

Malcolm's Monday Musings : 10 August 2020

(i) Scripture.

Oh sing to the Lord a new song; sing to the Lord all the earth!
Sing to the Lord, bless His name; tell of His salvation from day to day.
Declare His glory among the nations, His marvellous works among all the peoples!
For great is the Lord, and greatly to be praised; He is to be feared above all gods.
For all the gods of the peoples are worthless idols, but the Lord made the heavens.

Psalm 96. 1-5 (*English Standard version*)

(ii) Food for thought.

Three 'double titles' of the Lord Jesus.

- (i) 'the *Apostle and High Priest*' (Heb. 3. 1);
- (ii) 'the *Author and Finisher* ('Perfector') (Heb. 12. 2);
- (iii) 'the *Shepherd and Bishop* ('Overseer') (1 Pet. 2. 25).

The human authors of the Books of the Bible.

'Divine inspiration in no way sets aside human authorship. The surrounding, the calling, the experience and the faculties of the various writers, all have a part in the form and substance of what they wrote. Their character as well as their style comes out in their narratives and records. The Spirit of God, making use of those qualities, so operated in the writers that the words they use are truly their own, yet at the same time they are God-breathed. It is this that imparts divine authority and accuracy to their words.

No matter what the character of the subject matter may be, whether given by divine revelation, or whether the authors made use of their own knowledge of facts, or of written material at their disposal, all was, according to the apostle's testimony, under the control of the Holy Spirit. ... The language was in a very real sense their own, yet it was that which God willed that they should use, and that which was fitted for His purpose ...

Such a result, produced by that combined naturalness and grandeur and dignity which characterizes the Scriptures, can hardly have been effected otherwise than by the work of the Spirit of God'.
(W. E. Vine, '*The Divine Inspiration of the Bible*', Chapter 1.)

God's throne.

'The humble heart is His throne, in regard to His gracious presence (Isa. 57. 15); and heaven is His throne, in regard to His glorious presence (Isa. 66. 1); and yet neither of these thrones will hold Him, for the heaven of heavens cannot contain Him (2 Chron. 2. 6)'.
(Thomas Watson, '*A Body of Divinity*', page 51.)

God sometimes chooses to use ungodly nations to accomplish His purpose (Isa. 10. 5-6; Hab. 1. 6, 13).

The fact that God sometimes employs wicked nations as the tools of His judgment is hardly surprising; God is well able to draw a perfectly straight line with a crooked stick.

Lustful murmuring about manna and large quantities of quails (Numbers 11. 4-6, 18-25).

The people remembered the free fish they had eaten in Egypt (v. 5), but conveniently forgot that that *the fish was free because they weren't!* And the subsequent weather forecast? "Cloudy (v. 25) followed by a 100% chance of long-term quail-storms!" (vv. 18-20).

True greatness.

'Self likes to be served, and thinks itself great. Love serves and is great'.
(J. N. Darby, '*Notes and Comments on Scripture*', Vol. 1, page 7.)

Where the fire has been.

'When the prairie catches fire, if the wind is blowing very strongly the prairie fire will travel faster than a horse can gallop. Those who have settled on the prairies see the devouring flames come, and they know they can't run away from them. What do they do?

They burn a large space in the vicinity of their home; in a short time a very large piece of ground is absolutely cleared and blackened. What do they do then?

For purposes of safety they go and stand on the ground where the fire has been already. When the great devouring prairie fire comes up it stops there—it can go no farther—there is nothing to burn ...

We have only to come to the place where the fire has already been, the cross of our Lord Jesus Christ, and we shall hear these words: 'I have caused thine iniquities to pass from thee'.

(J. B. Wakely, '*Hasting's Great Texts of the Bible*', page 425.)

Why lost or saved.

'All who perish will have only themselves to blame. All who reach heaven will have to thank God'.
(C. H. Mackintosh, *'One-sided Theology'*, paragraph 9.)

The 'fullness' of the Holy Trinity in Ephesians.

- (i) 'the fullness of God' (Eph. 3. 19);
- (ii) 'the fullness of Christ' (Eph. 4. 13);
- (iii) the fullness of the Spirit (Eph. 5. 18).

Five 'healthy walks' to take in Ephesus.

- (i) Walk worthy (Eph. 4. 1);
- (ii) Walk not as Gentiles (unbelievers) (Eph. 4. 17);
- (iii) Walk in love (Eph. 5. 2);
- (iv) Walk as children of light (Eph. 5. 8);
- (v) Walk circumspectly (Eph. 5. 15).

Thirteen declarations about the Lord Jesus in Colossians 1. 15-20.

- 1. He is the image of the invisible God (v. 15);
- 2. He is the first-born of all creation (v. 15);
- 3. He is the originator of creation (v. 16);
- 4. He is the agent of creation (v. 16);
- 5. He is the goal of creation (v. 16);
- 6. He is the antecedent of creation (v. 17);
- 7. He is the sustainer of creation (v. 17);
- 8. He is the head of the church (v. 18);
- 9. He is the first-born from the dead (v. 18);
- 10. He is the preeminent one (v. 18);
- 11. He is the home of the fullness of God (v. 19);
- 12. He is the reconciler of all things (v. 20);
- 13. He is the peace-maker (v. 20).

He is 'the King'.

- (i) He is the King of glory (Psa. 24. 7, 9, 10);
- (ii) He is the King of all the earth (Psa. 47. 7);
- (iii) He is the King of heaven (Dan 4. 37);
- (iv) He is the King of Israel (John 1. 49; 12. 13);
- (v) He is the King of the Jews (John 19. 19);
- (vi) He is the King of righteousness (Heb. 7. 2-3);
- (vii) He is the King of the ages (Rev. 15. 3 RV);
- (viii) He is the King of kings (Rev. 17. 14; 19. 16).

'To Himself'.

- (i) Reconciled (2 Cor. 5. 18);
- (ii) Adopted as sons (Eph. 1. 5);
- (iii) Presented (Eph. 5. 27);
- (iv) Subdued (Phil. 3. 21);
- (v) Purified (Tit. 2. 14).

The directions of love.

'Love that goes upward is worship. Love that goes outward is affection. Love that stoops is grace'.
(Attributed to Dr. D. G. Barnhouse.)

Love and truth.

'Our love grows soft if it is not strengthened by truth, and our truth grows hard if it is not softened by love'.
(John Stott, *'Epistles of John'*, page 205.)

Detailed notes. [See the attached Word document, 'Hymn Stories.: Number 2'.](#)

(iii) Go on, smile.

When a telephone salesman put through a call to a home one day, a small voice whispered, 'Hello?'
'Hello. And what's your name?'
Still whispering, the voice replied, 'Jimmy'.
'How old are you, Jimmy?'
'I'm four'.
'Is your mother home?'

'Yes, but she's busy'.
'Okay, is your father there?'
'He's busy too'.
'I see, well, is anybody else there?'
'The police are here'.
Rather worried, the salesman asked, 'The police? May I speak with one of them, please?'
'They're busy too'.
More worried now, 'Are there any other grown-ups there?'
'Yes, there are some firemen'.
'Then please let me speak to one of the firemen'.
Still whispering, the voice answered, 'Sorry – they're all busy'.
Now extremely worried, the salesman had one last try, 'Jimmy, listen to me. Why are all those people in your house? Why can't I talk with any of them? What are they all doing?'
'Looking for me!'

A man was stumbling through the Sahara desert, desperate for water, when he saw something in the distance. Hoping to find water, and certain that it was not a mirage, he dragged himself towards the image. He found a little old man sitting at a small table with a pile of men's ties laid out on it. The parched man gasped out, 'I'm dying of thirst. Please can you give me some water?'
Looking at him, 'I'm terribly sorry, sir, I don't have any water. But why don't you buy a tie? This one here goes very nicely with your shirt'.
'Look, you silly old man', the thirsty man shouted back, 'I don't want a tie! I need water!'
'Well, OK then', the old man replied, 'don't buy a tie. But just to show you what a kind-hearted person I am, I'll tell you that over that sand dune there, about two miles further on, there's a restaurant which my brother runs. I'm sure they'll give you all the water you want'.
The thirsty man thanked him profusely, stumbled away towards the dune and eventually disappeared. Five hours later, the man came crawling back to where the old man was sitting behind his table. The old man spoke first: 'I told you that it was only about two miles over that dune. Couldn't you find it?'
'Oh yes, I found it alright', the exhausted man barked back, 'but *they wouldn't let me in without a tie*'.