

## Malcolm's Monday Musings : 26 October 2020

Greetings.

This is your weekly 'Musings' email from me.

This week I invite you (by means of the attached Word document) to journey with me onto 'one of the mountains' in 'the land of Moriah'. But, be warned, if you do make the effort, you may not be quite the same when you come down.

Yours in our Lord Jesus,

Malcolm

---

### (i) Scripture.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise ...

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Hebrews 11. 8, 17-19 (*King James Version*)

### (ii) Food for thought.

#### **'The word of the Lord endures forever' (1 Pet. 1. 25).**

'Dr. W. Graham Scroggie told a story of a boy who received on his birthday three gifts, a box of chocolates, a silver watch and a beautiful Bible. Asked some weeks later what had become of his birthday gifts, he replied: "The box of chocolates—well! it's gone. The silver watch is going. But the Bible is the Word of the Lord and it endures for ever".'

(A. Naismith, '1200 Notes, Quotes and Anecdotes', page 18.)

#### **'Lovers of ...' (2 Tim. 3. 2-4).**

(i) A lover of self (v. 2)

(ii) A lover of money (v. 2).

(iii) A lover of none (v. 3).

(iv) A lover of the good (v. 3)

(v) A lover of pleasure (v. 4).

(vi) A lover of God (v. 4.)

#### **God's oaths in the Epistle to the Hebrews.**

'The Lord swore in His wrath in Hebrews 3 (v. 11) that the people should not enter into His rest. But He swore in His righteousness in chapter 7 (v. 21) that Christ should enter into an eternal priesthood'. (Jim Elliott, 'The Journals of Jim Elliott', page 236.)

The writer also drew attention to the fact that, when God made known His promised blessing to Abraham, He confirmed the unchangeableness of His will by swearing an oath (Heb. 6. 13-17).

#### **The only way.**

All our lines of communication with God pass through the Lord Jesus.

#### **The glories of Christ.**

'The glories of the Lord Jesus are threefold — personal, official, and moral. His personal glory He veiled, save where faith discovered it, or an occasion demanded it. His official glory He veiled likewise; He did not walk through the land as either the Divine Son from the bosom of the Father, or as the authoritative Son of David. Such glories were commonly hid, as He passed on in the circumstances of life day by day. But His moral glory could not be hid. He could not be less than perfect in everything — it belonged to Him, it was Himself. From its intense excellency, it was too bright for the eye of man; and man was under constant exposure and rebuke from it. But there it shone, whether man could bear it or not. It now illuminates every page of the four evangelists, as it once did every path which the Lord himself trod on this earth of ours'.

(J. G. Bellett, 'The Moral Glory of the Lord Jesus Christ', page 7.)

### **Justification.**

- (i) God the author (Rom. 8. 33).
- (ii) Grace the spring (Rom. 3. 24).
- (iii) Blood the basis (Rom. 5. 9).
- (iv) Resurrection the assurance (Rom. 4. 25).
- (v) Faith the channel (Rom. 5. 1).
- (vi) Works the evidence (James 2. 24).

### **'In Christ' (Rom. 8. 1-3).**

(i) Verse 1 can be said to summarise the result of Rom. 5. 12-21 – the believer is free from condemnation.

(ii) Verse 2 can be said to summarise the result of Rom. 6. 1-23 – the believer is dead to sin and alive to God.

(iii) Verse 3 can be said to summarise the result of Rom. 7. 1-25 – the believer is dead to the law of Moses.

### **On your guard.**

In public, guard your tongue (Psa. 34. 13; 39. 1; 1 Pet. 3. 10); in private, guard your thoughts (Prov. 4. 23; Phil. 4. 8).

### **'The Lord knows ...'**

- (i) '... your walking through this great wilderness ... you have lacked nothing' (Deut. 2. 7).
- (ii) '... the way that I take', (Job 23. 10).
- (iii) '... the way of the righteous' (Psa. 1. 6).
- (iv) '... the secrets of the heart' (Psa. 44. 21).
- (v) '... our frame; He remembers that we are dust' (Psa. 103. 14).
- (vi) '... what is in the darkness' (Dan 2. 22).
- (vii) '... them that trust in Him' (Nahum 1. 7; cf. 2 Tim. 2. 19).
- (viii) '... what you need before you ask Him' (Matt. 6. 8).
- (ix) '... how to ...' (2 Pet. 2. 9).
- (x) '... all things' (1 John 3. 20).

### **Marks of a good leader.**

A good leader knows the way, goes the way, and shows the way.

### **Political Elections: John Newton's convictions.**

'If my calling as a Christian would permit me to take an active part in this uproar, (which, in my view, it does not) I must still remain neuter, till I could find more men of principle on one side or the other to associate with.

I must be content to look on, and patiently wait the issue, and should be ready to sink with apprehension, but for two supporting considerations. (i) The first, that the Lord reigns, and will surely accomplish His own wise and gracious purposes. (ii) The second, that, in the midst of all this confusion, He is manifestly spreading the light of His gospel, and gathering sinners into His fold'.

(John Newton, 'Letter VI, written from Charles Square, April 29, 1780', The Works of John Newton, Vol. 6, pages 158-160.)

### **'Forgiving one another, even as God in Christ forgave you' (Eph. 4. 32).**

Don't treat others as they treat you, treat them as He treats you.

### **The apostle Paul's dealings with John Mark.**

- (i) Take him (Acts 12. 25).
- (ii) Leave him (Acts 15. 38-39).
- (iii) Receive him (Col. 4. 10).
- (iv) Bring him (2 Tim. 4. 11).

### **Twelve references to God's timing in 1 Peter.**

- (i) 'Salvation ready to be revealed in the last time' (1 Pet. 1. 5).
- (ii) 'In this you rejoice, though now for a little while, if need be, you have been grieved by various trials' (1 Pet. 1. 6).

- (iii) 'Searching what, or what *manner of time* the Spirit of Christ which was in them did signify' (1 Pet. 1. 11).
- (iv) 'Pass *the time* of your sojourning here in fear' (1 Pet. 1. 17).
- (v) 'Which *in time past* were not a people, but are *now* the people of God' (1 Pet. 2. 10).
- (vi) 'You were as sheep going astray; but are *now* returned to the Shepherd ... of your souls (1 Pet. 2. 25).
- (vii) 'After this manner in *the old time* the holy women also, who trusted in God, adorned themselves' (1 Pet. 3. 5).
- (viii) 'He no longer should live *the rest of his time* in the flesh to the lusts of men, but to the will of God' (1 Pet. 4. 2).
- (ix) '*The time past* of our life may suffice us to have wrought the will of the Gentiles' (1 Pet. 4. 3).
- (x) '*The time* is come that judgment must begin at the house of God' (1 Pet. 4. 17).
- (xi) 'Humble yourselves therefore under the mighty hand of God, that He may exalt you in *due time*' (1 Pet. 5. 6).
- (xii) 'After you have suffered *a little while*, the God of all grace, who has called you to His eternal glory in Christ, will Himself restore, confirm, strengthen, and establish you' (1 Pet. 5. 10).

### **The Church.**

'The Church ... has a beginning. It is not found in the Old Testament where it was still a "mystery" (Eph. 3. 4-10; Col. 1. 26). It was still future when the Lord spoke of building His church (Matt. 16. 18). It could not have existed before the resurrection and ascension of the Lord Jesus. It consists of saints baptized into Christ's body by the Holy Spirit sent down from heaven (Acts 1. 5; 1 Cor. 12. 13). The Holy Spirit descended after the Lord Jesus was glorified. Before that He could not come (John 16. 7; 7. 39). But when He was sent at Pentecost, believers were baptized in the Spirit, whether Jew or Gentile, into one body, with Christ their glorified Head. The Church is not Israel, nor has it taken Israel's place ...

The existence, calling, and glory of the Church is "the mystery" (Eph. 3. 4), which in other ages was not made known to men, but from "the beginning of the world hath been hid in God" (Eph. 3. 9). The mystery consists not in that Gentiles will be blessed, for the Old Testament promised them blessing in Messiah's kingdom, but that Jew and Gentile should be united in one body, all differences swallowed up in the pre-eminent grace that made both alike members of the body'.

(Bernard Osborne, '*The Jews, the Gentiles, and the Church of God*', Treasury of Bible Doctrine, Precious Seed, pages 385-386.)

See the attached 'The church' picture.

**Detailed notes.** [See the attached Word document, 'Abraham and Isaac'.](#)

### **(iii) Go on, smile.**

#### Two 'departing clergymen' stories:

1. A clergyman in the West Country had two curates, one a comparatively old man, the other very young. With the former he had not been able to work agreeably, and on being invited to another living he accepted it and took the young curate with him.

Naturally, there was a farewell sermon, and we can imagine the feelings of the curate who was to be left behind when he heard the text given out, '*Abide ye here with the ass, and I and the lad will go yonder and worship*'.

(This story is reproduced from page 8 of the attached Word document.)

2. A retiring clergyman was saying farewell to his congregation at the church doors for the last time. He shook the hand of one elderly lady as she walked out. With tears in her eyes, she assured him, 'I know that your successor won't be half as good as you'.

Flattered, the clergyman modestly responded, 'Come, my dear, I'm sure that won't be true'.

'Oh yes it will, really', said the old lady, 'You see, I've been here under five different ministers, and *each one has been worse than the one before*'.

And to finish, three 'quickies':

- (i) Question: 'Who invented copper wire?'  
Answer: '*Two Scotsmen fighting over a penny coin*'.

(ii) A doctor informed his patient, 'Well, I have some bad news and some good news for you. The bad news is that

you are suffering from severe short-term memory loss'.

His patient thought for a moment, and then replied, 'Oh dear, doctor, I didn't expect that. But *what's the bad news?*'

(iii) 'Knock! Knock!'

'Who's there?'

'Déjàv'.

'Déjàv who?'

'*Knock! Knock!*'

