

A
WORD
IN ITS
SEASON

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MINISTRY IN EDINBURGH

(i) James Renton

Psalm 19: 4-7; Song of Songs 2: 8-9

This Psalm speaks of the physical sun and its movements. It rises at dawn and goes forth from one end of heaven to the other end of heaven. It, no doubt, is a type of the Lord Jesus and what He will be in the world to come; His benign light and sway will dominate the universe. In Matthew 17, where the Lord was pleased to give to His disciples a preview of the world to come, He was transfigured and His face shone as the sun. The end of Malachi speaks of the Sun of righteousness arising with healing in His wings. The sun would have a reference, therefore, to the benign dominion of the Lord Jesus in the world to come. In Ezekiel 43, when the glory appears, it says, "and the earth was lit up with his glory" (v 21). Sunshine begins at dawn and goes through the whole day.

I would like to apply this to the Lord's day. The world to come will, in a sense, be the Lord's day. It would be a day of a thousand years when He dominates, when He is preeminent as Man, but we anticipate that world to come on what we call the Lord's day. It is one day in the week when the Lord has something special for Himself. I would like to call attention to what the Lord's day means to the Lord Jesus. We often speak and delight in what the Lord's day means for us, a day of privilege, but let us think for a moment of what it means for the Lord Jesus, a whole day when He gets response in a special way. Of course He gets response every day, but there is something special about the Lord's day which for the Lord begins in New Zealand. Dawn is there. The Lord is active that whole day right over the earth. I suppose the day finishes at Vancouver, that dateline. Think of what it means for the Lord Jesus, such a full day for Him. We come together to partake of the Lord's supper, and it means much for us, but He has been active in a special way before this. It says, "And he is as a bridegroom going forth from his chamber". Think of "his going forth". It is written from

His point of view - "his going forth". In a sense He is always with believers in the suffering setting in which we are: we speak about His coming to us but there is something special about the Lord's day. "And he is as a bridegroom": think of the affection of the Lord Jesus beginning the Lord's day! I think it can be applied that way. "And he is as a bridegroom going forth from his chamber" - whatever that means - "he rejoiceth as a strong man to run the race". Think of the affection of the Bridegroom and the joy, rejoicing "as a strong man to run the race", and the activity of the Lord Jesus on the Lord's day, touching our hearts by His love, leading us in response to the Spirit, to the Father, to God. What a wonderful activity of affection, wonderful activity of power and of joy, rejoicing "as a strong man to run the race"! It says, "His going forth is from the end of the heavens, and his circuit unto the ends of it; and there is nothing hid from the heat thereof". This influence is meant to affect us - "nothing hid from the heat thereof", the warmth and influence of the Lord's love in this wonderful circuit which He is engaged in, especially on the Lord's day. The Lord does not come corporeally - it is all by the Spirit, it is all spiritual, and that is what tests us; it challenges our spirituality and our reality. The Lord does not come physically; all this movement in the present dispensation is by the Spirit. It will be actual in the world to come, but there is something of that same character by the Spirit at the present time.

It goes on to speak about the law of Jehovah, the testimony of Jehovah, the precepts of Jehovah, the commandment of Jehovah, the fear of Jehovah, the judgments of Jehovah. That would involve persons who are subject to Him. The Lord says in John 14, "He that has my commandments and keeps them, he it is that loves me ... and I will love him and will manifest myself to him" (v 21); this is the kind of persons the Lord manifests Himself to, who get the benefit of his circuit which the Lord is occupied with on the Lord's day. This is really by the Spirit at the present time. Then, verses 7, 8 and 9 present the kind of persons to whom the Lord manifests Himself, who get the benefit of His movements. Because we belong to a certain company of persons is no guarantee that we will enter into all

that is involved in this. This Psalm is from the Lord's point of view, His going forth, and the extent of His circuit and His activities.

In the Song of Songs it is from our point of view. It is not "his going forth", it is, "Behold, he cometh", that is, we gather in each time zone, beginning in New Zealand time zone right over to Vancouver, Los Angeles and San Francisco, we gather and look for His coming. The language in the Song of Songs is the language of those who expect Him, the expectation of affection. "The voice of my beloved! Behold, he cometh". In Psalm 19 it is "his going forth", it is from His point of view, His standpoint, but this is from our standpoint. It says, "Behold, he cometh Leaping upon the mountains, Skipping upon the hills". It could be likened to the dawn, to the sun coming up; "Leaping upon the mountains, Skipping upon the hills"; it could be the sun as a figure. "My beloved is like a gazelle or a young hart"; it is the activity, the agility of affection. It says, "Behold, he standeth behind our wall"; "our wall" is a local idea, the Lord coming to each locality - "our wall" in Edinburgh and in other places, persons in localities getting the benefit of the rising of the sun. "He looketh in through the windows", the sun "glancing through"; that is the idea.

In Psalm 19 it is "his going forth", and this is His coming, persons who have His commandments and keep them, expectant of His coming, and gradually it dawns on us that we realise His presence. May the Lord encourage us and give us to think a little of what the Lord's day means for Him as well as for us. May He quicken our affections for Him for His Name's sake.

W.Dickson

Luke 9: 28-36

Our brother has alluded to Matthew's record of this incident and connected it with the time of privilege which we enjoy so richly on the Lord's day. What I would like to go on with is to show how the spirit of this experience and the touch which it affords is what makes us effective in the testimony here. It is often a matter of interest to me as to why the Lord took Peter, John and James up the mountain.

Why did He do it? Obviously He had taken these three men who were to have a very prominent part in the testimony, with something in mind. I think it points to this, that we heed to be continually occupied with Christ if we are to be effective in testimony. I say that because the enemy might use current events in the world, if we become over-occupied with them, to dim our occupation with the Lord. The devil would do anything that he could to weaken in our souls the impressions which we receive at the Supper. Monday comes, Tuesday, Wednesday, and we think and pray about current events. Of course we should, but it is important to carry the savour and the experience of the Lord's day with us - occupation with Christ.

So there were these two men, Moses and his departure he was about to accomplish in Jerusalem". It is a reference, beloved brethren, to the world to come of which our brother has spoken. All they went through and wrought for, and which seemed publicly to end in breakdown, the Lord will then demonstrate that the testimony they received from God would go through in virtue of His death, His departure which He would accomplish at Jerusalem. Beloved brethren, be assured of this, that no matter what happens in the world in the near future, or at any time in the future, nothing can thwart God in His purpose. Nothing will alter what He has established on the death of Christ. Get our souls firmly fixed on that. You say, Is everything going to collapse? It will not, because

everything has been founded on the death of Christ, and that is what Moses and Elias were speaking about. Let us speak about it, beloved brethren. Let us ponder the mystery, the depth, the wealth in the death of Christ. What a study for our hearts! Even when you do not have a Bible in your hands or a book, just ask the Spirit to give you a touch about the wealth and the depth that lies in the death of Jesus .

"But Peter and those with him were oppressed with sleep: but having fully awoke up they saw his glory, and the two men who stood with him". Of course, we should not be sleeping in any case, but think of that touch of grace - that they awoke. Then "Peter said to Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses and one for Elias: not knowing what he said. But as he was saying these things, there came a cloud and overshadowed them, and they feared as they entered into the cloud". Let us go back for a minute, beloved brethren, to verse 32: "But Peter and those with him were oppressed with sleep: but having fully awoke up they saw his glory", *they saw His glory*. Is that not a fine touch? They were sleeping, and when they awoke up what they saw was His glory. You can understand why Peter refers to it afterwards in his epistle, the impression that he had at this time; he cherished in his heart the glory he saw. The glory that they saw when they woke up was the glory that we have the privilege of seeing at the Supper. It is the answer to the Lord's prayer in John 17 verse 24 when He appealed to the Father that these men might see His glory. That is what Peter saw here, and we might enquire each Lord's day as it concludes, did we at the Supper, the reading and the preaching, see His glory, that there may be left in our hearts some touch of the glory of Christ?

Then "they entered into the cloud: and there was a voice out of the cloud saying, This is my beloved Son: hear him"; and that never alters. Take heed to the Father's voice telling us to listen to Jesus, to be occupied with Him then the distractions of this world, heavy though they may be - sorrows abound, this land is not without its sorrows - will recede. What we have in the glory of Christ will ever

be the subject of worship, and impart restful ness too in the assurance that through the death of Jesus every divine thought will come to pass for His glory. May we rejoice in it, beloved brethren, for His Name's sake. Amen.

(iii) James Cumming

John 21: 15-22

We have been reminded as to the Lord coming in among us in His own way and His own rights. There is therefore a challenge to our affections as to the reality of what we are proceeding with. A brother in thanksgiving on Lord's day said that things we are enjoying are made real to us in the Spirit. Our brothers tonight have also said that the Lord comes to us by the Spirit; therefore we have to beware of anything fanciful. I think the reality of the Lord's presence amongst us is by the Spirit, and when that is experienced we are challenged as to our reality. The Lord here challenges Peter. You might say that the narrative finishes in the preceding chapter: "but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name" (v 31). Wonderful result! And it is certain that Peter and those with him would be included in that number. Then we know what happens, how things intervene. I think the Lord would exercise us a little more as to how real we are and how real things are in our experience of them. In Luke 14 great crowds follow the Lord, and the tenor of that scripture is that there is one challenge after another - if you do certain things you cannot be my disciple. You would think that the Lord would embrace all these persons and get the numbers in, but He makes it so exacting. It would challenge us all to be included amongst those who are real; I think that is what the Lord would be doing now.

I was thinking too, beloved brethren, as to 2 Samuel 15 and Ittai. David is in rejection, the whole country is in turmoil, David as it were having to leave and Absalom taking over; it is a figure for us as to what is happening currently, publicly - Christ rejected. Ittai suddenly appears before David and the challenge comes out from David as to why he was there; he says, "Why dost thou also go with us?" (v 19). I do not think David was in any way trying to turn that man aside. I think he was proving the reality of what Ittai was, and that is what came out: "surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (v 21).

David must have rejoiced to hear someone committed in reality to him despite the outward circumstances. You might say, in other words, it could only be of the Spirit that a man could so speak.

Therefore the Lord would be looking for that response from all our hearts, especially at the Supper and on the other occasions, and indeed throughout our daily lives; it is a matter of faithfulness to Christ. It must have rejoiced David's heart. He said, "Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him". How pleasing to the Lord!

In the Book of Ruth it is not quite so much the Lord; it is the local company, and I think it is a challenge for us in these days in which things are held in frailty - yet there is reality - and that is what held Ruth. The setting of Naomi was one of suffering and sorrow, and Orpah went away back. The challenge from Naomi to Ruth is, "Return after thy sister in-law". She did not try to persuade her to stay. If anything, she was making it easier for her to go away. Why was that? Why would she not be determined to hold on to her? I think it was to bring out the reality in the young person: "Do not intreat me to leave thee". Someone has said that all the things that she said there, are the finest composition in the English language of committal and love (see Ruth 1: 16,17). Well, beloved brethren, the Lord may be touching all our hearts in these days, especially when we think of the local companies, all the difficulties there are, yet there is something real there. Ruth recognised it. She knew there was reality and affection there and she wanted to have her place there. Oh, may we all come to that in an increasing way, and may we be ready, as Peter was here, for this line of testing that came to him.

Our brother has spoken about a touch in grace to those men on the mountain. It says here, "When therefore they had dined"; that is when the Lord speaks to Peter. We know that all the favour and grace from the Lord would be manifested to them, and when they had dined He takes this matter up with Peter. No doubt his commission came into this, and there is all that side of it, but I only want to leave this touch with the brethren, that Peter answers the questions the Lord gave him. Then you think of the intensity of things, He asks that same question again, and, again Peter answers it; and again the Lord says the same thing to him. I wonder what we would say if a brother or a sister spoke to you or me in this way. We

would possibly say, Do you not believe me? But here the Lord just kept at this matter with Peter; and Peter says to Him in verse 17, "Lord, thou knowest all things". It is a fine thing to rely on the fact that the Lord knows everything, and Peter really was relying on that fact, - "thou knowest that I am attached to thee". "Thou knowest": that is a very strong thing to retain. No matter how much conversation there might be, encourage the young people with us to be firm in their trust and in their affection for Christ, knowing that He has a right valuation of everything. It would keep us more peaceful.

Our brother has spoken about what might transpire, and we do not know. Here the Lord was giving a word to Peter as to what was going to happen to him. It is fine to see how the Lord has His own way with every one of us. It would involve our wills. 'When thou wast young, thou girdedst thyself, and walkedst where thou desiredst'; there was nothing that kept Peter back. Then Jesus adds, "But when thou shalt be old ... another shall gird thee". There was no argument from Peter, but he knew when he was old what it would mean for him. Well, he goes on to the matter of being subject to the Lord. The Lord was testing out the reality that was there; He says, "Follow me". That is a very encouraging thing for all of us, young and old, just to have the sense that the Lord would say, "Follow me", not to be taken up with anybody else. Peter says of John, "Lord, and what of this man? " Again the Lord just gives him quietly that touch of correction, you might say, "What is that to thee?", "If I will that he abide until I come, what is that to thee? Follow thou me". I think what we have had tonight would give us a sense of the Lord looking for affection as He comes amongst us.

May we all be ready increasingly to give it to Him and to be affected by the glory of the Person who has set everything on. For His Name's sake.

EDINBURGH

8 January 1991

MINISTRY IN LONDON

(i) Ernest Palmer

Proverbs 25: 4; Malachi 3: 3,4; 2 Timothy 2: 20

I believe, beloved, that God is operating at the present time with that which belongs to Him. We may say that everything belongs to Him, and so it does: "The earth is Jehovah's, and the fulness thereof", Ps 24: 1. But what is in mind is that which belongs to Him on account of redemption. I think it would be safe to say that it has a special place in His heart on account of the price that has been paid: redemption's price, precious blood, the blood of Jesus, of tremendous value, known fully only by God. And, beloved, each one of us is the fruit of that work. We are those who have been redeemed to God by His blood. God is operating at the present time, I believe, in a special way in regard to such persons, and those operations of His are in the fulness and definiteness of His love, not in any arbitrary way but tenderly and affectionately and, I would like to say, skilfully because everything He does is in divine skill. There is a hand that is operating that is in itself divine, and it is operating in regard to persons like ourselves, with a wonderful end in view.

These references to refining have positive results in mind. I think 2 Timothy 2 is a matter of refining, but certainly these two scriptures in the Old Testament refer to that thing specifically. So this Proverb says, "Take away the dross from the silver, and there cometh forth a vessel for the refiner". It is remarkable that it does not say, There cometh forth silver for the refiner. No, there is a vessel; that is, there is something capacitated and available for the refiner for His own use. What a wonderful thing that is! We know what the process of refining is to some little degree, that is, that the refiner puts the heat on and he tempers the material according to his own knowledge of what is before him, and the skill that lies in himself, not only in his hands. The knowledge that God has of each one of us is brought to bear upon this silver. It is the silver that He is after, not the dross. The elements that come into that category are

skilfully and gradually but definitely taken away with a view to this vessel. You might say, What would He do with a silver vessel? "There cometh forth a vessel for the refiner". One thing I am sure about is that He would put something in that vessel. There is a word that says, "As apples of gold in pictures (or 'baskets' - see note) of silver" (Prov 25: 11) and that is related to a word spoken in season. As apples of gold in baskets of silver - how attractive that is! But the basket has to be there. I think it has come forth in relation to the process that God has been pleased to put the silver through, that which is available into which He can put something. What a thing it would be, would it not, to have this basket of silver and for God to put something in it of beauty and of worth, a word for Himself? Well, He is working to that end.

In Malachi the material that is being used is the children of Levi. The children of Levi were peculiarly for Jehovah. They were taken instead of the firstborn and were, so to speak, consecrated, set apart for Jehovah and His service. We know from the history of God's people what came in, and that is to be found not only in God's earthly people, for we recognise what is there in ourselves; but, nevertheless, they are not set aside. He takes pains in regard to this purifying process! He sits down to do it. I believe it is a steady, gentle, persistent service of love, but He has in view what is peculiarly for His pleasure, as it says, what is pleasant, "pleasant unto Jehovah as in the days of old". I still carry in my mind and affections, beloved, these ancient paths that the Lord spoke to us about some time ago - "as in the days of old" - and it may be that this process in regard of those who would be available in God's service is proceeding at the present time. I believe it is, but it has positive results for Himself in view. It says, "purge them as gold and silver", and the gold and silver is in mind. It is not what is purged away that is in mind. It is like the chaff and the wheat: when the threshing and the winnowing is done, it is not the chaff that is in mind but the wheat. And so it is the gold and the silver. "And they shall offer unto Jehovah an oblation in righteousness"; that is, I believe, that as we know what the oblation refers to typically, there is correspondence in

those who have been under the hand of God, something that corresponds with Christ, that affords Him what is pleasant: "Then shall the oblation of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old". It is wonderful to me to think that there is something here upon earth that can be pleasant to God at the present time. I believe the Spirit kindles in our hearts, stirs something up in our hearts, so that we say, I really would like to have a part in that. Are we ready for the process? It will be done in love, whatever it is. Be assured, beloved, that it will be done in love, but what is in mind is that what is refined, spiritually refined, comes to light and it corresponds in some way with the perfection of the manhood of Jesus. And it says it is "pleasant unto Jehovah, as in the days of old, and as in former years". I think that might be thought over, but in any case that is what God has in mind.

Then in 2 Timothy it speaks of "gold and silver vessels"; it also speaks of "wooden and earthen", and there they are in what professes to belong to Christ, what outwardly has the name of the Lord; they name the name of the Lord, but there they are, "gold and silver vessels ... wooden and earthen; and some to honour, and some to dishonour". Then it says, "If therefore one shall have purified himself from these, in separating himself from them" - that is from the vessels to dishonour - "he shall be a vessel to honour, sanctified" - that is set apart in a holy way. The matter of 'holiness was touched over the past weekend and it is implicitly there in this word "sanctified". And then "serviceable to the Master" - how wonderful that there should be a vessel "serviceable to the Master".

What will He do with it? He will do whatever He wants to do with it.

He is the Despot. That is what this word "Master" means.

"Prepared for every good work". Beloved, the character of this dispensation is "good". Let us keep it firmly in our hearts: it is blessing; it is good; and there are persons who are available to God in relation to what may be ministered at such a time as we are in, a time of good - "the acceptable year of the Lord" (Luke 4: 19) if you will. "Prepared for every good work": there is preparation. There is a process going on, and it is going on in people who have been

redeemed to God by the precious blood of Christ. I venture to say, therefore, that the word might have some voice for every one of us. May it be so.

(ii) James S.Gray

Hebrews 12: 5, 6, 9-11 1 Timothy 4: 16

This section in Hebrews 12 has been in my mind since we had it before us in the family reading this morning. I was quite impressed with this statement as to the "fathers of our flesh": "For they indeed chastened for a few days". We might look back on our own experiences in this connection, but one thing in it is to bring out the great, long-term plan to which God is working. God's activities, dear brethren, are not limited to that which is "for a few days", but they are concerned with what is eternal. His gracious activities in chastening are moved by love so that what is of Himself, and so precious under His eye, might be brought in greater measure into conformity to His thoughts as set out in Christ.

We sang the hymn at the prayer meeting last night:

'Thy chosen, loved ones, ever
Kept present to Thine eye' (No.78)

Let us, beloved brethren, have a fresh sense of how constantly present to the eye of our God and Father each one of His chosen ones is! But He is acting in this way of correction, of chastening, so that we might be partakers of His holiness.

What I have specially in mind in linking this section with Timothy is the side of our personal responsibility, that we are to be exercised by these things. Now, I bring forward in a simple way things which have happened amongst us. Reference has been made to this before, but we have had amongst us, beloved brethren, considerable sorrow on the part of our younger brethren - (I am sure it is right that we should not be narrow in our thoughts as to God's

activities among His saints, but we can judge by what comes to our knowledge in the circle with which we are particularly familiar). We have beloved brethren who have had sorrow as to their marital relationships. Sorrow has come in in relation to them, and that is a very great discipline. It seems to me that is fine thing - and I speak to myself too - as to which we should be exercised. Another thing is that we have had a serious accident to a young person . We are very thankful to God for His great mercy in that our young sister has been preserved and has been recovered and restored, but I just mention these things as examples of what, it seems to me, we should be exercised about. In this setting there is chastening with a view to profit - "he for profit". Well, the profit is to be in you and me, dear brethren. The Lord said in answer to the disciples in connection with the man in the ninth of John, "Neither has this man sinned nor his parents, but that the works of God should be manifested in him" (v 3). We are not to allow the thought that this happened because of so-and-so. Let us rather see whether we can trace the Father's hand in chastening for profit in view of eternal things, and let us be amongst those who are "exercised by it".

In Timothy we have this statement: "Give heed to thyself and to the teaching; continue in them; for doing this, thou shalt save both thyself and those that hear thee". We might think of this, in our natural minds, as a kind of selfish thought, that you are to take heed to yourself, but I think what is presented is rather that our prime responsibility is for ourselves. The truth comes to us - we had reference at the weekend to the need to be exercised as to the truth - and I might say, for example, That is exactly what we need to meet such and such a situation. But have I said, That will help me in my state towards God, in my nearness to the Holy Spirit, in my relations with the Lord Jesus? Perhaps God is speaking to me in that connection. It will help me. Let us, beloved brethren, be exercised personally as to how the truth affects us, how it affects our part in God's things and how it affects our relations with one another so that, as we do this, there is this result. It says here that we are to give heed to ourselves and to the teaching; I suppose that would

involve the teaching which the beloved apostle had so extensively and laboriously set out and maintained and which he was seeking to pass on to Timothy. As we do this, it says, "thou shalt save both thyself and those that hear thee". That seems a striking thing. What the apostle sets out is that if we ourselves take up exercise as to the truth, as to our state before God, and continually allow God's word and the teaching of the Scriptures and the truth as it comes to us to apply itself to us in the way of adjustment as necessary, and setting forward and seeking increasing liberty with God, we shall save ourselves and those that hear us.

I thought of the apostle John in the Lord's bosom - perhaps it does not exactly fit in with this - but he was appealed to by someone else to ask the Lord a question in the intimate scene. According to John's gospel, one of the disciples made a sign to him to ask the Lord. One thought in that is that, because of John's nearness to the Lord, he was able to be, as it were, salvation to others because he could provide the means of access to the Lord which the other disciple evidently did not feel he had.

So I submit, beloved brethren, the advantage and blessing of seeking to be exercised in this connection so that we may be able to save not only ourselves but those that hear us. I suppose it would involve example in the way of seeking to be continually in freshness in our liberty with the Lord Jesus, and our availability to Him maintained without hindrance so that the example has an effect upon others.

Well, things come into our lives which are cause for much exercise both in our household matters and in our daily pathways. I seek to be exercised with my brethren about all these things so that we may be able to go on together and promote the furtherance of God's work. It seems to me that if we have a view of God's chastening being for profit, that is a great incentive to be exercised by it so that we might see the progress of the profit; and I think that the progress of the profit is seen in our increasing liberty in the response to God in His house and in the great privilege which is open to us in serving God as sons. That is what is connected with

the chastening in Hebrews 12, that God's conduct towards us is as towards sons. He has that objective in view for us, beloved brethren, as a sculptor has the result in his eye before he starts. Our side is that we must be exercised by the things which occur so that our progress towards partaking of God's holiness is maintained and increased. May the Lord help us.

LONDON

22 January 1991

THE CHILDREN'S TASTING

In years gone by it was usual to have texts of Scripture hanging like pictures on the walls of the rooms in our houses. I can remember an unusual one in a friend's house and it was a question asked by Job in ten short words - "Is there any taste in the white of an egg?".

Whatever may be the bearing of the question, persons reading it were expected to ask about it and thus become for the time being enquirers into the word of God. As for Job himself when Satan was allowed to trouble him he had to endure, many painful things that seemed to be without purpose. This may be true of us in our measure, but we learn by it that the Lord has a result to reach in the soul of each one of us.

Another arresting quotation from the Bible is "Taste and see that Jehovah is good". This is from the thirty-fourth Psalm of which an interesting feature is that the verses all begin with successive letters of the Hebrew alphabet. Each verse spells out some fresh kindness on the part of our Saviour God.

In the long desert journey of the people of Israel, the children growing up would know only the taste of their staple food, the manna. The taste of it was like cake with honey, figures of strength and sweetness. It was gathered every morning, except the Sabbath, and great leaders like Moses and Miriam had the same food as the youngest boy or girl in the great company of pilgrims. The manna was a type or sign of the good which we have for our hearts and minds as pilgrims in Christian times. Although we know Jesus glorified now, we learn from the record in the gospels how He lived in a humble life such as our own. Do you feed on Christ?

J.C.Evershed