

Malcolm's Monday Musings : 27 July 2020

(i) Scripture.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content.

But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil.

1 Timothy 6. 6-10 (*New King James Version*)

(ii) Food for thought.

Cain.

Cain could deny being his brother's keeper (Gen. 4. 9), but he couldn't deny being his brother's killer (Gen. 4. 10).

Oblivious.

(i) Jacob *didn't know* that God was in that place (Gen. 28. 16).

(ii) Moses *didn't know* that his face shone (Exod. 34. 29).

(iii) The king of Ai *didn't know* that there was an ambush behind him (Josh. 8. 14).

(iv) Samson *didn't know* that the Lord had departed from him and that his strength was gone (Judg. 16. 20).

(v) The church at Laodicea *didn't know* that they were wretched, pitiable, poor, blind, and naked (Rev. 3. 17).

Knowing God.

'Our aim in studying the Godhead must be to know God himself better. Our concern must be to enlarge our acquaintance, not simply with the doctrine of God's attributes, but with the living God whose attributes they are'.

(J. I. Packer, 'Knowing God', Chapter 1: The Study of God.)

'Christ the Stone'.

(i) The stumbling stone to the Jews (Rom. 9. 32; cf. Isa. 8. 14; 1 Cor. 1. 23; 1 Pet. 2. 8).

(ii) The corner stone to the church (Eph. 2. 20; cf. 1 Pet. 2. 6).

(iii) The smiting stone to the gentiles (Dan 2. 45).

'Where is your God' (Psa. 42. 3, 10).

'The story is told of a father whose son was killed in a terrible accident. He came to his pastor and in great anger said, "Where was God when my son died?" The pastor thought for a moment and replied, "The same place he was when *His Son* died".'

('Can We Still Believe in Romans 8:28?' Keep Believing Ministries, 2012. Accessed at ...

[https://www.keepbelieving.com/sermon/can-we-still-believe-in-romans-828/.](https://www.keepbelieving.com/sermon/can-we-still-believe-in-romans-828/))

The last day in the life of a malefactor (Luke 23. 40-43).

(i) At dawn ... prison.

(ii) At noon ... pardon.

(iii) At nightfall ... paradise.

Now, *that* was some day!

'This story tells us above all that it is never too late to turn to Christ. There are other things of which we must say, "The time for that is past. I am grown too old now". But we can never say that of turning to Jesus Christ. So long as a man's heart beats, the invitation of Christ still stands. As the poet wrote of the man who was killed as he was thrown from his galloping horse, "Betwixt the stirrup and the ground, Mercy I asked, mercy I found".'

(William Barclay, 'Daily Study Bible', on Luke 23. 39-43.)

'Father, into your hands I commit my spirit' (Luke 23. 46).

'When abused and suffering wrongfully, He had committed His cause to Him who judges righteously, 1 Pet. 2. 23. Now, the reviling and suffering forever past, He committed His spirit into the hands of His Father.

Previously, Jesus had asserted His absolute confidence in the power of His Father's hand, John 10. 29. All that were in His Father's hand were safe and secure ... The One who had been 'delivered' into 'the hands of sinful men' Luke 24. 7; cf. 9. 44, now entrusted Himself into the 'hands' of His Father'.

('Moments with the Master', page 368.)

'Declared to be the Son of God ... by the resurrection from the dead' (Rom. 1. 4).

'Once Jesus had been crucified, why would anyone say that He was Israel's Messiah? Nobody said that about Judas the Galilean after his revolt ended in failure in AD 6. Nobody said it of Simon bar-

Giora after his death at the end of Titus's triumph in AD 70. Nobody said it about bar-Kochbar after his defeat and death in AD 135. On the contrary, where messianic movements tried to carry on after the death of their would-be messiah, their most important task was to find another messiah. The fact that the early Christians did not do that but continued against all precedent to regard Jesus Himself as Messiah ... demands an explanation.

(N. T. Wright, *Passionate Conviction: Contemporary Discourses on Christian Apologetics*, chapter 9.)

The Good Shepherd leads His sheep.

Jesus said, 'My sheep hear my voice, and I know them, and *they follow me*' (John 10. 27; cf. v.4).

'The story is told about a group of tourists in Israel who had been informed by their Israeli tour guide, after observing a flock and their shepherd, that shepherds always lead their flocks from the front. He told his attentive listeners that they *never* "drive" the sheep from behind.

A short time later they drove past a flock along the road where the shepherd was walking behind them. The tourists quickly called this to their guide's attention and he stopped the bus to step out and have a word with the "shepherd".

As he boarded the bus he had a sheepish (!) grin on his face and announced to his eager listeners, "*that wasn't the shepherd, that was the butcher!*"

(Timothy Z. Witmer, *The Shepherd Leader*, page 156.)

'God was in Christ reconciling the world to Himself' (2 Cor. 5. 19)

'In an imperial decree delivered in person at Corinth in the year 66 [or 67], the emperor Nero proclaimed freedom to the Hellenes. He concluded his prefatory declaration with these words: "Other commanders have liberated cities, [but Nero] *an entire province*" ...

Alas, Nero was not aware that an action taken ... earlier had already expanded the concept of liberation to its limits. Nero might liberate an entire province, but *God had already delivered the entire world* from confinement to a destiny of death (cf. Rom. 11. 15; Col. 1. 20). Besides, history records that Nero's decree was repealed by Vespasian. God's is valid for all time'.

(F. W. Danker, *2 Corinthians*, page 83.)

'Beyond our ken'.

(i) *The greatness of God* past searching out (Psa. 145. 3).

(ii) *The ways of God* past finding out (Rom. 11. 33).

(iii) *The peace of God* past understanding (Phil 4. 7).

(iv) *The love of Christ* past knowledge (Eph. 3. 19).

Labouring fervently in prayer (Col. 4. 12).

'It is not the length, but the strength of prayer; it is not the labour of the lip, but the travail of the heart that prevails with God ... It is *not the arithmetic* of our prayers, how many they are; *nor the rhetoric* of our prayers, how eloquent they be; *nor the geometry* of our prayers, how long they be; *nor the music* of our prayers, how sweet they be; *nor the logic* of our prayers, how methodical they be, that will carry the day with God. *It is only fervency*, importunity in prayer, *that will make a man prevail with God*'.

(Thomas Brooks, *The Signal Presence of God with His people*, sermon preached in Spring 1675; printed in *The Works of Thomas Brooks*, Volume 5, page 596.)

'Times' in 2 Thessalonians 1.

(i) A *good church* going through a *rough time* (2 Thess. 1. 3-4).

(ii) A *good God* waiting for *the right time* (2 Thess. 1. 5-10).

(iii) A *good man* praying in *the meantime* (2 Thess. 1. 11-12).

(Quoted by D. A. Carson, *For the Love of God*, 20 October.)

Two questions to ask about wealth and the love of it.

(i) 'What are *you* doing with *it*?' (Luke 16. 1-13)

(ii) 'What is *it* doing to *you*?' (1 Tim. 6. 9-10)

'There is no kind of evil to which *the love of money* may not lead men, when it once fairly takes hold of them'.

(Patrick Fairbairn, *The Pastoral Epistles*, on 1 Tim. 6. 10.)

(See the attached 'Possessions' picture.)

Eternal blessings.

Through God's grace, and according to His word:

(i) we've been made *the objects of His eternal purpose* (Eph. 3. 11);

(ii) we've been *blessed with eternal salvation* (Heb. 5. 9) and eternal *redemption* (Heb. 9. 12);

(iii) we've been *sealed by the eternal Spirit* (Eph. 4. 30; Heb. 9. 14);

(iv) we've been *given eternal life* (John 10. 28) and eternal *consolation* (2 Thess. 2. 16);

(v) we've been *called to eternal glory* (1 Pet. 5. 10);

(vi) we've been *guaranteed an eternal inheritance* (Heb. 9. 15);

(vii) we've been *assured* that one day we will exchange this earthly tent for an eternal *house* (2 Cor. 5. 1); and

(viii) we've the eternal God Himself as *our dwelling-place*, and His everlasting arms *underneath us* at all times to protect, to preserve, and to support us (Deut. 33. 27).

(This note appears in the closing section of the attached Word document.)

Detailed notes. [See the attached Word document, 'Deuteronomy 33. 26-27'.](#)

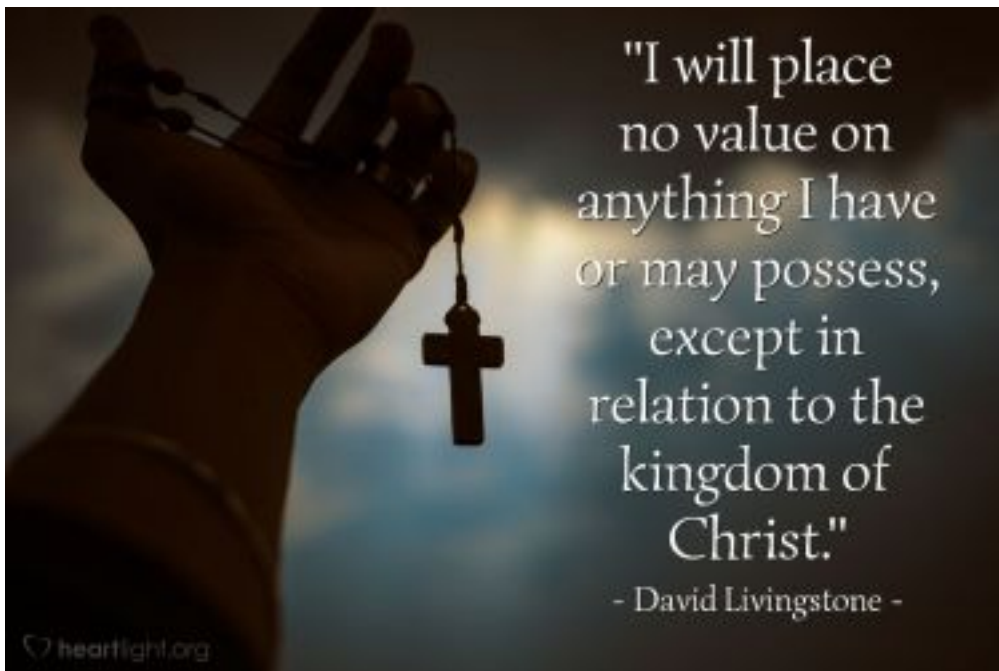
(iii) **Go on, smile.**

This time, two allegedly *true* accounts:

1. 'The prize for the most useless weapon of all time goes to the Russians, who invented *the dog mine*. The plan was to train the dogs to associate food with the underneath of tanks, in the hope that they would run hungrily beneath advancing [German] Panzer divisions. Bombs were strapped to their backs Unfortunately, *they associated food solely with Russian tanks* and forced an entire Soviet division into retreat. The plan was abandoned on day two of the Russian involvement in World War II'. (Stephen Pile, '*The Book of Heroic Failures*', pages 168-169.) (See the attached 'Russian dog mines' picture.)

2. Apparently, all of the following quotations were taken from actual medical records dictated by physicians. They appeared in the JCR (Journal of Court Reporting), in a column written by Richard Lederer, Ph.D., Honorary Member of the National Court Reporters Association in America.

- (i) *By the time he was admitted, his rapid heart had stopped, and he was feeling better.*
- (ii) *On the second day the knee was better and on the third day it had completely disappeared.*
- (iii) *The patient is tearful and crying constantly. She also appears to be depressed.*
- (iv) *The patient has chest pain if she lies on her left side for over a year.*
- (v) *The patient has no past history of suicides.*
- (vi) *The patient left the hospital feeling much better except for her original complaints.*
- (vii) *The patient has been depressed ever since she began seeing me in 1983.*



"I will place
no value on
anything I have
or may possess,
except in
relation to the
kingdom of
Christ."

- David Livingstone -

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