

Hebrews Melchisedec's Priesthood

by Billy Strachan

The sermon highlights the imperfection of the Aaronic priesthood and the superiority of Christ's eternal priesthood, which is guaranteed by an oath of God.

Duration: 49:28

Scripture: Hebrews 2:18, Hebrews 4:15, Hebrews 7:14, Hebrews 7:18, Hebrews 9:26

Topics: "Priesthood"

Description

In this sermon, the speaker shares his experience of encountering various gatekeepers and secretaries before meeting someone important. He emphasizes the importance of manners and being respectful in order to gain access to deeper levels. The speaker then discusses the concept of putting away the law, highlighting its weaknesses and lack of power for godly living. He concludes by referencing the story of Jesus washing the disciples' feet as an example of humility and the assurance of our spiritual relationship with God.

Transcript

In your notes, if you'll put B, B, in respect of the Aaronic priesthood, in respect of the Aaronic priesthood, in respect of the Aaronic priesthood. Chapter 7, verse 8. And here men that die receive tithes, but there he receiveth them of whom it is witness that he liveth. The Aaronic priest dies, Melchizedek lives.

The Aaronic priest dies, Melchizedek lives. And so we're still looking at this means of seeing the difference between the Levitical priesthood and Christ's right to be a priest, and how that God foreseeing the whole purpose and history behind these people already set up a precedent prior to setting up the Levitical priesthood, so that when Christ came along, the legalistic religionists could not disqualify him from his priestly office, because God had already accepted, and so did therefore the Father's priesthood in Abraham. So put down C, in respect to Levi the founder, in respect to Levi the founder.

Verses 9 and 10. And as I may so say, Levi also who receiveth tithes, paid tithes in Abraham, for he was yet in the loins of his father when Melchizedek met him. And that's merely pointing out there again that Melchizedek was of a higher rank than Levi, and that Levi was submitting to Melchizedek when he was in the loins of Father Abraham.

Now in your notes put D. Not a small D under that previous section, but a big D. Let's see what the big C was. C was the superiority of his person. D, superior in its perfection.

Superior in its perfection. So the Melchizedek section showed you that he qualified to be superior to the Levitical priesthood in accordance with the kind of priesthood that was in existence before they were. Now you're going to see that his priesthood is superior in its perfection.

Chapter 7 verses 11 to 28. Chapter 7 verses 11 to 28. And under that put number 1, the purpose of the priesthood.

The purpose of the priesthood. Chapter 7 verses 11 to 14. Chapter 7 verses 11 to 14.

If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning a priesthood.

Now the Levitical priesthood was transitory. The Levitical priesthood was transitory. It was a temporary thing.

And if you examine it all the way from the establishment of Aaron as your first high priest, all the way through to Christ, you'll discover that there was no perfection in the Levitical priesthood. There was no perfection in it. It was full of weak people.

Eli was blind. His sons were misusing the women. Phinehas had shut his mouth and was no longer speaking out against issues that were destroying the nation.

Even right through to the prophet Zechariah, you find Joshua the high priest in his filthy garments. You found there was corruption everywhere in the priesthood. He called these prophets and these priests foxes that did all the ritualistic things, but they were saying in their hearts, ha ha, God can't see.

God can't see what we're doing. And they were doing all sorts of awful things. And it showed carefully and perfectly that the priesthood of Levi was imperfect.

Now the law and the priesthood together in the Old Testament, they go together. The law and the priesthood are like a man and a wife. They are lumped together.

Without the priesthood, there would have been no teaching of the law. And the law in itself would never function without the priesthood. And there would never have been a priesthood unless the law said to this.

So the two things are a welding together and they are both there. And in the Old Testament, sanctification and perfection were never accomplished. Sanctification and perfection were never accomplished.

And remember that's with reference to both the priesthood and the law. The law was never accomplished by anyone. Perfection of the priesthood was never accomplished by anyone.

And the other piece of information you've got to remember too, is that the moral law preceded the law. In other words, your 10 commandments were uttered to Moses to safeguard the life of the individual, to safeguard the family, to safeguard the community before there was ever the setting up of a priesthood who brought in all their Levitical laws. So you have to note this, that when the law fails, the priesthood also fails.

Where the law fails, the priesthood also fails. But the other thing is also true, and that's why you have to see that both are existing together as a unit. When the priesthood fails, the law fails.

When the priesthood fails, the law fails. And so you have to understand that there is a necessity not only of bringing in a better priest, but the bringing in a change also of the law, because both are weak. Now that is one of the most important verses with regards to the law and the relationship to a Christian found in the scripture.

That where there was a necessity of the priesthood to be changed, there was a necessity for the law to be changed. And that's why you cannot go straight back into the Old Testament and take out all of that law and start applying it, the parts you want to apply to put pressure on to people, to the believer today. The moral law, certainly, the moral law for the safeguarding of the relationship between yourself and God, yourself and the family, yourself and the community, that can be taken straight over because that was stated before Levi was ever founded into a priesthood and before the Levitical law was ever established.

But all of the other little bits and pieces of legislation and instruction that came in that some people love to jump into and sort of grab a hold of and apply it today as a means of saying, well, you know, it was part of the law. You have to remember that that was created alongside the priesthood, outside the scope of the moral law. And so there was a demand for a change of priest and a demand for a change of a relationship to law, a change of that law too.

So that's why it's stated in 712, that a change of the priesthood brings a change of the law. Now, if you put down there Romans, Romans 10 and verse 4, Romans 10 and verse 4, for Christ is the end of the law for righteousness to everyone that believe it. In other words, the old Testament system was this do and thou shalt be a righteous person.

Thou shalt live, but nobody could do it. So Christ had to come and he's the end of the law for righteousness. You no longer have to keep that to become righteous and right with God.

You receive Christ and he is the only one that can satisfy the demands of the law. Put in Galatians 2, Galatians 2 and 21. I do not frustrate the grace of God for if righteousness comes by the law, then Christ is dead for nothing.

If you're still able as a new Testament Christian to do something about fulfilling the law by self effort, then Christ didn't really need to come. And one verse that is good to know in Galatians is in chapter 3 and verse 19, wherefore then serveth the law. Now you might as well put in there, wherefore then serveth the priesthood because the law and the priesthood are together.

It was added both the law and the priesthood because of transgressions till the seed should come to whom the promise was made and it was ordained by angels in the hand of a mediator. Verse 21 is the law or the priesthood then against the promises of God, God forbid. For if there had been a law or a priesthood that would have been able to give life, verily righteousness should have been by the law and by the priesthood.

But the scripture hath concluded that everybody's under sin, that included the priests, that the promise by faith of Jesus might be given to them that believe. But before faith came, we were kept under the law and under the priesthood, shut up unto faith which should afterwards be revealed. Wherefore the law and the priesthood were our schoolmasters to bring us to Christ that we must be justified by faith.

So they were transitory, they were imperfect, but they were severe, they were holy in their demand to keep it, but neither they that preached it nor those that tried it ever kept it. But then that was the strength of the law and the strength of the priesthood was to condemn not only the people that couldn't keep it and obey them, but also to expose to their own hearts that they couldn't keep it and obey it either. Therefore it was preparing the priesthood for the admission that something better has got to come.

Something far better in a priesthood has got to come because as priests we're even atoning for our own sin because we cannot even take care of the sins of others. Therefore something's got to go and we've got to be replaced. Now in verses 13 and 14 of Hebrews 7, for he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar for it is evident that our Lord sprang out of Judah of which tribe Moses speak nothing concerning priesthood.

In Psalm 110 that messianic prophecy regarding Melchizedek declared that a new priest after the also of Melchizedek and also a new law had to come. It already prophesied it back there, it was already warning them that there was to be a new order after the order of Melchizedek and also a new law. And of course it's in Jeremiah that you discover that it says in that new law will I write in your hearts.

It's not going to be in tables of stone anymore that you can break it's going to be a new law the law of liberty through the power of the Spirit inside the life of a person. That's the only way that anything of righteousness is ever going to be achieved through the person of Christ the law keeper inside the life. And when it speaks here of the word sprang for it is evident that our Lord sprang out of Judah.

Verse 14 that is indicative of a small shoot out of a seed. Now that means life is present before it's displayed. Life is present before it is displayed.

In other words the Lord existed before he was displayed or manifested. So his Melchizedek type of priesthood was one that was founded before the foundations of the world and was always there but it was just waiting to spring out. And it's beautiful to see something coming out of that which previously existed and you think that it's not there.

When I've lived in Cedarholm over here on the edge of the drive there were the laurel trees that had trunks about yea big had now grown to about 20 feet high. And as you stood in the kitchen it just you couldn't see up the hill you couldn't it was very shady darky in that side of the house so I decided to do a bit of work out there. And so I went down and I cut everything down to about four feet high.

Oh grace about crap. You looked out and all you saw was stumps. You see and she said you've murdered them because I just took them straight off across the top.

And I said no they'll be alright. She said no you've murdered them. And I said no see but nothing will grow out of that I mean it's just black sort of stumps.

But you know there was one day about seven or eight months later she's looking out the kitchen window and she says what's the matter with those stumps? And it looked like they'd got green measles but out of the just stalks standing there there was little green specks all the way around where they'd never been anything busting through the bark before. Everything was up there but now you suddenly saw little green bumps and when you went out and went up the garden here were all the new shoots. In fact if you walk past it today the ones just above their kitchen if you see them they're now up to about 15 feet again 15 to 20 feet but if you go to the base you'll see my original stumps just on straight off and all of that has now

come out of that and gone up.

So it was all in there but there was never any necessity for it to branch out or spring out lower down because it was doing its going up and living up at the top but the minute I took it off then you find that with a rule that you don't know how it does it the barb splits and where you never saw any little sprout before out comes little green leaves starting to grow out and send out branches and starting to come up again. Once life of a seed is sown there is inside that seed an already existing life just waiting for its opportunity to mature and so once your Levitical priesthood was cut off you think well there'll be nothing left but there springs out that priesthood that was already pre-existent just waiting in its opportunity to come forth and of course in the Old Testament we're told about the shoot and root of David the branch and that it's just waiting to come forth which was the Lord Jesus Christ and his specific Melchizedek type of priesthood. Now put down number two one under that was the purpose of the priesthood number two the change in the priesthood the change in the priesthood and that's chapter 7 verses 15 to 19 the change in the priesthood and it is yet far more evident for the after the similitude of Melchizedek there ariseth another priest who is made not after the law of a carnal commandment but after the power of an endless life for he testifieth thou art a priest forever after the order of Melchizedek for there is verily a disannulling of the commandment going before for the weakness and profitableness thereof for the law made nothing perfect but the bringing in of a better hope did by the which we draw nigh to God.

Now this is the conclusion to the material studied so far all the way through another priesthood. Now when it talks about another priesthood the language of the Greek indicates another of a different kind another of a different kind in other words the failure all the way through of the law and the priesthood to bring as a means of earning our salvation by self-effort demanded a complete change and a different system altogether for allowing us to be saved demanded another priesthood of a different kind. Now if the Aaronic and Levitical priesthood was temporary then it must be replaced that in itself demanded replacement and in verse 16 when it says they are carnal for a carnal commandment that's indicating that the Levites were priests because their fathers were priests.

The law was outward the law was outward but the new priest is going to have a power that's inward. The law was outward the power is inward and of course it's something that you've got to understand in your Christian experience today and that is that we still make the same mistake of insisting on the outward observation in keeping of laws and we don't pay too much attention to the inward power of an endless life. I mean it says there after the power of an endless life this is the change in the priesthood the temporary one demanded a change something of an entirely different type altogether and what was the previous type observing things outwardly doing things correctly outwardly and they never did achieve it but the new priest the thing is going to be different is you're going to have a new kind of power after a power of an endless life and it's all going to be something that's inward not something that's outward and yet in churches we still persist in hammering away at the outward and paying very little attention to the thing that is inward and powerful.

Now in verse 17 for he testified thou art a priest forever after the order of Melchizedek it emphasizes two things there that emphasizes two things number one the character of the new priesthood and number two the eternity of the new priesthood here is the declaration of the character and of its eternity thou art a priest forever that's eternal after the order of Melchizedek outside the scope of the Levitical system that was crumbling. Now in verse 18 for there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof that is indicating the setting aside of the law is declared here you're having the setting aside of the law being declared not only is the priesthood but the law being set

aside. Now the word disannulling is simply meaning putting away putting away now it's the same word that you'll find in chapter 9 verse 26 for then must he often have suffered since the foundation of the world but now once in the end of the world hath he appeared to disannull sin to put away sin by the sacrifice of himself that's the same word disannull put away.

Now there are two reasons for the law away two reasons for putting the law away number one weakness number one weakness number two unprofitableness unprofitableness so there's no profit in that now number one it depended upon men number one it depended upon men that's why it was full of weakness number two it could not power for godly living it could not impart power for godly living most people try to reach the standard of the law but there's no profit in that profit is what you have left when you've gone above a standard.

Now when it talks there about the commandment the commandment it means the whole mosaic law the whole mosaic law and in verse 19 for the law made nothing perfect but the bringing in a bit of a better hope did the law demanded the bringing in of a better and demanded to be replaced in the bringing in of a better.

Now put down number three the guarantee of its perfection the guarantee of its perfection chapter 7 verses 20 to 28 and in as much 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 continues 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 lives to make intercession for him 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 sins and then for the people's for this he did once when he offered up himself for the law makes men high priests which have an infirmity but the word of the oath which was since the law makes the son who is consecrated forever more so in verses 20 to 28 you have the declaration of the guarantee of its perfection now in verses 20 and 21 because Christ's priesthood was introduced by an oath this ensures his priesthood to be immutable because it was introduced by an oath of God it ensures his priesthood to be immutable now surety is a guarantee of a covenant between God and man an oath of surety in this case is a guarantee of a covenant between God and man by so much more was

Jesus verse 22 made a surety of a better Testament it's a guarantee of a covenant between God and man in verse 23 you're seeing the weakness of the old system and they truly were many priests because they were not suffered to continue by reason of death so the thing that finally did some of them in even if there were great men that managed to live to a very high standard of keeping the law they were finally defeated by physical death and had to be replaced whereas the perfection and guarantee of Christ priesthood is that he doesn't die he's alive forevermore and Psalm 110 the prophetic utterances of the Melchizedek section was never stated to the Levites it was never stated to them and in verse 24 when it states but this man because he continues ever hath an unchangeable priesthood Christ

continues forever that means these priesthood also continues forever without any amendments there will be no need for God to come back and say well it looks like Christianity isn't quite working out as I expected it and I'll need to make an amendment to the law and the priesthood of liberty in Christ Jesus no it will

never need to be adjusted in verse 25 is a conclusion wherefore he is able to save them to the uttermost that come to God by him seeing he ever liveth to make intercession for them now on the basis of all of this he can save forever and the basis of all of this that he follows the Melchizedek priesthood that he lives forever his priesthood is unchanging God assured it to him by an oath it's not going to wear done and be wrapped up like the old one it is there guaranteeing

that he can save us forever and maturity by the man Christ Jesus not by the law we're even guaranteed maturity as believers through Jesus Christ not by the law now try to remember that and there will be those that will have their sort of whips out ready to bring you back into line and tell you it is an essential for the observations of what we say is the legal means of verifying your spiritual life on the basis of observable things and you'll go back under the system and they'll say you've got Bible school over now just put all those lovely ideas away and go back to doing just what we ask you to do come under the system come under law and let's be mature by what we do to be good believers it will not help you now in verse 18 in verse 18 for there is verily a disannulling of the

commandment going before the weaknesses and unprofitableness thereof and no to 18 to 18 chapter 2 verse 18 is what I'm looking for for in that he himself has suffered being tempted he is able to sucker them that are tempted now notice there in 218 the word sucker now that means help now in 415 in 415 for we have not a high priest that cannot be touched with the feeling of our infirmities but was in all points tainted like we are yet without sin put down sympathizes here you're seeing the quality of his eternal priesthood in these verses the man in his maturity doesn't come by cry it by the law but by Christ because he's there to help 218 he's there to sympathize 415 and in 725 he's there to save forever he's there to save forever and in particular to those that are constantly coming to

him and in 725 you're seeing Christ's work as a priest wherefore he is able also to save them to the uttermost that come to God by him seeing he ever liveth to make intercession for them put down their Romans 14 Romans 14 and verse 4 who art thou that judgest another man's servant to his own master he stand that falleth yea he shall be holding up for God is able to make him stand he is able to make him stand these are the ables of Scripture he is able to make him stand Jude 24 remember that verse now unto him him that is able to keep you from falling and present you faultless before the presence of his glory with exceeding joy 2 Corinthians 2 Corinthians chapter 9 and verse 8 and God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound

unto every good work that's a powerful verse God is able to make all grace not some of it abound not available but abound that's a cup full and overflowing that's our delicate lady with a little water jug under the cataract of the Niagara Falls he's able to make all grace abound toward you to what purpose that you always having always even on a Monday morning even in the last few days of school you are going to be always having all sufficiency not some sufficiency but all sufficiency in all things may abound to every good work not achieve every good work you see the Christian life is a superlative life if you're allowing the new eternal priest within you to manifest his power through you he will make available to you because he is able to do it all grace everything you need so that you

can be totally sufficient every day for every good work that you will long to do in your response to Christ put down to Timothy to Timothy and chapter 1 to Timothy 1 and verse 2 to Timothy my dearly beloved son grace mercy and peace from God the Father and Jesus our Lord he's got everything grace be unto you peace mercy it's all there everything that you ever need at any time and if you look in Romans 16 25 Romans 16 and 25 now to him that is of power to establish you according to my gospel and the preaching

of Jesus Christ according to the revelation of the mystery which kept secret since the world began so he is of power he is able to establish you according to my gospel he is power he is able to establish you according to my gospel so there is all the availability of what he's able to

do wherefore he is able verse 25 of Hebrews 7 to save them to the uttermost that come to him if you look in Philippians 321 Philippians bless you 321 who shall change our vile body that it may be fashioned like unto his glorious body according to the work whereby he is able even to subdue all things unto himself he is able to do that and will change your vile body into a new and a good one Ephesians 320 Ephesians 3 and verse 20 now unto him that is able to do exceeding abundantly above all that we ask of think according to the power that worketh in us he's able to do exceedingly abundantly above all that we ask or think 1 Thessalonians 1 Thessalonians 5 and 23 1 Thessalonians 5 and 23 and the very God of peace sanctify you holy and a free God your whole spirit soul and body be preserved

blameless unto the coming of our Lord Jesus Christ faithful as he that calls you who also will do it he also will do who will do it he will do it so what are you doing it for what are you setting yourself the task of preserving your whole spirit soul and body for Jesus Christ for it doesn't say that you know some of you would have to do yourself a new little book entitled daily darkness you know as opposed to daily light and your today's reading it could very well be and I will as my own peacemaker sanctify myself holy and I'll let God know that my whole spirit soul and body is being preserved blameless by myself and to the coming of our Lord Jesus Christ faithful is me that calleth me who also will do it I mean you'd have to change some of those scriptures to suit today's theology Christ

can do all things through me who strengthens him I mean you've no alternative but to re-render it that way Christ will be able to do all things through me who strengthens him there is no good thing in Christ all goodness is in me Christ is crucified with me nevertheless Christ lives but yet not Christ it's me that's living for him and the life that he now lives he lives by the faith and the strength of my life that I'm giving to him I mean you must do it you just have to get the pen out and rewrite many of the great texts that are the dear sweet things of Scripture if you're going to believe in this system of do-it-yourself instead of coming under the jurisdiction of one who guarantees you are such a tremendous priesthood that he's going to be able to do all of these things for you he is

able he is able look at John 13 in verse 1 John's Gospel 13 in verse 1 now before the feast of the Passover when Jesus knew that his hour was come that he should depart out of this world unto the Father having loved his own which were in the world he loved them to the end he loved them right to the end and supper being ended the devil having now put into the heart of Judas Iscariot Simon's son to betray him Jesus knowing three things one that the father had given all things into his hands and two that he was come from God and three he went to God he rose from supper laid aside his garments took a towel girded himself poured water in a basin began to wash the disciples feet man what an anticlimax to the knowledge that you've come from God you're going to God and between the two you've got

all the power in the world and yet he's down in his knees washing their feet and you know that you are in a similar situation I know that I have begun with God I am I have come from God and I know now since I'm born again that absent from this body present with the Lord I'm going back to God nobody will be able to destroy my spiritual relationship with Jesus Christ disease may spoil this body an accident may spoil it a bomb may blow it up but I am going back to God my God is from everlasting to everlasting I shall not die the Prophet cried it they tried their best to persecute him and he shouted that my God is from everlasting to everlasting I shall not die and Job's cry though worms eat this body yet my flesh shall I see God I know

my Redeemer lives and I will stand and I'm always amazed

that the absolute assurance of these Old Testament people that didn't have God living in them like we do and we are the ones that are not sure and yet a person like Job a way back before even Genesis was written by Moses Job was one of the earliest books in fact the earliest books ever written and you find him crying out I know that my Redeemer lives and we had no message of redemption yet but I know my Redeemer lives and that I shall stand on my feet in the latter days and see my God though worms eat this body yet shall I see God even David's absolute confidence of eternal life when his illegitimate child was dying he was going off his head and tears of agony praying and praying that God would give the kid a miraculous healing and the courtiers didn't know what to do with a man but the

minute the child died they didn't know what to do how how can we tell him if he's if he's going bananas when the kids alive what's it gonna be like when we break the news to him the kids dead and he saw them whispering at the back of the room and he looked up and he said in the midst of his tears has the child died and they said yes and to their amazement he got up and washed his face went and had a meal and got back to work and they were rather staggered when they came in and inquired of David how is it that when the child was yet alive you were going out of your head appealing for a miracle and yet the minute you heard the child was dead he cheered up he says because I know I cannot get him back to me but one day I shall go to be with him and he had that absolute confidence the child is

now with the father in eternity and I am going to be with the father one day too oh they had that assurance they knew whether we're going and we are a people that can be as confident today we have one that is able that is able that is able that is able and we have started with God we're going to God and we have all sufficiency of all things for everything now but it's what you do with it it's what you do with it are you prepared to know you've got all that power and get down in your knees and wash some of these feet are you prepared to know what you've got there and not run around to the world shouting I'm powerful I don't know if I told you when we were going through the person in ministry the Holy Spirit but me as far as I'm concerned in life I've always observed it's the little

unimportant people that are the biggest screamers of I have power and I remember having to do an evangelistic outreach as a student from this school right after Bible school and they took us to a town and my job was to go at lunchtime to a factory gate the people arranged it didn't even come with me to see me through the gate they just said here's your detail for today go to that factory gate at noon and ask to see the managing director and he's arranging for you to speak to the entire work crew in their cafeteria right after the lunch period on his time and he's paying them to sit and listen to you preach you walk up to the gate and here's this retired old soldier with a wee uniform and a hat his jobs to open the gate and let people through but my goodness me you had to bow and scrape

and mind your manners to get past that guy because he opens the gate and he was behaving like Hitler that morning you went up to his window and he was just reading a newspaper there you have to wait I'm power I got the key to the gate can't get past me till I let you past I'm power and he read and read till he was satisfied and then he looked up and said what can I do for you and you had to watch your manners you had to be very careful to get past that man and when he finally felt that he was satisfied you had a right to come in he let you through so you crossed over the triangle went through the first office door and push the button for inquiries they're all sitting there tight and they see you there but you can wait we're power we don't know why he let you through the gate but we're not

letting you past our department to anything deeper in this place until you've satisfied us because we have power you to stand there cap in hand and be a good little boy and mind your manners or how you spoke you wouldn't get any further and then they finally showed you down a corridor to another inner room to meet the personal secretary of the executive director and oh dear me I made the mistake of sitting down without being asked to sit I'd stood there for five minutes while she was writing away at something she'd said just a moment why she didn't say just a moment please sit but you see that's not manifesting her power she's just a moment in the moment stretched out to five six seven minutes so I just sat down in the chair and she looked up and she said I'll tell you when you can sit

this is not normal to sit in the presence of a lady until you're invited and you know you know at that moment at that moment having gone through all of this from the gate man to the typing pool to the personal secretary I wanted to go home because I said to myself if this is what you're getting from the little people what's it going to be like when you go through the door it must be going to meet Lucifer and when she was good and ready she said that there's this Mr.

Strachan to see you and he opened the door and said do come in and shook my hand and put his arm around me he said I hope you haven't been kept waiting and she gets down with her work you know and you get taken into his big plush office and you find that he was give me your coat and he hung it up and he got me a nice big plush chair and we'll drink for coffee and he hang for coffee and in came coffee and biscuits and you know you were so what's happened and this man with his telephones across his desk had the control of hundreds of workmen and millions of pounds of business all through the country and he behaved like one of the most wonderful fatherly gentlemen that I had ever met and the one thing he never needed to do was to display his power he knew he had it he never needs to prove it

to the workers out there or to me the visitor that he's powerful so you find that he was almost down on his knees washing my feet he was serving me he was doing everything he could to make me at home and to be a brother and to be kind and to personally conduct me down there to give my message and stood and gave his own testimony after I'd finished preaching as to the fact that I want you workmen to know that I believe this with all of my heart the managing director with power to fire a man to shut down the business get rid of the workers just throw them all out take the profits go and live in the Bahamas for the rest of his life and you know you feared meeting them on the basis of the nobodies that were so insecure and so sure that there were nothing they do everything they can to make

you aware of the fact they are powerful but the real person with power never has to demonstrate all of it in the early days of flying when I was always jittery I stayed in the home of one of the leading engineers of the Boeing corporation it had produced this Boeing 707 and this is off a goodness sake behave yourself so don't enjoy the trip I said why he said well do you know that those Boeing engines are so powerful that they use the hope that all four of them to get the thing up at Heathrow but once it reaches its cruising height you don't tell the passengers but you shut two of them down you fly the Atlantic on two of them and not at full power but he says as long as they look out the window and they think the four of them are going that gives them confidence but he says at any time we

can bring in another one if one of them is playing dickie you see if it starts going fluttery we can bring in number four and cut out number two you know and he says there's so much power in those engines if we actually put the brakes on and put the engines on full blast in a hangar you could blow the hangar off the ground he says the engines are so powerful that we didn't use them at their full power one of the most wonderful planes ever flew in before the Jets came in and their great numbers was the Coronado I think

the Swiss Airlines are the only ones that still have a few of those it was a massive plane called the Coronado a prop job but you know that that thing was so powerful as a prop plane that it could actually go faster than sound and they had to take it out of commission as a

regular airline because of the danger of people because they didn't have computers at that time to control the speed and measure out the best amount to be used at any one given moment according to weather and wind that they had to sort of stop pushing them as a commercial plane because there was a danger of just taking the thing too fast and I thought it was a marvelous craft as that one but you know some of these things they've got power enough backup they don't run around saying it don't around bragging about the thing they've got it they know what they've got they can go use it I think I saw it once displayed marvelously in a movie about diamond mines in South Africa I forget who was in the movie too so for no consequence but the managing director was the man that dug the first hole

with his hands to open up the diamond mine but now he's in most of the movie he's sitting in his country club and has a phone in his secretary and he gives the appearance all the way through that he was just a leisurely gentleman leaving everybody else to do the dirty work but there's the plot unfolds that comes a tremendous crisis in that mine because there's a whole lake of hidden water under there that's going to bust through into the mine and kill everybody and he gets wind of it and to their amazement he's the one that put on the overalls and went straight down to the depths of this thing to take care of it personally because of the panic of the engineers and overseen and supervised the entire salvation of the entire operation and then went back to his country club in other words all

the way through he knew the potential he had but he didn't have to run around displaying that to people to keep proving every day I have power no he knew what he had so did Christ Christ knew what he had but you know it's time that you Christians knew what you had but you don't have to keep running around proving to everybody you've got power and that's one of the tragedies of the church today is that they're so over emphasizing I have power that they don't even know how to come under the control of that power or know how to use as much of it as is necessary for the best purposes of God with his control over it we're too busy trying to prove to each other I've got the power I've got the power you don't need to the word tells you the word tells you you've got it he's able to do everything

that you'll ever need and that's the important thing the spirit within us helps our weaknesses we don't know what to pray for as we are but he's the one that's there to do everything in us he is able he is able he is able you've got the power as the father sent the son he sent you just walk humbly with your God knowing all the potential and all the sufficiency you've got at all times and all the security you got at all times and then just go out and use as much of it today as you need to use to be a blessing to others but keep the rest in reserve and don't be over occupied in proving your case it is not necessary well take a break there and we'll come back after a cup of tea

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