When we come to this point in the epistle, the Apostle Paul (there seems to be no doubt that he was used by God to write this epistle) says, “Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.”

And then before we come to chapter vii. we get a solemn warning in chapter vi. as to turning back. You may say that a true Christian cannot go back altogether. But then he proves himself to be a true Christian by not going back. I believe every true Christian has exposed to him in some way or other the tendency he has to give up and turn away from God, and every true Christian is brought to acknowledge that he has only been kept in God’s mercy ; but he *is* kept. But God does not want there to be struggle and conflict always. Abraham went through conflict, and if you go through conflict God has a wonderful end in view—the domain of righteousness and the domain of peace ; there is no struggle there. There can be no struggle in the domain of righteousness ; it is impossible to go wrong

there, and there is no disturbance in the domain of peace ; it is impossible for there to be anything but peace there. Jesus has entered in, He is the priest for ever after the order of Melchisedec, and the Holy Spirit brings home to our hearts all His greatness.

Time would fail to go into the details that come out in chapter vii. We are reminded of His greatness in many ways, in contrast to men who are weak and who die, so that there is a constant change. There is no change in regard to the priesthood of Christ ; it is continuous, unchangeable, and He would have us to enter in. So we get that wonderful word, "But this man, because he continueth ever, 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. For such an high priest became us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens." It is not now a question of coming to God as sinners, like the prodigal son—"I will arise and go to my father"—it is a question of coming to God to have to do with Him and serve Him. You see that with Abraham ; he is blessed by Melchisedek, and then Abraham gives Melchisedek tithes of all. The tithes were for God.

Melchisedec was the priest of the most

high God. God wants us to draw near and have to do with Him in a scene where there is nothing but peace. Think of the greatness of that Priest—the One who can sustain and support you, and who can save to the uttermost those who come unto God by Him. “For such an high priest.” We are reminded that He is the *High Priest*, and if the High Priest, there must be other priests. Aaron was the high priest and his sons were priests. The high priest is the pre-eminent priest. “Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” All that speaks of Christ as He is now, declared to be the Son of God ; One who has come up out of death and who is separated from sinners. In a sense He was always separate from sinners, although He was with them in grace ; He brought God’s grace to sinners. Now He is *separated* from them. He is outside the scene where He “endured so great contradiction from sinners.” He is the King of righteousness and the King of peace. God would bring these things before our hearts so that we might be encouraged to have to do with Jesus as the Son of God in all His greatness. God would say to each one of us, “*This is my beloved Son : hear him.*”

C. MENZIES.