

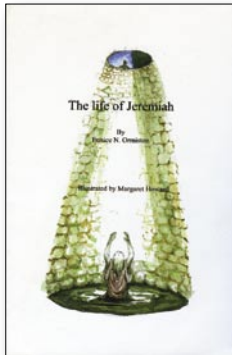
Even if we take the most conservative of suggestions, we have a very big loaf (our ordinary leavened loaf which we might buy at a supermarket typically contains about one litre of flour). Five loaves (1 Sam. 21:3), then, would provide enough bread for at least a ten-day journey. David had to have taken this bread with him when he left the tabernacle. It was simply not possible for him to have eaten the food by himself on that day.

We are left, then, in a quandary. All the evidence suggests that David was alone, and that he did not eat the bread in the house of God. Why then does the New Testament suggest otherwise? What point was our Lord making when he made his observation? How was it that his assertion went unchallenged by the Pharisees? These are the questions we will suggest answers for in Part 2 of this article.

(To be concluded)

Despised and rejected of men Jeremiah for youngsters

John Nicholls



The life of Jeremiah.
Eunice N. Ormiston.
Illustrated by Margaret Howard.
Published in 2007 by Printland Publishers, India, www.printlandpublishers.com, ISBN 81 787 021 5. Credit card facilities available. Cost £4.60 post free.

THE BOOK under review is written for “the ten to fifteen age group but hopefully others will find it interesting as well” (Preface). Nicely illustrated, it is the story of Jeremiah simply told. Unlike the actual prophecy of Jeremiah, which often seems to go on interminably, this book is just ninety-five pages long, and is easy to read, making it attractive, as Sister Ormiston hoped, to a very wide range of readers. Here is an extract from early on in the book, showing her style. This paragraph describes some background to Jeremiah’s life:

“Josiah was probably brought up by his mother, and the high priest who was called Hilkiah, and Shaphan the scribe, a sort of Secretary of State. These were all people who loved God and they brought him up so that he became one of the finest kings of Judah, ranking alongside David and Hezekiah. He was later described as having done judgement

and justice and judged the cause of the poor and needy, high praise indeed. These are just the sort of qualities a good king needs and there has not been such a king in Judah since Josiah’s day. The next king like this will be Jesus himself” (p. 2).

This paperback book has eleven chapters, a list of Judah’s kings, Shaphan’s family tree and two hand-drawn maps. The illustrations by Sister Margaret Howard are in colour and are a nice feature of the book. The one of Jeremiah in the mud-bottomed dungeon is quite dramatic and is used on the front cover. I am sure young people will like the picture of Josiah dying in his chariot with the arrow in his chest (opposite)!

Sister Ormiston has not only told the story of Jeremiah in a straightforward way, but includes some of the archaeological confirmation and background to the book without losing her theme in lengthy digressions. She writes of Gedaliah:

“The position of governor, even over a land as desolate as Judah, involved quite a lot of work. There were reports to be sent, and official documents dispatched. Then as now, many important papers bore a seal. These seals and their impressions have provided plenty of material for the archaeologists to discover, and one seal impression has been found bearing the words ‘Belonging to Gedaliah, the one who is over the house’. The back of it still shows the impression of the papyrus document to which it was attached. It seems very reasonable to believe that this seal belonged to Gedaliah the



governor. Another seal found said 'Jaazaniah, officer of the king' who may well have been one of king Zedekiah's men" (p. 81).

This period in Judah's history sees many events and invasions taking place, but the author has kept to the main story without being unduly sidetracked. A book of this kind, where there is an abundance of material to be used, is not the easiest to write, and our sister has done a very good job. I hope she and her illustrator will feel encouraged to produce more books for this age group. The lives of Daniel or David come to mind!

In any event, this book on Jeremiah has been a pleasure to read, and it is recommended not only to our younger readers but also to those more mature readers who would like a straightforward guide to the life of God's faithful suffering servant, Jeremiah.

Moses: earth's meekest man

21. The allegory of the veil

John Mitchell

Following a revelation of God's glory shown in His character, Moses' face becomes glorious and he has to veil his face. The children of Israel then build the tabernacle according to the instructions given to Moses in the Mount.

MOSSES, EQUIPPED with two new tablets of stone cut out of the rock by himself in accordance with Yahweh's instruction, had toiled once again to the top of the mount, this time on his own. There he had been granted a vision of the glory of the Lord closer than any yet seen by man, though the face of the Almighty had been turned away for his own safety.

The Name revealed

But what was it that Moses had sought when he had asked to see God's "glory"? Was it some Divine effulgence beyond the imagination of man? Was it some privileged intimacy exclusive to himself that would confirm his unique relationship with Yahweh, both as the medium between Him and His people and as God's special servant? No one knows for certain. One suggestion, put

forward by Edersheim,¹ is that Moses' real intent was to learn more of the character of the God with Whom he had to deal, and to see in what His glory consisted.

If that were so it appears that the proclamation of His Name that Yahweh gave to Moses as He passed by the rock in which Moses was sheltered fully supported it: "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet He does not leave the guilty unpunished" (Ex. 34:6,7).^{*} This again was consistent with the promise already given: "I will proclaim My name, the LORD [Yahweh], in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (33:19). Not until, when the time was

1. Alfred Edersheim, *The Exodus and the Wanderings in the Wilderness*, p. 132.

^{*} Quotations from the NIV unless otherwise stated.