

fess, and put it away. Christ probes the heart of Peter, but does not leave him in the evil. This is the privilege of His children. Grace sends the gospel to the world. Grace gives priesthood to the church. It all originates in God. If I sin, it is not I who go to the Priest, but He goes to God for me. It is not said, If a man *repents*, but if he *sins*, "we have an advocate with the Father." When, through the action of priestly grace, a sense of my sin is given me, I go to God for strength against it. It is He who obtains that for me which brings me back to God. All this is the fruit of His unsolicited grace. It was God who appointed the rod. ✓ He is "the God of all grace," in spite of all our evil; and when we see it we are confounded. Carrying us through the wilderness is as much grace as redemption and forgiveness. Even when Israel strove with God, He was "sanctified in them." ✓ It is very sad to have "Meribah" (chiding, or strife) written on any part of our history—sad as to us—but He makes it an opportunity for His grace. *They* get just what they want, though Moses is shut out from Canaan. ✓ He would make them know the extent of His grace. Another time grace might act in a different way—in chastening, perhaps, if needed; but this taught them what the character and extent of the grace was. Just the same grace that spoke in Isaiah xliii. 22: "Thou hast been weary of me." I have not wearied thee, but "Thou hast wearied me with thine iniquities." What language for God to use! Yet He goes on: "I, even I, am He that blotteth out thy transgressions for my own sake" (vs. 24, 25). Nothing can make us more ashamed of our unbelief than this astonishing grace. And all because of Christ. Nothing makes us hate sin like this.