

A WORD IN ITS SEASON

SECOND SERIES

No. 229

April 2026

CONTENTS

Jesus Christ is Lord

Page 1

The Women Who Anointed The Lord

Page 16

“JESUS CHRIST IS LORD”

Philippians 2: 9-11

Revelation 12: 10-12

John 9: 35-38

John 21: 1- 12

Luke 6: 46

GMcK What we desire above all is to know what God might say to us today. I can say with conviction that His word for us today is, “Jesus Christ is Lord”. We might enquire together about what that means, and the effect it is meant to have. We often read the first part of this scripture in Philippians, which is very wonderful; but today we are concentrating on the last part, God's exaltation of Christ. He has “granted him a name, that which is above every name, that at the name of Jesus every knee should bow ... and every tongue confess that Jesus Christ is Lord”. I want to begin with that and to present it as a statement of fact. It is a fact; God has done it. “God has made him, this Jesus whom ye have crucified, both Lord and Christ”, Acts 2: 36. Regardless of my reaction to that, or where I stand in relation to it, it is a fact. God shows in the verse in Philippians His commitment to it, “that Jesus Christ is Lord”.

In the second scripture, it comes into effect from God's side. He will bring it about in a public way in a day to come at the end of things. We have this reference to “the salvation and the power and the kingdom of our God, and the authority of his Christ”. “Jesus Christ is Lord” is all about authority. There are other helpful words; subjection comes into it, we regard Him as our Lord and we are subject to Him. Obedience comes into it too, but His side is that He has the authority. God has vested it in Him and that is a fact. There is great blessing in being aligned to it, which we will come on to. God will bring every living thing into acknowledgement of it: “heavenly and earthly and infernal beings”, they will all be brought to it. For us it is more than acknowledgement, because we are meant to come into the blessing of it.

The man in John 9 is cast out, and Jesus finds him and says, “dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him?”. It is very interesting that he uses that title. He was open to what Jesus would reveal and he really shows that he was ready to submit to the Lord's authority. Whatever the Lord would say, he was ready for that, “who is he, Lord”. It is like

Paul on the Damascus road, "Who art thou, Lord?", Acts 9: 5. He knew that he had to come under another authority. If in the first two scriptures we get God's view of things, in John 9 we might speak about how I come into it as an individual. The background is that the man was cast out; that comes into it. If we are going to be subject to the Lord's authority, we will have the experience of not belonging here. The Lord is the centre of another world. The man came out of one world and he was introduced to another, and he did Him homage.

John 21 is more the company. We have this fishing expedition and Jesus comes in at the beginning. They do not recognise Him at first. But there comes a point where John says, "It is the Lord". What effect does that have on us as a company? Suddenly, immediately, everything was aligned for them. We should be like that. We have a tremendous advantage in gathering like this because we have a common object, a common relationship with Jesus, that He is our Lord. John does not say it is *our* Lord, but he says, "the Lord". There is an alignment there with everything that God has set out and, for the men in that boat, everything was suddenly clear for them. They were all aligned, that He was "the Lord". May this be the effect of our gathering that we appreciate the Lord freshly. How clear everything should be for us. There is no debate; there is no difference of opinion. Peter casts himself into the sea; everything had changed for him. "It is the Lord": Jesus Christ is Lord.

I read the verse in Luke, not really to refer to it directly, but just because it is helpful for us: "why call ye me, Lord, Lord, and do not the things that I say?". Coming under another authority is the main point. God has put that authority in Christ.

RWMcC It is a very full subject. I like where you have begun with God's view. "God highly exalted Him". How thankful we can be for that.

GMcK Yes, and to live our lives with the blessed truth of that in our hearts as we look around at the goings on in the world. The nations of the earth are in agitation, but God says, "*I have anointed my king upon Zion*", Ps 2: 6. We walk with the light of that in our hearts. Things that go on in the world might get frightening. We might get fearful, but "God has made him ... both Lord and Christ". I have the light of that in my heart.

HTF It is an absolutely unassailable position that He is in. It is as if Paul does not need to say it. This is the word of God; he just makes a statement that He is Lord.

GMcK It is unassailable. There is no power that can come against Him as Lord. We might generally think about those who acknowledge Him willingly, that is a great thing, but it includes everything, “heavenly and earthly and infernal beings”, all being brought into subjection to Him.

DAB The scripture presents it very plainly: Jesus Christ on the one hand, and every other person on the other. Every other person is a confessor at this point. I was thinking you could look at it in two ways: either nobody else could be considered for this position; or like David, everyone else who has been considered has been set aside.

GMcK Yes. It reminds us of Revelation 5: 2, 3; no one was found worthy. The great search was done. God has found One who is worthy, and we should get it into our consciousness that God has vested the entirety of authority there.

DAB I think that is very fine. There is what men have to acknowledge, but it is good to see what God has done. This is not something that is arrived at by popular consent. It is a decision of God's own supremacy.

GMcK Yes, exactly. There is a scripture in Isaiah 45 that would be good to refer to, “I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear”, v 23. It reminds us that God has committed Himself to it. The word shall not return; He will not reverse that. All authority is in Him.

JRW What you are saying would keep us restful at the present time. A scripture came into my mind; there is one of whom it says, “upon his thigh, a name written, King of kings, and Lord of lords”, Rev 19: 16. That blessed One has dealt with everything that was adverse, so it would keep us restful.

GMcK “Lord of lords”: He is Lord of every lord. It helps us to understand it, because there are other lords, there are other authorities in the world. Certain authority is given to them in their sphere. There is One who is over it all. Romans 13 tells us, “there is no authority except from God”, v 1. That is an absolute statement, “there is no authority except from God”. That includes every one of those other lords, they wield some authority; we have bosses at work and so on; in a certain sphere they have authority over us, but Christ is Lord of every lord.

JRW That comes out here in the language used - “every”. Nothing

is left out, “every knee”, and “every tongue”. In case that is not emphatic enough, Paul says, “heavenly and earthly and infernal beings”. Absolutely nothing is left out. It is almost as though the apostle cannot find enough language to bring that home: “every knee”, “every tongue”.

GMcK Yes, it helps us to see what you are suggesting; it is everything. That is God's view of things. “For he must reign until he put all enemies under his feet”, 1 Cor 15: 25. That is God's will and He has committed Himself to it. He has vested all authority there and every knee will bow.

PM Was it always in the divine purpose that this should be so? He purposed, “to head up all things in the Christ”, Eph 1: 10. Did our Lord Jesus give a moral basis for it, Himself? I was thinking of this word, “Wherefore”.

GMcK Maybe you can open it up a bit. It is one thing that God committed Himself to something: it says, “sworn by myself”. Before there was anything else, God had a purpose to do it. But then the thing comes into being. That moral basis that the Lord Jesus gave God to carry things through is essential for us.

PM It was to the obedient One that this authority was given. Adam was given a certain amount of authority, dominion, but he fell from it through disobedience. That all looked on to Christ, the One who was able to uphold everything for God.

GMcK That is helpful. In every step God is justified because of the worthiness of the One that He is exalting.

AJMcK This is “to God the Father's glory”. Can you help us about that?

GMcK God is glorified in it, because it was His purpose to do it. I was thinking of the way that “all things” are put “in subjection”, 1 Cor 15: 28. The whole kingdom, everything that He has brought into subjection to Himself, Christ gives it to God. Do you think in that way God is glorified through it all?

AJMcK. Is the reason here that God is glorified, that Jesus Christ is Lord? There is what comes by way of response and answer, but I am thinking about what is absolutely true. We have said that God has done this; He is glorified in this, in that Jesus Christ is Lord. There is then the answer and the response that every created intelligence would bring. He is glorified in the fact that Jesus Christ is Lord, that there is one Man

of whom that can be said.

GMcK He takes everything up perfectly for God. If His authority is exerted, it is all in perfect accord with God's mind.

DAB It was God's purpose to glorify Himself in man. Look at the Man He has found! He is morally worthy to be Lord of all.

GMcK What is coming in is helpful, that not only is it God's purpose, not only has He set out this wonderful plan, but there is One who is morally worthy and has come in and fulfilled it; He is fulfilling it now. There are both things which He has done already, and things that are still to be done; He takes them all up for God. "The Father loves the Son, and has given all things to be in his hand" (John 3: 35) includes the filling out of His will in the final defeat of evil that we get in Revelation 12.

JMB The Name that He has is "above every name"; it is not among other names. It is above every other name. What we have been saying as to the greatness of Christ is above every other.

GMcK There is nothing to follow, nothing greater or beyond. He is the full outshining of God's thoughts. It is a very affecting reference in Revelation 12, "the authority of his Christ". There is tremendous power in that which will overthrow every other power.

HTF We have begun to read Matthew's gospel locally. It is very touching, "thou shalt call his name Jesus", Matt 1: 21. That is the name here. It is from heaven that it is given; that is where He came from. Joseph was obedient in calling Him Jesus first of all. It is the same definiteness. Divine purpose has been spoken of. It was 'Jah the Saviour', Matt 1: 21, note e, reference Exod 17: 9, note d. That was who was there and it was known in heaven who was there.

GMcK We began with that in our hymn -

Peace with God - for Christ's in glory (Hymn 390).

I was affected by the statement of power in that. We come into that; it is available to us through recognition of the Lord's authority. That comes into effect in my life. I thought it was good to start with the effect it has in the creation, because it is going to be felt in every corner of the creation. In Revelation 12 there is "a great voice in the heaven". Maybe that is a link with what you said. In our little sphere it is important that we grasp the effect of Jesus Christ as Lord, but what God sees is the effect of that in the whole of the created universe.

PAG Does the name of Jesus remind us that the authority of His

Christ is vested in One who loves us and whom we love? All of this we would take account of with joy, because we see that God is justified in the One who loves us and has saved us and brought us near to God. Our hearts would rejoice in what we see.

GMcK Yes. It is not only in the light of the great power of what God is doing, but it is in Jesus. It is in my Saviour, the One I know, the One I speak to every day.

AJMcK In John 21, it was the “disciple therefore whom Jesus loved”. He says, “It is the Lord”; does that link with what has been said?

GMcK That is a good link, because he was near, he was the first one to recognise what was happening, to recognise the Lord. He had the key.

RWMcC Where we were reading in that chapter in Matthew, it goes on to quote the scripture where His name is “Emmanuel, which is, being interpreted, ‘God with us’”, Matt 1: 23. To know something of God being with us, we have to know Him as Jesus, “thou shalt call his name Jesus”. That is how He has come in; that is how God has presented His Man. It is set out here. It speaks about “his Christ”. It is wonderful to see that everything will come into alignment with God’s thoughts. It is the acknowledgement of this blessed One that is really the focal point of that.

GMcK It is good what is coming in, that He is the One who has come near to us. He is not someone you need to be afraid of. That does not reduce the greatness of the authority that He has.

In this scripture in Revelation, Satan is cast out of heaven. The Lord has authority over him, “the accuser of our brethren has been cast out” by “the authority of his Christ”. Satan accuses us, it tells us, “day and night”. He was accusing me this morning. Others will have had that experience as well. He will be defeated by the authority of “his Christ”. He is going to be thrown out; his power is going to be taken away because God has vested authority in Another.

AM Why is it “his Christ”? The title Christ is often linked with the lordship of Jesus; Christ the Lord. Can you help us?

GMcK I would like to know what you say. I was thinking of Peter’s preaching, “God has made him ... both Lord and Christ”. I think it links with my exercise, where we began; it is a great thing to know Him as our Lord, but He is God’s Christ.

AM I wondered whether we see in this blessed One the authority

that He has. There is what He has in His Person, of course, but there is the authority that He has morally acquired and what He has been given. He is the One to whom God has committed Himself.

DAB He has committed Himself to Christ to be His testimony. It is not simply that He has told us about God, but He has glorified God, both on the earth and where He is now.

GMcK We are not talking now of a small sphere of my life. All those who are on the earth today are just a small part of what God has done through the ages of time. God looks at the whole spread of it and He puts Christ as Lord over it all. If we think about it, it is the key to everything, even our own wills. We say that we have to come to the end of our own wills and all the exercises of Romans 7, but the key to it is that God has vested authority in another. That means my will has to go. I come under the direction of the will of Another. That is not another subject; it is the same one: Jesus Christ is Lord. For a Christian that is everything. It puts everything into alignment.

DAB That is the answer in Romans 7: "I thank God, through Jesus Christ our Lord", v 25. That is not a name plucked out of the air. Paul has chosen that name for what it conveys, on the lines of what we are saying.

GJR Would you say something about the reference to the blood, "*they* have overcome him by reason of the blood of the Lamb"?

GMcK It becomes a matter for our affections. We can think of the Lord as One who God has invested with all His power, and the majesty of that, but He is also the One who shed His blood for us.

GJR These accusations of which you spoke are very real, perhaps more real to some than to others. This is the reason given that they overcame the accuser, "by reason of the blood of the Lamb". I think it is a unique reference. Generally, we think of the blood as meeting God's claims and of course that lies behind this.

GMcK I could not add to that; I appreciate you bringing it in: it is all based on sacrifice.

RWMcC Does it link with what you spoke of earlier in this chapter regarding "the accuser of our brethren"? You said he accused you this morning; I am sure he has done that for all of us. It is because of the shed blood of Christ that we can overcome that.

The sinner who believes is free,

Can say, The Saviour died for me;
Can point to the atoning blood
And say, This made my peace with God. (Hymn 357)

GMcK That is very fine. If we are accused, there is a blessed answer. There is power in that answer. It is not weakness; it is power.

DAB-w A question that has been running through my mind through the reading is, why does this office exist? I wonder whether this goes some way to answering that. Authority is established over the one that used to have authority over me. That is the power of the blood of the Lamb. Why is there this office of Lord over all?

GMcK It is good to grasp in a simple way that God will exert His supremacy. God will be all in all and He will meet every challenge that has come against Him. He has committed Himself to making Himself known in a Man and therefore He sets this office up and installs Christ in it. The objective in it all is to exert His supremacy.

DAB-w It is a most attractive way. It strikes me this office was always there; it needed to be filled. We were speaking about God's purpose earlier, the way He desired to move. It strikes me that this office of Lord was present there and it not only answers all God requirements, it fulfils all my needs. It meets everything.

GMcK That helps because you see it from God's view. Then the question comes up about what effect is it going to have in my life; that is our side. From the Lord's side it is authority, and from our side it is subjection.

PM John said early in the public pathway of the Lord Jesus, "the Lamb of God, who takes away the sin of the world", John 1: 29. Would it be right to say that this blessed One will take away sin that has affected the whole earth right from its beginning. Sin has affected every part of the creation, but here is One who has done a work that is great enough to take it all away, and He will put that work into effect in a day to come. He has also secured men out of it by His precious blood.

GMcK Yes. "All power has been given me in heaven and upon earth", Matt 28: 18. What about my life then? What effect is there going to be on me?

APG The title Lord is often associated with another title: Peter says, "our Lord and Saviour" (2 Pet 1: 11); "Lord and Christ" you referred to; "The Lord and the Teacher" (John 13: 14) is another; do you think it is a fundamental thing for us? Recognising Christ as Lord, and growing in

our appreciation of Christ?

GMcK Yes. It is fundamental and would be the intention for every Christian. We can be saved by coming under the shelter of the blood and believing in Him as our Saviour. If we are to be delivered, then we need to know Jesus Christ as Lord and come under His lordship.

JRW This man in John 9 says, “who is he ...?”. What would you say in answer to that, if someone asked you, “who is he”?

GMcK It would be good to ask us all that question. What does it mean to you that Jesus Christ is Lord? Authority comes in on a personal level which should override everything else. There is something primary about it, in owning Him as my Lord. We often think about what people will think if we do something, what so-and-so will think of me or whether they will know about it, but - Jesus Christ is Lord; this is twenty-four hours a day, every day of my life.

JRW What is in my mind is what Paul says as to “the Son of God, who has loved me and given himself for me”, Gal 2: 20. That lays hold of my affections and the more that it does that, the more prepared and happy I am to accord Him His rights as Lord. I think you mentioned at the start of this meeting that we might all grow in our apprehension and appreciation of Him. I am sure what you are bringing before us would help in that. The more I appreciate what He has done, what He has done for God, what He has done for me, the place that God has given Him, the more I will be ready to accord Him that place in my life. It is quite a challenge, but it is a happy challenge.

GMcK Yes. This man was ready to accord him His rights as Lord. By using the title, “Lord”, he shows he was ready and it says, “he did him homage”.

TJH You say the answer is by revelation. I was thinking that the Lord Jesus asked Peter that question. What was revealed to him was that “*Thou* art the Christ, the Son of the living God”, Matt 16: 16. Is that in line with your thought?

GMcK I think so. I think all of these things are important - for us to know what it is in our lives individually and in the company, but also to have our thoughts opened up to the largest spheres where He is Lord, because there is no limit to that. It would bring us to homage.

PAG God's Christ is God's salvation. We learn that in Luke 2. Simeon was told “he should not see death before he should see the Lord's Christ”, Luke 2: 26. He says, “mine eyes have seen thy

salvation", v 30. It was a salvation that was prepared. Our salvation lies in acknowledging Christ as Lord. If we want to come into God's salvation, we do what this man did. "Who is he, Lord ... ?". It says, "with the heart is believed to righteousness; and with the mouth confession made to salvation", Rom 10: 10. The lordship of Christ covers not only our initial salvation, but our present salvation and it is all as a result of God's salvation.

GMcK What you say is vital. Salvation in submitting to Him as our Lord.

STE What is going through my mind is glory to God. We have a hymn -

Glory to God we cry:

and -

Glory to God we sing: (Hymn 449).

What you are emphasising is not just the knowledge of this, but the reality of it. What result does it bring? It should bring glory to God. Help me on how that comes out.

GMcK It would be a natural outcome. It supports what was said earlier in the reading that God is glorified in Christ being Lord. When anyone comes into alignment with that and puts it into practice, that is happy for God; there is glory to Him because He is His Christ. That would be the natural end, that there is glory to God in my life.

CCDR Perhaps our difficulty is that we are not prepared to be cast out. The blessing is in being found by Him.

GMcK Maybe we do not talk about separation enough. The background of this man coming into all the blessing of what the Lord was, is that he was cast out. If Jesus Christ is Lord to me, and I am going to come under His authority, then there will not be a place for me in this world: "let us go forth to him without the camp, bearing his reproach", Heb 13: 13. It says there, "we have not here an abiding city, but we seek the coming one", v 14. The Lord Jesus is the Lord of that coming city. If we recognise Him as Lord, we tread a separate path.

PAG Would it help us to see that the time is coming when it will be acknowledged, "that Jesus Christ is Lord to God the Father's glory"? At the moment that is not acknowledged and therefore one aspect of separation would be that I do not associate myself with something in which Jesus is not loved. I would not join with something where He was

not acknowledged as Lord. As far as my responsibility goes, I may have to go to places as part of work or school or wherever, but I would not willingly go somewhere where He was not loved. I am not trying to make a rigid rule, but does that help us? In what I am about to do, is Jesus Lord? If the answer is no, I may be better to avoid it.

GMcK I found something you said to us in Sidcup very helpful. It concerns the kingdom. What you said is that the kingdom is the territory where Jesus is Lord. There is a time coming when God will bring these things into practice in an unassailable way in the world; it is not the case now, but the kingdom exists. There are those, thousands, millions of them, who acknowledge Christ as Lord and they walk accordingly. The kingdom is already, in practice (not just theory), the place where Jesus Christ is Lord.

RJG A place where the might of His glory is known and appreciated.

GMcK It opens everything up for us, even if you think of the blessing of the service of God. It is all opened up that way. You begin by acknowledgment that Jesus Christ is Lord.

HTF This man in John 9 asks a question. Do you think that is evidence of the work of God? The fact that he asks the question is evidence that he was not exerting his own will. The experience had brought him to the end of his own will. That is at the root of this subject we are speaking of.

GMcK That is helpful. There are many Scriptures that we could have read, but that is why I was drawn to this. He says, "who is he, Lord". He was open in his heart and his mind. He did not necessarily know what the answer was going to be. He put himself in a subject place, "who is he, Lord". Paul said, "Who art thou, Lord?". There is another good example of that in Ananias, "the Lord said to him, Go", Acts 9: 15. And Ananias went. These things are quite simple. It should be a simple thing; it is the Lord's authority.

PM Is that authority known where His word is accepted?

GMcK I am sure it is, go on.

PM Sadly we have seen in the church publicly only in the last few days that the word of God has been set aside. His lordship is known where His word is accepted - and followed.

GMcK It would raise the exercise with us then, "why call ye me, Lord, Lord, and do not the things that I say?". Many of "the things that I say" are written in the scriptures.

PM Yes. His word is not just to be assented to; it is to be followed and it is to govern me.

GMcK Yes. Where we began there are powers that will be forced to acknowledge Jesus Christ as Lord, but that is not our position. We are not forced; we love Him. That He is Lord is a wonderful blessing to us. These words, these commandments, they are not things just to assent to: they are things that we follow with gladness of heart.

PM I was thinking earlier of Zaphnath-paaneah, Joseph, “without thee shall no man lift up his hand or his foot”, Gen 41: 44. That was for the blessing and preservation of life and we find that as we submit ourselves to the Lord's authority and to His word. It is for our good and blessing - and life is appreciated.

GMcK It says there, “according to thy commandment shall all my people regulate themselves” (v 40); that is the idea of lordship.

RWMcC I was thinking about what the Lord says at the beginning of the chapter about this man: “Neither has this man sinned nor his parents, but that the works of God should be manifested in him”, John 9: 3. The Lord goes on to say, “I must work the works of him who has sent me while it is day”, v 4. He speaks of Himself as “the light of the world”, v 5. I wondered if this links with what we are saying. The works of God were manifested in this man. It is like a kingdom thought; he became part of that. Not only did he say, “who is he, Lord”, but he said, “that I may believe”.

GMcK Yes. The works of God were not only fulfilled in him being able to see; they were fulfilled when he did Him homage.

TJH Would those works of God in him be what is spiritual? “Thou hast ... seen Him”. Others saw Him too, but they did not see what the man was able to see. Others heard Him, too. We are to have a spiritual view of what we see and hear, in order to own Him as Lord.

GMcK Yes, the work is an inward one. It is a matter of our hearts, our spirits, our whole beings being brought into subjection. We have seen that it is a blessed subjection. It is not something that is onerous, it comes from the fact that He loves us.

In John 21 the effect of Jesus Christ as Lord on the company is what is in mind. In the old feudal system if you served a lord, it overrode everything and it was everything to you. Every sphere of your life was regulated by the fact that you served that lord. And there would be others who served him too; your loyalty and theirs was absolute. In this

scripture, things were slightly dysfunctional. The company were a little away from the Lord. There comes a moment where, as a group, everything came into place, because of the realisation, "It is the Lord".

PSB It speaks about Peter casting himself into the sea. It does not speak about him getting to the land first. It says, "When therefore they went out on the land"; I wonder if you could say something about that. The mention of Lord to Peter triggered an immediate answer, but they all reached land as a company, it would appear.

GMcK Drawing attention to the trigger for Peter is helpful. That was what was in my mind - before John's declaration, things were not too clear. The whole trip had not been profitable. Suddenly everything was clear and everything was light.

PSB We have mentioned about John recognising the Lord. He knew what it was to dwell in the bosom and upon the breast of the Lord. Do you think each one of us has our place in the company? We are not all the same. We come together and the trigger for all of us is the Lord.

GMcK Yes and it would affect us all at once. It only took one - one of these men said, "It is the Lord", and everything changes.

RJG He sets it in motion. Everything comes into place as the Lord is recognised.

GMcK How do we recognise the Lord?

DAB Here they recognised Him by His ability to supply, His living word and the provision that came with it. You referred to the feudal system, and the clan system was the same. On the one hand there was unquestioning loyalty, but the one who was lord undertook for his people's every need. That is the way we can identify the Lord. When we have nothing, we find He commits Himself for the provision of all that we need. Those two things are mutually reinforcing.

GMcK It helps me understand it. Those lords could rely on the people who served them, but then, as you say, they could rely on him too, to provide. That is a great thing to think about, if we apply that to the Lord Jesus. Does that reliance in both directions work? From His side it must do; I could never suggest that it would not. It raises the exercise with me about my loyalty and reliability.

DAB That works in a daily way. You spoke about speaking to the Lord today. Whatever it was you asked for, He will have given by the end of today, and more. Does that make me love Him more? Does it make me more committed to Him, in return? Is that your exercise? It

may have been the simplest thing you asked for, but it has that potential.

GMcK Yes, that is good.

ADP I was just thinking about what has been said about supply. The Lord already had “a fire of coals there, and fish laid on it”. He did not need the fish that were caught. He tells them to bring them ashore. There was already a fire laid, and coals, and bread, provision. The supply was there, in Him.

GMcK Yes. His preparation was all in that. What a thing that is for us to think about, that the Lord of all the earth is thinking about what we might need. Just put simply, there is a company here today: brethren have sacrificed a lot to be here, planned to be here. The Lord knew what we needed. Think of Him preparing for us. That is an amazing thing when you think of the high office He has - and yet thinking about what we might need!

PAG The Lord is able to supply anything that is needed. Do you think He also wants us to have something to bring? He says, “Bring of the fishes which ye have now taken”. They only had them because of Him, but He acknowledges what they have. The Lord is very gracious. We feel our weakness and our lack and so on and so forth. Acknowledging Him as Lord gives us something to bring. We can bring that before the Father; He would delight to hear it.

GMcK What a company it would have been on the shore, the Lord at rest with His servants, those who acknowledged His right to be their Lord, enjoying His supply. That brings us to a high level.

RWMcC I was just reflecting; it is not the whole company here; it is not all the disciples. The Lord has something for each of these; Simon Peter, Thomas, Nathanael, the sons of Zebedee, and two others. It says later it was the third time He had manifested Himself. How blessed it is that He comes after us and draws us back.

GMcK He had His eye on them. When Peter says, “I go to fish”, the Lord had His eye on him - and the whole company. It says, “none of the disciples dared enquire of him, Who art thou? knowing that it was the Lord”. If you follow the note, the Greek word is something to do with deep consciousness. That is that they knew. I wonder if that might help us with the exercise. John says, “It is the Lord”. Well, how are we going to know it is Him?

PAG Do you think when we come together on Lord's day morning

and see the loaf and the cup on the table, we see what the Lord has prepared? We could not have prepared that. We might bring prepared hearts to make way for Him and seek to have impressions by the Spirit. We are told, "For as often as ye shall eat this bread, and drink the cup, ye announce the death of the Lord, until He come", 1 Cor 11: 26. The company is united around one Person, truly coming to that point of being "joined in soul, thinking one thing" (Phil 2: 2), but too "having the same love". The Lord gives us an object for our affections - and in the loaf and the cup, if there is anything that needs to be set right, we can say it has been set right.

GMcK Yes, it is the ultimate expression of Jesus Christ as Lord, that occasion. There is one Person only who has a particular place there, and that is the Lord, in the centre.

HTF I was thinking of Acts 27 in this context. A local brother here many years ago used to speak of Paul retaining the one loaf. It is food. Paul exhorted them to partake of food. I was thinking also about them all getting safe to land. The result was that they all got safe to land.

GMcK It is good what has come in about the Lord's supply. There is no break in that line of supply for His own.

Grimsby

11th October 2025

List of initials:-

D A Barlow, Sunbury; P S Barlow, Sunbury; J M Bedford, Grimsby;
D A Burr, Sidcup; S T Eagle, Dorking; H T Franklin, Grimsby;
R J Gardiner, Aberdeen; A P Grant, Dundee; P A Gray, Linlithgow;
T J Harvey, East Finchley; R W McClean, Grimsby; A J McKay,
Witney; G McKay, Manchester; A Martin, Buckhurst Hill; P Martin,
Colchester; A D Plant, Birmingham; C C D Remington, St Albans;
G J Richards, Malvern; J R Walkinshaw, Maidstone.

THE WOMEN WHO ANOINTED THE LORD

Luke 7: 36-38

Mark 14: 1-3, 8-9

Matthew 26: 6-13

John 12: 1-3, 7

WMP Our time together this morning was marked by a full expression of the appreciation of the Lord Jesus and the Holy Spirit and the Father; and I thought there was something of richness in the occasion that came from the hearts of those who had come to know divine love and enter somewhat into the experience of knowing that love in their lives. We know that in the Old Testament it says that no one shall appear before God empty, Deut 16: 16. We are to come with some appreciation of each divine Person and what they are to us as made known. A reference was made to Matthew 26 in our Wednesday evening reading, and I could see that there is something very special in the Spirit drawing attention to one woman and what she had done. Sometimes the four accounts we have read are taken in the way of contrast, comparing one with the other; we say in one it is the Lord's feet and in another it is His head. We know that in Luke a woman is presented to us as a sinner; she is not named. But in the other three accounts we understand that it is Mary that is in view because we are told in John that it is Mary who anoints the Lord's feet, Mary of Bethany, and we know from the context of Mark and Matthew that it is the same person.

But my exercise for this afternoon is not to speak of these matters in the way of comparison, but to treat them as individual, each individual case, and to think about them in the way that they are the product of that person's appreciation of the Lord in the way that He is presented in that gospel. Each gospel writer presents the Lord Jesus in a particular light, and I think that is instructive for us. Each presentation is to be formative in our affections in a certain way so that there might be a response from us in accord with that.

We might begin with Luke because it is fundamental: we begin with appreciation of the One who has loved us enough to tread this pathway of suffering and humility in priestly grace. He loved us enough to do that; He loved us enough to go into death. This woman is not said to come to get forgiveness; she comes because she knows that there is a Person there about whom she has been given light. She had heard that He was there, and she comes out of affection. I wondered if we

might enquire what the gospel writer presents to us about the Lord Jesus in His Person and His service and all that He is in priestly grace, and consider how that would have its bearing on what would be developed in ourselves, formatively in us.

CAS There is what the woman did, and there is what the Lord appreciated in each of these accounts. He takes account of and draws attention to what has been done; “*she* has anointed my feet with myrrh”. Someone had an understanding of the suffering pathway.

WMP It is good to bring that to our attention at the start of the reading, that in each instance the Spirit takes pains to bring the detail before us of what the person did in relation to the Lord. We sometimes have a different view, but the Lord says, 'Here is *my* thought about what has been done in relation to myself, whether it is for burial, or my body that has been anointed'. Had you more in mind about the suffering pathway?

CAS You made reference to what we spoke about on Wednesday, and my simple impression was that there was this matter as to pouring out. There has been a divine pouring out. We sang,

Great the cost to Thee, blest Father,
For Thou didst not spare Thy Son, (Hymn 330).

This is an answer in persons who have been affected in their hearts as to divine giving.

WMP Very good, I think you have given us a better impression of what was in my mind, that it is an appreciative response to all that has been given for us and all that this glorious Person has effectuated through His service and His work that it might be so.

TRC Is that why her weeping and her tears are brought into Luke?

WMP Yes, and do you think that each one of us should recognise something in the way that we have come? We have had to come in acknowledgement of our own need and sinnership. The light that she had would have exposed that she was a sinner. We need to come in absolute humility and dependence ourselves. You had more in mind as to her tears?

TRC Just that, that as we come to the Supper, the emblems are there on the table speaking to us of the infinite cost that was involved that I, a sinner, speaking simply, could be at such an occasion.

WMP It should always affect us. In a normal year we come together fifty-two times to remember the Lord in that way, but it should never become a hackneyed thing with us; there should always be something living in our affections in relation to the One who came here. He came into this scene; He was here as a Man in suffering love.

NCMcK 2 Corinthians 8 says, “For ye know the grace of our Lord Jesus Christ”, (v 9); that is in relation to the giving of the saints. Would that help us as to the basket being on the table and the giving of the saints being in keeping, what is formed in the saints in a practical way?

WMP Very fine! He uses that as a lever in order that there might be liberality found with them. So that the point of it is that we are to be affected in all aspects of our life. What is particularly in my mind is how we might pour out something of that affection and response to Him. It is to affect all that we are and all that we have. I would like us to be mutual in our reading. Every young person here should be able to identify something that they have come to appreciate in the blessed Man that came here to suffer and to die for them.

NJH You made reference this morning as to “a large upper room”. In Luke it says, “make ready”, chap 22: 12, but in Mark it says it is “ready” (chap 14: 15); it says, “And his disciples went away and came into the city, and found as he had said to them; and they made ready”, and verse 15, “he will shew you a large upper room furnished ready”; that was there ready for whatever the Lord might need for that occasion.

WMP And we should know that the other three anointings besides the one in Luke that we are going to consider are all in proximity to that day and occasion when He would gather His own around Him; and no doubt He would value what was there in them of appreciation of Himself. You are applying that to the readiness in our hearts to accord the Lord His own portion in affection from each heart.

NJH They bring their individual experiences into the company. Matthew 22 speaks of the marriage feast for the king's son that is furnished with guests, but here it is for the Lord, and it is a “large upper room furnished ready”. It is furnished with persons.

WMP It should be of all encouragement to us in a day of public breakdown and smallness that we can find “those that call upon the Lord out of a pure heart”, 2 Tim 2: 22. We can sit down with one another and in every heart there is affection for the One who has come in the way that is spoken of in Luke's gospel: He will draw near to us in priestly

grace; we might just think about that.

JN Is it a new experience that we have every time we come on Lord's day morning?

WMP Yes, it is. What impressed you about this morning?

JN Every time we come up, we get something fresh from the Lord.

WMP What a faithful Person He is; He would give us some fresh impression of His glory. He makes Himself known to us and we get some touch as to His love, we get some touch as to His personal distinctiveness, we get some touch as to the place in which He now lives before the Father.

AJH The woman is not said to have said anything, but she had something, and the Lord adds to it.

WMP How would you apply that now? We want to be simple about it; we want to get help about how this works out with each one of us now.

AJH Do you think coming up with something, even getting it at the time, adds to the atmosphere in the room? So, it helps with what is spontaneous, what is ready for the Lord.

WMP And do you not feel that as we come together and a hymn is given out, a person has an impression by the Spirit as to what hymn is to be given out. We pay attention to that, and there is then a thanksgiving and we pay attention to that; and that helps us in that matter of spontaneity, because we respond to the sentiments that the Spirit produces in the affections of the saints. We are not following a set order; there is not a list of hymns we are going to sing: that liberty and that spontaneity is brought about by our underlying affection for Christ.

DW In this account in Luke, the woman knew that the Lord was at meat at table, she had that distinct sensitivity that the Lord was there and He would provide for her in her need. It is almost as if there is nothing else in her focus and that should be like us as we gather on a Lord's day, that the Lord is given the central place.

WMP How thankful we are that we do not gather together in the atmosphere that there is in Luke 7, a cold pharisaical atmosphere, but that woman was not deterred at all by it! Her focus was on the One that she had come to love because of the way His feet were going. That is the point of this anointing; it was the way that His feet were on that drew her to the One that was there. But how blessed that we gather together

in an atmosphere of love, and we have one Person before us.

NJH So while the sisters do not say anything, and we are not told that this woman said anything, an enormous contribution to the spiritual atmosphere comes from the sisterhood.

WMP I would say amen to that; that is a vital thing. You have more in your mind as to what is brought in the spirits of the saints in their affections.

NJH It is the subjective side expressing itself. Brothers and sisters are in it together, but it is wonderful that the atmosphere is contributed to by what we go on with in secret with the Lord.

WMP If I were to sit and read through the gospel to this point, what would I have learned about the Lord Jesus in those chapters? I would have learned something about the kind of Man that was here, the One that God had anointed and singled out for His approbation, the One that had served in wonderful levitical power in reading from the prophet Esaias, the One that had gone through temptation and trial and been here in absolute dependence on God. How that would form our affections!

GJH Would this be the privilege of taking part in the breaking of bread, putting our hand to the emblems? We can pray in our private circumstances, and we can be alive to God, but would that be a particular privilege?

WMP It is a privilege. What proceeds it is our responsible week, of course, the feast of unleavened bread; we have a responsible week and we come together as proving ourselves, "But let a man prove himself", 1 Cor 11: 28. As assembled together we make way for the Lord coming in among us in order that we might find our part in a spiritual sphere and that is privilege; what is spiritual is a realm of privilege for us. We are taken into it livingly by the One who has served us so faithfully in such grace. That is really my thought that each one of us ought to come with this in our affections, as to all that the Lord has done for us by coming into manhood, entering into this suffering pathway and going to the cross and dying.

NCMcK She brought the alabaster flask of myrrh and then she washed His feet with tears, "and kissed his feet, and anointed them".

WMP An alabaster box suggests something that has been kept; it has been kept only for this occasion. That is what had been formed in her

affections, but then there is what she is personally that enters into it. What is your application of that?

NCMcK We often use this in the gospel, and at the end of it He says, "Thy sins are forgiven"; but actually she is not occupied with herself whatsoever! Her sole occupation is Christ and, as she has been occupied with Christ, there is something formed there that answers to that alabaster box. Myrrh speaks of suffering: there had been experience in her life, some appreciation of the sufferings of Christ and some conformity to it herself so that she could anoint Him. So that the experiences of the believer would help us with regard to the Supper, some appreciation, something worked out in conformity to Christ would enter into the Supper.

WMP Very good! Things are not manufactured on the spot as it were! I think the Lord appreciates where there has been true affection for Him and a desire to know Him and the kind of Man He is and all that He has done for us. That would enter into our formation, involving exercise and even suffering on our part.

NCMcK It is good to be occupied with divine things throughout the whole week and there will be a point that if we have enjoyed some element of truth in our link with the Lord Jesus there will come an opportune time when that can be used for His glory.

WMP Yes, to distinguish Him!

PJM Mr Coates speaks of readiness for divine communications (Food of Life p105), to be in such a state as our brother has referred to. This woman does four things; she "began to wash", "wiped them", "kissed his feet", "and anointed them". The Lord turns that to blessing: "Thy sins are forgiven" - is that not the washing; "go in peace" - is that not a touch of the anointing? The Lord discerns what this woman is doing in terms of blessing: is that not the way that divine Persons operate?

WMP That is very suggestive; I had not thought of those applications, but I can see where the Lord appreciates what He finds in this woman and He is able to do this because of the way He is going to go in suffering love. He is able to forgive her sins.

PJM She is not *of* the city, she was "in the city", but that does not mean that she belonged to it. I think that is why she stands behind Him, "standing at his feet behind him weeping"; this was not His normal

home.

WMP No! This was the house of a Pharisee. It is quite remarkable that this incident takes place in such a setting, but it shows what a true heart is. We are to “approach with a true heart”, Heb 10: 22.

PJM The Lord does not change anything here whatsoever; He accepts everything that is proceeding, but He has a divine assessment and a divine blessing. “Simon, I have somewhat to say to thee”, and He says it. Then He says something concerning the woman. Is it not wonderful how the whole thing is assessed as was referred to in our meetings yesterday in relation to the churches in the Revelation? The Lord had something to say to each one in His faithfulness and His love.

CJMCK What would you say about the feet washing? It was a common courtesy of the day, although not with the tears. I was thinking of the side of contemplation; the burnt offering was washed, and the parts were washed with the inwards and the legs. The legs and the feet speak of that same walk. The washing, in its application to Christ, was not to remove any defilement; that could never be: it spoke of what was truly there so that it could be seen in all its glory. Do we not do that at the Supper? We think of that walk and the perfection of it and get some fresh view of it.

WMP The prophet says, “How beautiful upon the mountains are the feet of him that announceth glad tidings” (Isa 52: 7), that is, the feet of this blessed Man here, is it not? He is bringing such good news, such glad tidings from God and it was His whole pathway to set out what was in the heart of God. So, she is not only taking account of what had been in the Lord's pathway prior to this incident, but she is looking forward; she is looking to where those feet would lead Him, into suffering and into death.

CAS I was thinking of what it has been said in regard to the sisters. I think it has been said that the Lord was alone in His life here, but at the end of the gospels in resurrection it is always the sisters that meet Him, that side of affection and subjection is exceedingly valuable and precious. At the end of this gospel in Luke, it is three sisters who go to the tomb, chap 24: 10.

WMP You are thinking there is a subjective side in formation and affection that the Lord values and where does He find that? He finds that in His assembly.

I would like to get some touches as to these other women. John is particularly attractive, but we might just speak about the way that we gain an appreciation of the Lord in the way that it sets it forward in Matthew's gospel. The setting is different: it is Simon the leper's house, and that reminds us of the conditions into which the Lord had come, come here into a sinful world, and we get the thought of a memorial attached to what this woman has done.

SW I was wondering in relation to all the sections read, and my mind was going to Psalm 45 where it speaks about God anointing the Lord with "the oil of gladness above thy companions", v 7. I wondered if that might link with the oil that comes in in the four sections you have read, the divine level of appreciation of that One, is there a link there at all?

WMP Very definitely! That is one of the features of Matthew; He is God's anointed, "I have anointed my king", Ps 2: 6. We have to come into line with that. If God has anointed Him then surely, in our affections, we would want to accord Him that place of dignity and glory and power.

TRC I was thinking of Psalm 45, "My heart is welling forth with a good matter: I say what I have composed (or 'my occupation', note 'g') touching the king", v 1. Is that like the alabaster box being opened?

WMP Very good. "What I have composed" suggests what we have been speaking about, that we are giving time in our lives to consider this Person, to think about Him in all the dignity of His Person and all the gracious service He has rendered as set out for us in these four gospels.

NJH Every impression of Christ has to be guarded while we are in this world.

WMP That is so important. These three instances are at the end of His life; He is about to be rejected and cast out from men. Last Lord's day, reference was made to the One who was "cast away as worthless", 1 Pet 2: 7. That is what men would accord to the Lord Jesus, that He was worthless. The alabaster box is something entirely different, but it needs to be protected and kept. He says she "has not ceased kissing my feet", Luke 7: 45.

JW The Lord was reckoned as worthless publicly, they had no time for Him, and in a certain sense these women had an affinity with the Lord Jesus because what they did was also considered to be worthless.

This morning we had a touch as to the Lord being alone at one point, and I wondered if He saw something of the assembly in the women referred to in these scriptures.

WMP That is a very fine suggestion. I am sure it is the case. He draws attention to this woman, and then we see He identifies Mary in the garden; He says, “Mary”, (John 20: 16); He calls her by name. What dignity there is in this Person that is here in Matthew’s gospel. When we get the genealogy at the start of this gospel it comes to David and it says, “David the king”, chap 1: 6. It is a pause in the genealogy as though to say that is who God has in His mind; He has in mind there is to be One here who is in kingly power and royal dignity - His own beloved Son.

SAF Very fine! I wondered if Mary had a particular impression as being in His presence. She did not come with tears exactly, but as being in His presence her inward affection came out. I wondered if we had that experience on Lord’s day morning when the Lord comes in: He comes to His own that are precious to Him.

WMP We often speak about how precious the Lord is to us and that is very true; He is precious, no one could be more precious than the Lord Jesus to the believer; but to understand also that we are precious to Him: the Sanctifier “and those sanctified are all of one; for which cause he is not ashamed to call them brethren”, Heb 2: 11.

AJH The Lord says, “this do in remembrance of me” (Luke 22: 19), and that is to be carried out in the time of His rejection. That is the circumstance and the privilege of it; it is Him, it is “me”.

WMP So the One that is presented in Matthew’s gospel has got God’s government in His mind, “the government shall be upon his shoulder”, Isa 9: 6. Therefore I think it is of all import to say that how we proceed at the Supper is under direction and according to the due order. Young people might be taken up with practice that they hear of elsewhere, but what proceeds in the assembly is to be in accord with what the Lord has introduced for us in His authoritative word, and we do not depart from that. There are no innovations in the assembly.

AJH If you are occupied with Christ, you are not going to have any other ideas.

DFM There is no restraint with the woman; everything is poured out upon the Lord and there is nothing kept for anyone else but for Him

alone.

WMP Yes, “poured it out upon his head”: that is very fine. We had a touch as to the Lord's love being poured out; there is nothing held back by Him. How that would relate to our own impressions and affections. We need the help of the Spirit for all of this because if there is to be a release of our affections intelligently, then we need the help of the Spirit. So, Paul says, “five words with my understanding”, 1 Cor 14: 19. The liberty of sonship is exercised as intelligent to what is proper to sonship.

NCMcK God “has quickened us with the Christ”, Eph 2: 5. We actually live with Christ and that is in relation to Him. In heavenly things we live with Him. We often speak about being in His life, but that scripture helps in regard to it: we are made to be responsive, we are quickened to be responsive, but it is with Him.

WMP So there is a portion for God in it.

NJH What has just been said changes the level: it is not Christ in you, but it is quickened with the Christ.

WMP Yes, we are “quickened together with him” (Col 2: 13), in order that we might be responsive. Our affections are to be taken up with all the distinctiveness that there is in the Lord Jesus; it is not only that He was a Man here in a suffering pathway bringing the love of God to us, but He was here *for* God. He was here as upholding the rights of God and all that was due to God in His service and ministry; and we need to appreciate that too and understand that we ourselves have to come under that governing influence.

NCMcK Where we have been reading in the week in Exodus, what distinguished the children of Israel was that they were a people travelling through the desert sand who had a centre which they valued above everything else; and when they encamped all the tribes encamped in the place round about that centre. They protected it at all costs; there was nothing that would get through because they would protect that with their lives. It was that single thing that mattered to them. We speak about privilege, but in a practical way that is how it works out, one aspect of value to the believer, and that is the testimony that the believer values Christ, He means everything to him.

WMP The scripture where the tribes are around the tabernacle is actually a military thought, is it not? When you come to Numbers 10, it speaks about the blast trumpet. It says that when the trumpet is blown

then there is a movement, but it is all in relation to the tabernacle.

NCMCK I was just thinking it is two sides of the same thing. These women loved the Lord Jesus and what they had they gave for Him, but when they went outside again they would protect Him. They would uphold all that He was; He was precious to them. It works both ways; it works outside and it works inside too; it shows in our lives.

WMP Yes, and having anointed the Lord the woman in Luke 7 did not stay in the pharisee's house. That is important; we do not stay in that which is not pleasing to the Lord.

NJH In what way does the report get preached? It says, "Wheresoever these glad tidings may be preached in the whole world, that also which this woman has done shall be spoken of for a memorial of her".

WMP Well, we do not do it very often, do we? It is to bring out how much He values true appreciation of Himself. It means a great deal to the Lord Jesus at the present time in this opposing and rebellious world, there are those found who have such a valuation and appreciation of Himself.

NJH So it is either the world or Christ. It is as clear as that!

NCMCK Is there not something of the character of this woman, Mary, in the preaching, the valuation that the preacher has of Christ that would come out. We do not simply preach His work; we preach the Person and our appreciation of Him.

WMP Very good, there should be something in what the preacher says that conveys their personal appreciation of the One of whom they are speaking.

CAS "For in pouring out this ointment on my body, she has done it for my burying". That must be part of the memorial because she is intelligent, not only that He is going into death but that He is going to be buried. He is especially shown in this gospel as so glorious, and He is going to go out of sight.

WMP And so in dispensing this ointment in such a way, something that might have been for her own glory - she could have used that for her own glory - she sees that that all has to go. In a sense she goes out of sight herself; she recognises that the One who is being anointed is the One who is about to go out of this world through death, and she is in

perfect accord with that; which aligns with what our brother said in the previous remark.

We might speak about John because I think there is something very precious about what we find in John's gospel. I might just say in passing that in Mark the woman has an appreciation of the One that was here to serve, and it says, "What *she* could she has done"; so you see that she is affected by the Lord's service by her desire to serve Him; and that is something that surely we might all desire to do. But in John 12 it says, "Jesus ... came". We find a situation described in the other three, it says where He was, but He comes and it seems to me that that sets out something of the delight in the Lord's heart to find such affection.

TRC It was an area that He came to where He knew that He was appreciated and loved. I was affected this morning by the first hymn,

O Jesus, Lord, we love Thee (Hymn 82).

That set us together, and the Lord comes to that area where there is affection for Him,

We own no other lord;

WMP Chapter 11 begins, "Now Jesus loved Martha, and her sister, and Lazarus", v 5. But now it is the one who has come into an appreciation of that love and responds; that is a very precious thing to know what His love is. There is what He has done for us, what He is in His Person, but there is One who loves us.

DFM I was thinking of that hymn.

Christ's Person, His work, and His glory,
We love Him for all He has done. (Hymn 53)

There is nothing else in our lives, nothing else should fill our minds.

WMP And we get His glory in this gospel, the glory of the Son of God.

NJH A woman's long hair is her glory (1 Cor 11: 15), but here this woman "wiped his feet with her hair", the nard is now in her hair, the glory of Christ is marking her, not her own glory; that is our position in the world.

WMP Yes, "the house was filled with the odour of the ointment". It was on the Lord's feet, it was in Mary's hair, and the very atmosphere was filled with these thoughts of appreciation.

LAH I had an impression as to the ointment; it says here it is “pure nard of great price”. What a cost!

WMP I am glad you draw attention to that. It emphasises the value of this sacrificial provision. What is your impression?

LAH I was just thinking as to the previous chapter, what came in there. There was a build-up of affection for the Lord, and then there was a time when they could release it. A great appreciation of that One, it involved something for them.

WMP Very good. What had she witnessed? We could say she had witnessed Lazarus her brother being brought out of death, the power of the Son of God, but here is what else she witnessed, “Jesus was deeply moved in spirit, and was troubled”, and then “Jesus wept”, John 11: 33-35. That had formed something very definite in this pound of ointment.

LAH I was thinking of the Lord's affection for them, and this is their response.

NCMcK Do you have any more in mind the matter of “Jesus ... came”? You get it in chapter 20, “Jesus came and stood in the midst”, v 19.

WMP It is a world that is about to reject Him, He is about to go into death, “six days before the passover”, but there is an area where He knows He will be appreciated and responded to. What is your thought?

NCMcK Very simply, if we miss, as we easily can, the point that the Lord has prerogative to come in from His own circumstances; it is of tremendous import of the truth, but He has His own prerogative, He comes in from His own circumstances to introduce us into His side of things. That is entirely different to the Lord coming to help us in our circumstance. As a matter of fact, John 12 is not the Lord's supper as we know; it says, “There therefore they made him a supper”; that is their circumstances, and He comes in there. In John 20, He prepares the ground and He set on a supper; it is not our preparation. And the large upper room is furnished by Him.

WMP So in John 20 where did He come from? He is the ascending Man, but He is in resurrection life and no doubt He had experienced something of the Father's presence and love Himself, and that is what He brings in with Him,

Thy peace, Thy joy Thou bringest here (Hymn 339)

NJH We have the actual ascension elsewhere, but He comes from

the Father in John 20; He says, “my Father and your Father”, (v 17); how precious that was to link these persons with His Father, in the same relationship.

WMP And all that pertained to the realm that He brought with Him; the Father's realm.

NCMcK So these practical things you have alluded to; the order and service, you can see how important they are. How important it is that we break bread when we come together; we come together to break bread! And that opens up the way for the Lord to come in; He comes where there is love in expression, and our souls and affections are moved because of what is expressed in the breaking of bread. Therefore, He can come in and then He can introduce us to His circumstances. We can see the importance of that, how vital that is to the service of God and the order that has been established.

WMP I fully go with that; it should weigh a bit more with us that we might be in readiness.

NCMcK Everything hinges on the Lord coming in; that must be our occupation to be in a state where we can appreciate and recognise the Lord as He comes in. The most vital thing for us is to be aware and apprehend when He comes in, to be in a spiritual state. I think simply singing the hymns as if we mean them and listening to what the brothers are saying in thanksgiving, being wholly occupied in it, is a great help to us.

WMP I would say it is a help to me. To an outward eye everything is the same; we are sitting in the same circle and the same relationships with one another naturally, but something has happened: we have to do with the Lord and the Spirit therefore we are taken over into something that is only known spiritually.

NCMcK And young ones would ask how I know the Lord has come in. I think if we are looking for the Lord to come in, He will give a touch through the thanksgivings, or through a hymn, so that you know. He must give us some evidence or spiritual touch to know He has come in.

NJH Someone remarked to a sister that we had a sense of the Lord coming in at the Supper and her reply was, 'What did He say?'. He must say something! Somebody will get it.

PJM The Lord is ready to impart. Martha served, Lazarus was at table, there was already something proceeding, something set on and

the Lord was very pleased. He will add His own voice and support to what is proceeding for Himself.

WMP Well, it is a resurrection scene; Lazarus is there in resurrection life, the Lord had brought him out of death. That is all very suggestive, what the Lord finds among His own, these evidences of life and willingness to serve.

PJM It is the fruit of the land; out of much sorrow and disappointment there has come fruit. Very fine; "pure nard of great price"; it has been acquired, somebody had been there.

WMP A measured amount.

JW The woman was marked by remarkable intelligence; she had kept this ointment, the Lord says, "Suffer her to have kept this for the day of my preparation for burial", and she brought it out just at the right time, see footnote 'c'.

WMP I am glad you brought us to that; that is why I read that: the Lord says she has kept it. He knew she had kept it, He knew what was in her affections for Him and He valued every part of that pound of ointment.

Glasgow

2nd November 2025

List of initials:-

T R Campbell, Glasgow; S A Falconer, Glasgow; A J Henry, Glasgow; G J Henry, Glasgow; L A Henry, Glasgow; N J Henry, Glasgow; C J McKay, Glasgow; N C McKay, Glasgow; D F Matthews, Kirkcaldy; P J Metcalfe, Glasgow; J Newberry, Glasgow; W M Patterson, Glasgow; C A Seeley, Glasgow; D Walker, Dundee; S Walker, Glasgow; J Webster, Fraserburgh

