

Bread From Heaven

By

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“And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt.”

-Exodus 16:1

Chapter 16 continues the narrative of the nation of Israel moving through the wilderness to meet God at Mount Sinai. As we talked about last time, the end of Exodus 15 through the beginning of Exodus 17 are, spiritually, about how once God sets us free from sin and death through His cross, we must learn how to be nourished through the provision of God. Before coming to God we only knew how to be satisfied through the things of this world, some of which were good, but some were bad. But now we need to learn how to be satisfied in God alone, which does not destroy our earthly pleasures, but instead it hallows them and turns them into means of glorifying God. In order to further elaborate on this point, God provides for the hunger of His people in one of the most well-known miracles in Scripture, Manna from heaven.

The Heart of Complaint

“Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, “Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger.”

-Exodus 16:2-3

However, like the previous miracle, this provision is not offered to the people of Israel before they cry out, and it also isn't given as an answer to prayer from the nation, but instead through bitter complaint. As we spoke of last time, the reason why God has led His people into the wilderness is to demonstrate to them the simple but profound truth that all we really have is God, and that God is all we need.

“For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power.”

-Colossians 2:9-10

However, like all of us, the people of God are always slow to learn this particular lesson. We are told in this passage that it has now been a month since the first Passover, which happened on the 15th day of the first month. Over the course of a month, the people of Israel have left their homes in Egypt, been delivered through the miraculous Red Sea crossing, and have seen the bitter waters of Marah sweetened miraculously by God. And yet, in spite of all of the incredible miracles of God, in spite of every instance of faithfulness from God, the people of God still don't trust Him, which is their real sin in this instance.

Their lack of faith is demonstrated in two ways in this passage. First, the people have a profoundly negative, and even skeptical outlook over their current leadership. And second, the complaint is made to Moses and Aaron and not to God.

The Lack of Faith

Notice that the people don't speak to Moses and Aaron when they begin to feel hunger, instead they wait until the situation is dire and they express their complaint in the most negative possible language:

"Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, "Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger."

-Exodus 16:2-3

In their minds, it is all but certain that they have been led astray by two incompetent leaders who have no consideration for their well-being. Beyond that, they actually claim that their current leadership is more brutal than the tyranny that they just escaped. It is this articulation that demonstrates their lack of gratitude and faith. Through God's provision, given through the leadership of Moses and Aaron, the people of God have been miraculously delivered from a brutal life of slavery. But no consideration is given to this deliverance in the complaint of the people.

Not one word of gratitude is offered in the complaint of the people, instead they compare Moses and Aaron to the brutal leadership of Egypt and claim that they had it easier under Pharaoh than under them. This is unfortunately an all too common sin. I think that we can see it most obviously in children. In spite of the fact that a child is literally brought into the world through the care of their parents, and raised on the provision of their parents, one set back towards their desires and all of that goodwill is

forgotten and replaced with outrageous accusations. Kids will rebel against their parents and verbally attack them in their outrage. All goodness is forgotten and only their current unmet desires are considered.

But, children are unfortunately not the only ones who commit this sin. In the course of relationships, whether it be with a friend, a boss, or even a spouse, in the heat of an argument, all goodwill can evaporate rather rapidly. All previous goodness and joy is forgotten in our wrath, and only the current moment consumes our attention. And in our outrage we make overwrought statements of complaint, "You always get your way..." "You never listen to what I have to say..." "You don't care about me..." In the moment these statements seem correct, but they are actually reflections of our short-sighted wrath and not actually representative of our overall feelings. This is why we are warned in Scripture:

"So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God."

-James 1:19-20

It isn't that anger is never warranted, but that when we are led by our anger we become wrathful, causing us to act in haste and faithlessness. And here is a good metric, if we are angry at an individual action, while maintaining a healthy view of the overall individual, we are more than likely being slow to wrath. But, if the individual thing that we are upset about begins to spiral in our minds and cause us to resent everything about the other person, forgetting all of their good qualities, we are being led by our wrath, which "does not produce the righteousness of God."

Failure to Pray

"Then Moses and Aaron said to all the children of Israel, "At evening you shall know that the LORD has brought you out of the land of Egypt. "And in the morning you shall see the glory of the LORD; for He hears your complaints against the LORD. But what are we, that you complain against us?" Also Moses said, "This shall be seen when the LORD gives you meat to eat in the evening, and in the morning bread to the full; for the LORD hears your complaints which you make against Him. And what are we? Your complaints are not against us but against the LORD."

-Exodus 16:6-8

The second way that we see the spirit of complaint is in their failure to pray. Instead of seeking God, they instead turn their attention towards Moses and Aaron, which Moses calls them out for doing. In their short-sighted wrath, they have forgotten about God's great provision for them. Remember that prayer for the Christian is not an absence of

action, it is the pursuit of God's wisdom and provision that enables the Christian to make the *right* actions, or at least move closer to the right actions.

But instead of pursuing God, they merely complain against their leadership. This shows a lack of trust in God, but also a lack of personal responsibility. If in our struggles we pursue God in prayer, outside of the spirit of complaint, we will pray like king David:

"Search me, O God, and know my heart; Try me, and know my anxieties; And see if there is any wicked way in me, And lead me in the way everlasting."

-Psalm 139:23-24

David is anxious about something, we aren't told explicitly what it is, but it has something to do with conflict between himself and wicked adversaries. However, he does not come to God with a litany of complaints, instead he comes to God for the purpose of meditating on God's amazing provision for his life. If you read through Psalm 139, it is a beautiful song about God's sovereignty in our lives. Amongst the various wonderful verses David makes this well-known statement:

"How precious also are Your thoughts to me, O God! How great is the sum of them! If I should count them, they would be more in number than the sand; When I awake, I am still with You."

-Psalm 139:17-18

It isn't wrong to complain about an issue in our lives, but when complaint is all we do, it is actually an excuse to avoid responsibility. Although I don't particularly agree with the linguist Noam Chomsky on basically anything, he does have some wise reflections, and this is one:

"Optimism is a strategy for making a better future. Because unless you believe that the future can be better, you are unlikely to step up and take responsibility for making it so."

-Noam Chomsky

Grounded optimism, or the Biblical virtue of hope, is not a naivete, but instead it is a deep conviction of God's provision and goodness in the world. It is that conviction that gives the Christian the strength and courage to act in the world. It isn't that we know precisely what God is doing, but knowing that God is active in the world and is seeking the true good of the world, a Christian can seek that will and act in a way that honors God's character. Beyond that, we believe that we have the responsibility to do so.

Notice that God does wait until the children of Israel cry out for bread, in much the same way that He waited to liberate them until they cried out to them in the bitterness of their bondage. There is much that we can say about the efficacy of prayer in relation to God's sovereignty, but for the sake of this study, let's simply say that when the people of God cried out to God it was a sign that they were ready to act. While God provided the plagues, the people of God had to sacrifice the Passover lamb, and have the courage to walk out of Egypt. In the same way, God provides the Manna, but the people of God needed to gather this provision and bake it into bread.

So while the Christian can, and is encouraged, to cast our cares upon God in our prayer lives, this does not negate our responsibility to act and seek God's will. The spirit of complaint is not interested in action, only in expressing personal frustration. This is unfortunately a holdover from the Israelites mentality as slaves. The bitterness of slavery is that you have no freedom or personal autonomy, but the positive of slavery is that you have no personal responsibility.

We can read the Israelite's desire to return to Egypt as a desire to forfeit their personal responsibility. We have talked about this before, but at our core, people don't actually want liberty because liberty is tied to responsibility. We want stability, certainty and comfort, and we are willing to sacrifice personal liberty in order to gain those things. This is why free nations like the United States and many western nations are so rare in human history. Even when they do show up historically, they usually fade after a couple centuries and are replaced with a dictatorship. But God wants His people to desire both liberty, and the responsibility that goes along with this. A devotion to this aim is shouldered by the believer in their prayer life.

Beyond this, Moses also points out the Israelites' idolatrous activity. They may have thought, as we sometimes do, that complaining against an earthly authority is more righteous than complaining against God, but it actually reveals an idolatrous heart. The term "pray" comes from an old english word that means simply to ask or beseech someone, usually an authority figure. Therefore, by complaining against Moses and Aaron, without praying to God, it does reveal the heart of the Israelites.

They didn't ask God because they didn't see their provision as coming from God. They are more interested in complaining against Moses and Aaron, because they are confusing the vessels of God for God Himself. Oftentimes, when we complain against God's provision in our lives, we don't know that our hearts have turned from God and are seeking from our earthly provisions what only God can give to us. Meaning that the water in the desert, and the bread from heaven were meant to communicate the greater

spiritual need of the Israelites. In their complaint against Moses and Aaron, and their praise of Egypt, they reveal their heart is still for material blessing over the will of God.

This is a pretty good representation of the current political climate. People are quick to make overwrought complaints about the nation or a particular political party without considering the benefits of these things or taking personal responsibility. That is why the spirit of revolution hangs heavy on our consciences nowadays. If you disagree with someone, but feel that overall you have similar goals and desires, you can reason with them. But if you disagree with someone and believe that their goals and desires are completely different than yours, then you resort to revolution.

This is what a child does in a temper tantrum, it is what we do when we fight with a loved one and consider abandoning the relationship, and it is why many today consider political violence to be a viable option. Here is a quote from a yougov poll conducted after the assassination of Charlie Kirk in September of this year:

“YouGov's polling shows that Americans overall are far more likely to say it's always or usually unacceptable to be happy about the death of a public figure they oppose, than they are to say this is acceptable (77% vs. 8%).

It is true that liberal Americans are more likely than conservatives to defend feeling joy about the deaths of political opponents. 16% of liberals say this is usually or always acceptable, including 24% of those who say their ideology is very liberal and 10% who say they are liberal but not very liberal. That compares to 4% of conservatives and 7% of moderates.

But even among the very liberal, the share who say it's unacceptable to feel joy about the deaths of political opponents outnumbers those who say it's acceptable by a ratio of more than 2 to 1 (56% vs. 24%).

Younger Americans are also about twice as likely as older Americans to defend feeling joy at political opponents' deaths, but even among this group most people say this is unacceptable.”

While there are interesting things to say about political affiliations and their likelihood to justify political violence, I want to focus on the last statement made. That “*Younger Americans are also about twice as likely as older Americans to defend feeling joy at political opponents' deaths...*” This is a symptom of a sick nation, a nation that is being filled with a spirit of complaint. One that is more likely to point a finger without considering consequences or personal responsibility. A culture that really believes in the futility of preserving the current national union and believes that they would be better off if things were torn down.

Remembering Manna

“Then Moses said, “This is the thing which the LORD has commanded: ‘Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.’” And Moses said to Aaron, “Take a pot and put an omer of manna in it, and lay it up before the LORD, to be kept for your generations.” As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan. Now an omer is one-tenth of an ephah.”

-Exodus 16:32-36

But remember that God is bringing His people to the point of desperation to “test” their faith.

“In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ...”

-1 Peter 1:6-7

The fires of a trial, or a test, not only reveal the state of someone’s heart, but they also can purify the faith of a believer. While the Israelites fail this test, notice that God is not that upset with them. He provides for their felt needs and continues to lead them through the wilderness. The reason? God does not expect them to have complete faith in Him yet. He knows that they have never had any personal responsibility and that they can’t handle liberty yet. This is the purpose of their time in the wilderness, why God led them to Sinai and not directly to the promised land. Every day, the people of Israel were able to see the daily provision of God, and this was supposed to help them understand God’s provision.

In order to solidify this lesson, God commands that a portion of Manna be preserved in the ark of the Covenant that is built after God meets them at Mount Sinai. Like with the rituals and the songs, God wants Israel to have a tangible memory of God’s provision so that this lesson is not lost. We also need to do the same. This is why prayers of thanksgiving and gratitude are so vital. We don’t sing songs of praise to God because God needs our praise, though He does delight in it, we sing songs of praise to remind ourselves of God’s goodness. Once again, the theme of memory in this book comes up again. If we want to be preserved from the spirit of complaint, we must discipline our hearts to remember the provision of God.

Our Daily Bread

“And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like wafers made with honey.”

-Exodus 16:31

But what exactly is the Manna supposed to represent? In the above passage we get a hint. This first is in its name, “Manna” seems to mean literally “what is it?” The second hint is that it is shaped like a seed. A seed is an image of bound up potential. In a seed, the complete structure of the parent tree is bound up within it, but this structure is not visible or realized. We have to plant the seed in the ground and nurture it in order for it to grow into a tree. However, even though we have the power to plant the seed and nurture it, we don’t have the power to change its nature, the nature of the tree is bound up in the seed and cannot be changed by us.

What does this mean for us? The Manna represents God’s daily provision for His people. This provision is both physical and spiritual, but it is also not fully known or understood, and requires a level of participation from us to be realized. But once it is realized, the manna perfectly provides for the needs of the Israelites, and even has a sweet savor to it. This symbol is also present in the other provision of God, the birds that He sends in the evening. A bird is similar for mankind. They are potential nourishment for us, but they exist in the heavens and are separated from us. In order for their potential to be realized for us, we have to kill them and cook them.

Once again, a similar symbol, something that comes from the heavens, prepared by God for His people’s nourishment, but it has to come down to them and be killed and cooked by them to nourish them. So let’s break this symbol down into the two possible expressions of our daily needs in order to understand it a little better, physical and spiritual needs.

Physical Needs

“And the LORD spoke to Moses, saying, “I have heard the complaints of the children of Israel. Speak to them, saying, ‘At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the LORD your God.’” So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp. And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground. So when the children of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “This is the bread which the LORD has given you to eat. “This is the thing which the LORD has commanded: ‘Let every man gather it

according to each one's need, one omer for each person, according to the number of persons; let every man take for those who are in his tent.' ” Then the children of Israel did so and gathered, some more, some less. So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need.”

-Exodus 16:11-18

The most obvious way to interpret this passage is that God provides for the physical needs of His people. We have to be careful with how we interpret this passage though, because God does not prosper His people in the wilderness, but He does provide for them. I believe that Christ Himself gives us the best explanation of this miracle:

“So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; “and yet I say to you that even Solomon in all his glory was not arrayed like one of these. “Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? “Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ “For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. “But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”

-Matthew 6:28-33

Our physical needs are known by our Father, He is aware of our desires and He is aware of what we need, and He is faithful to give us daily provision for those needs as long as He has us on this earth. Meaning, that there is coming a day for all of us when God's provision will run out and He will no longer provide us with what we need to be sustained in our current physical lives. But as long as God will have us upon this earth, He will provide for us what we need to be sustained.

Furthermore, what the Israelites had forgotten is that *God* had led them into the wilderness. Meaning that their being there was not a mistake, nor was it unknown to God. In this way, their presence in the wilderness is later mirrored by Christ when He is led into the wilderness after His baptism. While there, He too is tempted, and His first temptation is about His hunger:

“And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread.” But He answered and said, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”

-Matthew 4:2-4

The temptation of Satan here is the same as his temptation of the Israelites in the wilderness. To distrust the leading of God and to complain against His provision. But Christ doesn't fall for this temptation as we so often do. Instead He insists He quotes from Deuteronomy and reminds Satan, and Himself, that “ *Man shall not live by bread alone, but by every word that proceeds from the mouth of God.*”

While this passage has many meanings, one of the ways to take this, is that when we trust in God's leading, it leaves us open to trust His provision, even if His provision is different than what we may expect. What we want from God is what we think we need, but, like with the Israelites or even with Jesus Himself, God did provide, but not in the way or in the timing that was expected.

However, when we are so consumed with regret and complaint, we aren't open to God's provision, only in “remembering” the past. By asking to return to Egypt, the people of God were complaining against God's leading and had closed themselves off to any provision in their current circumstances. This is a common mistake for us to make. When we find ourselves in a situation that seems above our ability, instead of looking to God to sustain us in our needs, we instead look jealously at the lives that we used to have, the lives others have, or the life we wished we had. In all circumstances we are too busy thinking about circumstances other than our own to find God in the midst of our trial. This is why Christ taught us to pray like this:

“Give us this day our daily bread.”

-Matthew 6:11

Asking for our daily bread is setting aside what we think we need in a given situation and surrendering to God's intended provision for us. This doesn't mean that we can't pursue a particular outcome, nor does it mean we can't ask for a particular outcome, only that to ask for our daily bread means that we always end our prayers like Christ did before the cross, not my will, but Yours be done.”

Spiritual Needs

“Then Moses spoke to Aaron, “Say to all the congregation of the children of Israel, ‘Come near before the LORD, for He has heard your complaints.’” Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.”

-Exodus 16:9-10

The other way to take this passage is that “daily bread” or “manna” could represent the daily wisdom that we need. This is how Christ words this point:

“Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.”

-Matthew 6:34

The difficulties that I face today require their own specific wisdom to face them. What God has promised is the necessary wisdom to face today. This idea is also summed up in the symbol of the spoiled manna. When we get stuck in cycles of anxiety and even despair, it is often when we are trying to “labor” in our minds to solve problems that we can’t yet do anything about. The daily gathering of Manna is the daily spiritual work of the Christian when we pursue God in our prayer life and seek the wisdom necessary to face the challenges of the day. I like how the Christian poet George Herbert put this point:

“Prayer, the church's banquet, angel's age, God's breath in man returning to his birth, The soul in paraphrase, heart in pilgrimage... Exalted manna, gladnesse of the best, Heaven in ordinarie, man well drest, The milkie way, the bird of Paradise, Church-bels beyond the stars heard, the soul's bloud, The land of spices, something understood.”

-George Herbert - “Prayer”

I love the poetic language he uses, but I also know that it might be confusing to us in the modern day so let me break it down a little bit. When he calls prayer “the church’s banquet” and “exalted manna”, he is telling us that the way we find the daily provision of God is not by searching the ground like the Israelites did in the wilderness, but by giving our attention to God in prayer. This is also an act of worship, and God’s due since he tells us that in prayer we offer back to God His breath.

But what is the result of this pursuit? He tells us that we will open our eyes to “heaven in ordinarie, man well drest.” The second line about us being well dressed seems to be an allusion to Christ’s line in the sermon on the mount when He says:

“So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; “and yet I say to you that even Solomon in all his glory was not arrayed like one of these.”

-Matthew 6:28-29

Meaning that in prayer a man is inclined to see the provision of God that is in the ordinary blessings that we so easily take for granted. By giving our attention to God, and

seeking this understanding, God can actually help us see His wonderful provision and goodness. That is why the poem ends with him saying “ *Church-bells beyond the stars heard, the soul's bloud, The land of spices, something understood.*” The church bells beyond the stars is probably a reference to the call of God to Himself, as church bells used to resound in the place where men could worship God. But the end is “something understood”. Meaning that we can actually have understanding in our time of prayer if we are patient to listen.

This “response” is not necessarily heard immediately, but in prayer we open ourselves up to this response and to this knowledge. But this doesn't mean that prayer is a magic incantation that guarantees these results, only that in prayer we can adopt the demeanor necessary to “hear” God. This is why the manna sat on the earth, the people had to stoop to gather it and separate it from the sand. This would have been a process, but everyone who was willing to do this, received their daily bread.

“If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.”

-James 1:5-8

Before I move onto my final point I wanted to comment on this beautiful quote. It does sum up nicely the points that I have already made, but the main point that I want to illustrate is that the promise is for *wisdom* not *knowledge*. If the promise was for knowledge, which is how many read it, this would mean that if I don't know a particular fact, I can ask God and He will provide me with the answer. This is not the promise. What is promised to us is wisdom, which is a far more important promise than mere knowledge.

What God is promising us is this same promise of “daily bread”. That if I pursue God, in faith, and daily seek the wisdom that comes from above, God will lead me in His wisdom and understanding. But developing wisdom is more than developing knowledge. To gain knowledge means learning a simple fact, but remember that the shape of the manna was like a seed. Wisdom is allowing the knowledge that we have to grow up in our souls, to take shape, and change our character so that we can adjust to our daily obstacles. This is not a one time thing, but a daily pursuit that changes us, not merely a way to gain information from the throne of God.

“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? “Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? “Which of you by worrying can add one cubit to his stature?”

-Matthew 6:25-27

Bread From Heaven

“Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. “For the bread of God is He who comes down from heaven and gives life to the world.” Then they said to Him, “Lord, give us this bread always.” And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.”

-John 6:32-35

I would be remiss if I didn't end this paper by exploring Jesus' full explanation of this passage. As amazing as it is that God meets our physical and spiritual needs, the greatest need that we have is in our eternal soul. Christ is saying that no matter how much provision and wisdom that God might give to someone, death is still their inevitable outcome.

What our souls need is not mere wisdom or wealth, but forgiveness for our sins and eternal love that would fill our deepest needs and prepare us for eternal life. These needs are unfortunately not found anywhere upon the earth. As amazing as this miracle was, like all physical miracles of God, they merely pointed to the greater miracle done by Christ. That through in His blood we have forgiveness for our sins, and in His body we have our true daily bread. Not the bread that fills our bodies, but the kind that fills our souls with Christ's presence.

“You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.”

-Psalm 16:11

“LORD JESUS what love shall I render unto Thee, for Thy love unto me! Thy eternal love! Oh what fervour, what ardour, what humiliation, what reverence, what joy, what adoration, what zeal, what thanksgiving! Thou that art perfect in Beauty, Thou that art the King of Eternal Glory, Thou that reignest in the Highest Heavens camest down from

*Heaven to die for me! And shall not I live unto Thee? O my Joy! O my Sovereign Friend!
O my life and my all!"*

-Thomas Traherne - "Centuries of Meditations"