

Malcolm's Monday Musings : 6 July 2020

Be warned; the attached Word document is **not short!**

Nevertheless, I believe that, if you make the time to read it through, you will not be disappointed. And so, in now familiar words to many of the shoppers among you, I will 'refund and replace if you are not 100% happy'.

(i) Scripture.

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

1 John 4. 9-14 (*King James Version*)

(ii) Food for thought.

Resurrection.

'We are more sure to arise out of our graves than out of our beds'.

(Thomas Watson, '*The Christian's charter shewing the privileges of a believer*', page 173.).

(See the attached 'Resurrection' picture.)

'Rejoice, because your names are written in heaven' (Luke 10. 20).

When Dr Martyn Lloyd-Jones 'was dying of cancer, one of his friends and former associates asked him, in effect, "How are you managing to bear up? You have been accustomed to preaching several times a week. You have begun important Christian enterprises. Your influence has extended through tapes and books to Christians on five continents. And now you have been put on the shelf. You are reduced to sitting quietly, sometimes managing a little editing. I am not so much asking therefore how you are coping with the disease itself. Rather, how are you coping with the stress of being out of the swim of things?"

'Lloyd-Jones responded in the words of Luke 10: "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven"'.
(D. A. Carson, '*For the love of God*', 24 February.)

'The Lord God Almighty, who was and is and is to come' (Rev. 4. 8).

To the Lord God Almighty:

(i) the past holds *no regrets*,

(ii) the present holds *no worries*, and

(iii) the future holds *no unknowns*.

'He changes not', but, thank God, I can!

'Just as my assurance of salvation rests in the fact that God cannot change, my hope of sanctification rests in the fact that I can'.

(Jen Wilkin, '*None like Him*', page 87.)

'If any one sins, we have an Advocate ... Jesus Christ ... the propitiation for our sins' (1 John 2. 1-2).

'Our advocate does not argue that we are innocent, but confessing our guilt, pleads for mercy to us; and He does not present *our merits* as a reason why mercy should be shown us, but His *merits*.

'The poet Aeschylus had incurred the displeasure of the Athenians. He was on trial before the great popular tribunal, consisting of many hundreds of citizens, and was about to be condemned. But Aeschylus had a brother, who had lost an arm in battle in the great battle of Salamis, where the Greeks fought for their existence against the Persian aggressors. This brother came into the court, and did not speak words of entreaty, but letting fall his mantle, he showed the stump of his arm, lost in his country's defence, and there stood until the Athenians relented, and Aeschylus was suffered to go free.

'So, my brethren, imperfect and unworthy as is the illustration, we may conceive that when we are about to be condemned, and justly condemned for our sins, [our Advocate] stands up in our behalf, and does not need to speak a word, but only to show where He was wounded on the cross.

Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
'Forgive him, O forgive', they cry,
'Nor let that ransomed sinner die!'

[From Charles Wesley's hymn, 'Arise, my soul, arise'.]

(John Broadus, 'John A. Broadus: A Living Legacy', edited by David S. Dockery and Roger D. Duke, pages 77-79.)

A few of the believer's blessings which can be traced to the blood of Christ.

- (i) Forgiven (Matt. 26. 28).
- (ii) Purchased (Acts 20. 28).
- (iii) Justified (Rom. 5. 9).
- (iv) Redeemed (Eph. 1. 7).
- (v) Brought near (Eph. 2. 13).
- (vi) Sanctified (Heb. 13. 12).
- (vii) Cleansed (1 John 1. 7).

'Whatever you do'.

- (i) Do 'to the glory of God' (1 Cor. 10. 31).
- (ii) Do 'in the name of the Lord Jesus' (Col. 3. 17).
- (iii) Do 'heartily, as to the Lord' (Col. 3. 23).

'Blessed be the God and Father of our Lord Jesus Christ'.

- (i) 'Who has blessed us' in the past (Eph. 1. 3)..
- (ii) 'Who encourages us' in the present (2 Cor. 1. 3).
- (iii) 'Who ... has begotten us again to a lively hope' for the future (1 Pet. 1. 3.).

Abraham and the men of Shinar.

'Genesis 11 opens with the men of Shinar who set out to build a great city, and closes by introducing us to the man who turned his back on one ...

'They wished to make their name great (Gen. 11. 4); to him God gave the promise that He would make his name great (Gen. 12. 2)'.
(*'Day by Day through the Old Testament'*, 9 January.)

The meaning of the Book of Revelation.

'A friend told me of an incident that happened while he was in seminary. Since the school had no gymnasium, he and his friends played basketball in a nearby public school.

'Nearby, an elderly janitor waited patiently until the finished playing. Invariably he sat there reading his Bible. One day my friend asked him what he was reading. The man answered, "The book of Revelation". Surprised, my friend asked if he understood it. "Oh, yes", the man assured him. "I understand it!" "What does it mean?"

'Quietly the janitor answered, "It means that *Jesus is going to win*".

(Attributed to Vernon Grounds, *'Morning Glory'*, 4 January 1994, page 9.)

'Of promise'.

As Gentiles, we were outside the range of 'the covenants of promise' (Eph. 2. 12); but thank God, we were not outside the range of the 'Holy Spirit of promise' (Eph. 1. 13).

Salvation.

Grace provides salvation (Tit. 2. 11): *faith appropriates* salvation (Eph. 2. 8): *works demonstrate* salvation (James 2. 14, 17-18, 22).

The Judgement Seat (bema) of Christ (2 Cor. 5. 10).

'God does not save anyone for his works, but He does reward us for our works. Our works (good or bad) are like tin cans tied to a dog's tail; we cannot get away from them. They will follow us to the bema seat of Christ'.

(J. Vernon McGee, *'Thru the Bible'*, Volume 5: '1 Corinthians through Revelation'.)

'Make known' – to whom?

In Philippians 4, Paul switches the spotlight from the joy which the Christian should experience within (v. 4), to two things which he or she should '*make known*' to others:

- (i) horizontally, 'your gentleness to all men' (v. 5), and,
- (ii) vertically, 'your requests to God' (v. 6).

A surpassing victory.

On surveying Aboukir Bay on the morning following the British defeat of the French fleet at the Battle of the Nile in 1798, Rear Admiral Horatio Nelson (later Admiral Lord Nelson) famously said, 'Victory is *not a name strong enough* for such a scene' (Source: <http://www.aboutnelson.co.uk/thenile.htm>.) In a similar tone, when the apostle Paul considered the mighty victory which suffering believers experience through their loving Lord, he clearly felt that it would be inadequate simply to say they were 'conquerors'. 'No' he said, 'in all these things we are *more than* conquerors ('we are *hyper-conquerors*') through Him who loved us' (Rom. 8. 37).

'Pray' even if it means becoming 'prey'.

Daniel would rather spend a night with lions than spend a day without prayer (Dan 6. 10). (This statement is taken from the attached Word document.)

Detailed notes. [See the attached Word document, 'The Father sent the Son'](#).

(iii) Go on, smile.

With apologies to all wives:

The whole assembly came out to hear the visiting preacher's first sermon. They were shocked when it lasted a mere eight minutes. They were not really surprised when his sermon the following evening ran to almost forty-five minutes. But they were horrified when his third sermon went on and on and on ... for over two and a half hours!

As might be expected, following the third meeting, the local leadership cornered the visiting speaker. 'Whatever is going on?' they asked him.

'Well', the preacher replied, 'you see it was like this. On the first evening, I had forgotten to put in my dentures, and I found it very difficult to speak properly. So I cut the sermon short. On the second evening I made sure that I had put in my false teeth before I left the house. I was feeling fine, and so I spoke for the allotted time'.

'Alright', said one of the local brethren, 'but that doesn't explain why your sermon tonight lasted two and a half hours!'

'Ah, but', the preacher explained, 'this evening, *I put in my wife's dentures by mistake*'.

Henry entered the local stationery store and asked the girl who served there for a 'birthday-anniversary card'.

Rather puzzled, the girl replied, 'Sir, we have birthday cards and we have anniversary cards. Perhaps you would like to take one of each?'

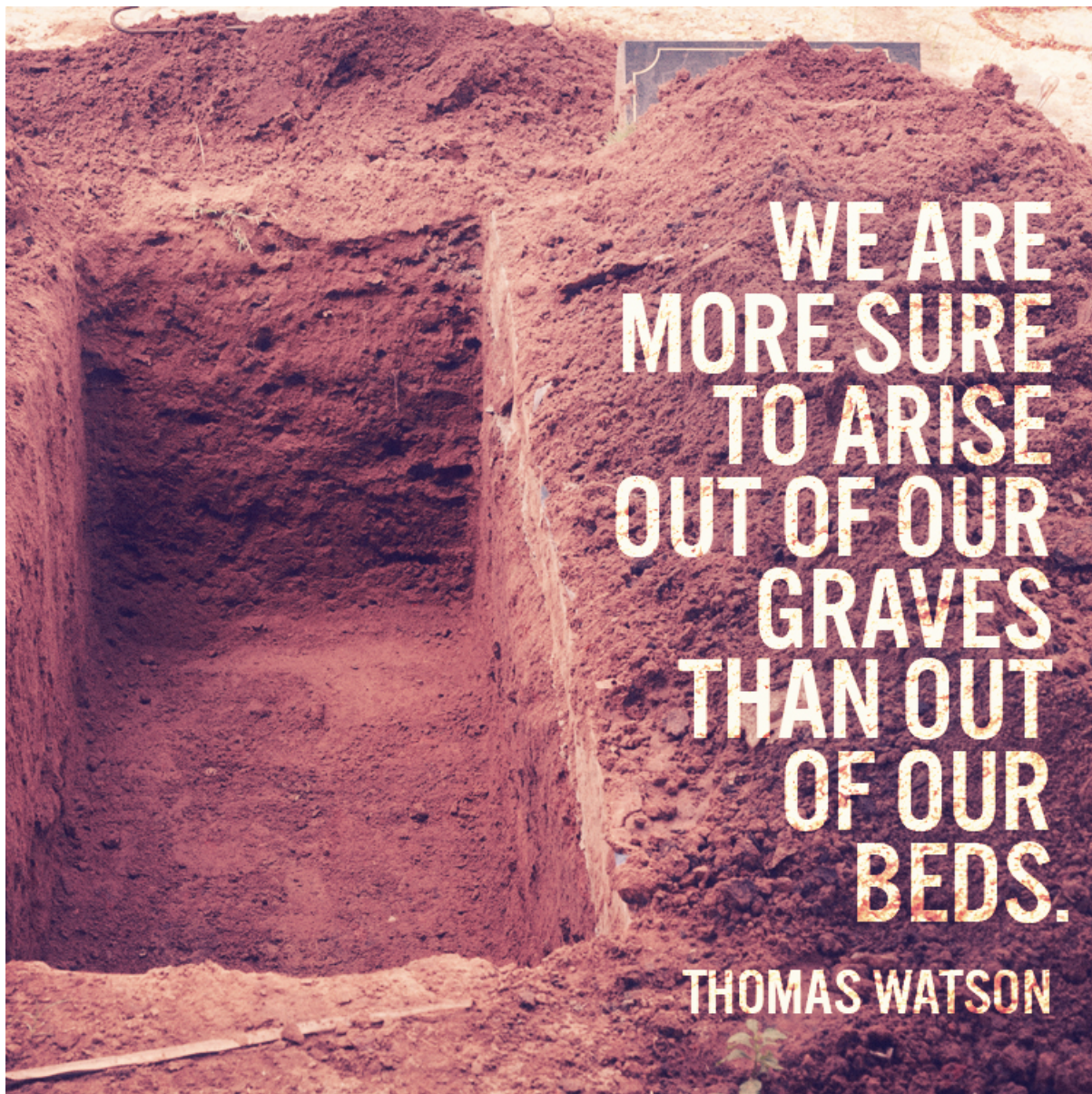
'Certainly not', Henry responded. 'You don't understand, dear. I need *one* card which covers both events. You see, tomorrow we're celebrating *the tenth anniversary of my wife's fortieth birthday*'.

And separately:

I recall reading an apparently true story about a young girl who wrote a letter to a missionary to assure him that people were praying for him and to let him know that she also supported him. Evidently she had been told that, because missionaries are very busy people, she was not to request a reply to her letter. I leave you to imagine the kick which the missionary got out of reading her letter: 'Dear Mr Missionary, we are praying for you. *But we are not expecting an answer*'.

(This story features in the attached Word document.)

Finally, see the attached 'I told you' picture.



**WE ARE
MORE SURE
TO ARISE
OUT OF OUR
GRAVES
THAN OUT
OF OUR
BEDS.**

THOMAS WATSON

