

Malcolm's Monday Musings : 6 April 2026

(i) Scripture.

Even as the Father raises the dead and quickens them, thus the Son also quickens whom He will: for neither does the Father judge any one, but has given all judgment to the Son; that all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent Him.

Verily, verily, I say unto you, that he that hears my word, and believes Him that has sent me, has life eternal, and does not come into judgment, but is passed out of death into life.

Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live.

For even as the Father has life in Himself, so He has given to the Son also to have life in Himself, and has given Him authority to execute judgment also, because He is Son of man.

John 5. 22-27 (J. N. Darby's 'New Translation')

(ii) Food for thought.

'That all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent Him' (John 5. 23).

The story is told of an encounter between Athanasius, the Bishop of Alexandria, and the Roman Emperor Constantine I during the fourth century. For much of his life, Constantine, the first so-called Christian Emperor, inclined to the view that our Lord Jesus was in some sense less divine than the Father.

'On one occasion', so the story runs, 'Athanasius, the valiant defender of the truth as to Christ's equality with the Father, was summoned before one of the emperors [*Constantine*], who had given his ... son [*Constantius*] the honour of sharing the imperial power, and of sitting with himself upon the throne.

'Athanasius bowed low before the emperor but utterly ignored his son.

"What!", exclaimed the angry ruler, "do you pretend to honour us while dishonouring and paying no attention to our son, whom we have made the sharer of our authority?" "*Do not you*", answered Athanasius, "*profess to honour God the Father, while refusing to give the same honour to His coequal Son?*"

Excellent point, brave sir!

(The 'story' is quoted from H. Ironside, 'John', page 115. Sadly, I have failed to trace Mr Ironside's anecdote to any ancient historical source.)

'The Lord is my ...'.

(i) 'The Lord is *my strength*' (Exod. 15. 2).

(ii) 'The Lord is *my rock*' (Psa. 18. 2).

(iii) 'The Lord is *my shepherd*' (Psa. 23. 1).

(iv) 'The Lord is *my light*' (Psa. 27. 1).

(v) 'The Lord is *my defence*' (Psa. 94. 22).

(vi) 'The Lord is *my portion*' (Lam 3. 24).

(vii) 'The Lord is *my helper*', (Heb. 13. 6).

'Now Christ has been raised from the dead, the firstfruits of those who have fallen asleep' (1 Cor. 15. 20).

It is at least possible that the apostle's reference to Christ as 'the firstfruits' was suggested to him because his letter was written shortly before the Feast of Pentecost (1 Cor. 16. 8; with Lev. 23. 10, 15-16).

This would be consistent with his earlier references to the Feast of Passover (1 Cor. 5. 7) and the Feast of Unleavened Bread (1 Cor. 5. 8).

The Lord Jesus walking.

The apostle John tells us that:

(i) when 'in the world', Jesus 'walked' *before men* (John 1. 10, 36);

- (ii) now, He 'walks' *in the midst of His churches* (Rev. 2. 1);
- (iii) one day, He will 'walk' with His saints *in glory* (Rev. 3. 4).

'Those who sleep in Jesus' (1 Thess. 4. 14).

'When death becomes the property of the believer, it receives a new name and is called "sleep".'

(W. Arnot, comment on Acts 7. 60; quoted in Augustus Strong, 'Systematic Theology', 1946 edition, page 659.)

The seven 'Beatitudes' in the Book of Revelation.

- (i) *'Blessed'* is he who reads and those who hear the words of this prophecy and keep those things which are written in it' (Rev. 1. 3).
- (ii) *'Blessed'* are the dead who die in the Lord' (Rev. 14. 13).
- (iii) *'Blessed'* is he who watches, and keeps his garments' (Rev. 16. 15).
- (iv) *'Blessed'* are those who are called to the marriage supper of the Lamb' (Rev. 19. 9).
- (v) *'Blessed'* and holy is he who has part in the first resurrection' (Rev. 20. 6).
- (vi) *'Blessed'* is he who keeps the words of the prophecy of this book' (Rev. 22. 7).
- (vii) *'Blessed'* are those who wash their robes, that they may have right to the tree of life' (Rev. 22. 14).

'How can you say to your brother, "Let me take the speck out of your eye", when there is the log in your own eye?' (Matt. 7. 4).

'You cannot put straight in others what is warped in yourself.'

(Athanasius of Alexandria, 4th century, 'On the Incarnation of the Word', Chapter 3, Paragraph 14).

'The Lord is their strength, and He is the saving refuge of His anointed. Save your people, and bless your inheritance; shepherd them also, and bear them up forever' (Psa. 28. 8-9 NKJV).

'The Lord is:

- (i) 'my inner *Strength* and my surrounding *Stronghold*;
- (ii) 'my *Saviour* and the *Supplier* of my inheritance;
- (iii) 'my *Shepherd* now and He who will *sweep* me up into His arms forever.

'Remind me why I'm worried'.

(J. B. Nicholson Jr., 'Prayers Answered Yet?' Uplook Ministries: Taste and See, 25 March 2026.)

From Galilee to Jerusalem.

'The great travel section of the Gospel of Luke (namely, Luke 9. 51-19. 44) tells of the decisive journey of Jesus from Galilee to Jerusalem, a section which takes up nearly forty per cent of this Gospel.

'It fills ten of the twenty-four chapters of the Gospel of Luke. For comparison, note that in Matthew this journey occupies only two chapters (Matt. 19 and 20) and in Mark but one (Mark 10).

'The place where this section begins in Luke is plainly marked by the explicit statement: "When the days drew near for Him to be received up, He set His face to go to Jerusalem" (Luke 9. 51). The Galilean ministry is ended; Jesus sets out for Jerusalem ...

'It would capture the essential geographical outlook of Luke to entitle the Gospel of Luke, "From Galilee to Jerusalem", and the Book of Acts, "From Jerusalem to Rome"'.

(F. V. Filson, 'The Journey Motif in Luke-Acts', 'Apostolic History and the Gospel. Biblical and Historical Essays Presented to F.F. Bruce', pages 70-71, 75.)

'They were on the road, going up to Jerusalem and Jesus was walking ahead of them; and they were ... afraid as they followed ... And He began to tell them what was to happen to Him' (Mark 10. 32).

'The Lord led calmly and peaceably straight on. He knew why, and where, and to what end He was going, and, in determination of love and obedience, steadfastly set His face to go there.

'The Lord, seeing their terror, ... does not leave them in their affright, but calmly explains all that was coming.

'His soul was at peace and able to care ... for them and relieve them by talking to them of it as a clear and settled purpose ... Everything was perfectly weighed. He calmly surveyed ... and could communicate it all'.

(J. N. Darby, 'Notes and Comments on Scripture', Vol. 5, pages 2-3.)

Trees.

'Adam tried to hide behind the trees in the garden (Gen. 3. 8).

'There is only one tree that can hide us from God and that is the tree of the cross (1 Pet. 2. 24).'

(This quotation is usually attributed to Vance Havner.)

***'Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord ... For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.'* (1 Cor. 11. 27).**

1. 'It is not "whoever is unworthy to eat and drink", but whoever "shall eat ... and drink ... unworthily". It is not an adjective referring to the person but an adverb referring to the manner of eating and drinking ...

'Taking the bread and wine without any sense of that which they set forth, would be eating and drinking unworthily.

'The question is not of our worthiness, but of eating and drinking in a becoming way and spirit'.

(*'Bible Queries'*, The Bible Student, Volume 2, 1882, page 265.)

2. 'It is, Paul says, an extremely serious matter if we eat the bread and drink the cup (which are, he has just insisted, the appointed means of proclaiming the death of the Lord) 'unworthily' ...

'The Corinthians were eating and drinking in an "unworthy manner", in that *they failed to "discern the body" in two distinct senses:*

(a) 'On the one hand, *they regarded the Lord's Supper itself as part and parcel of a common meal*, and the bread and cup, not as symbols of the Lord's body and blood, but merely as items of food and drink.

(b) 'On the other hand, *they considered the church as no different to the religious clubs and associations around*, and, by their attitude to other saints, in practice denied the unity of the church which the remembrance of the Lord was meant to symbolize.

'They were "guilty" of disparaging the bread and wine—and, therefore, the body and blood of Jesus, of which these were only the symbols'.

(*'Studies in First Corinthians'*, Precious Seed Publications, page 124—reproduced with kind permission.)

'By faith Abraham ... obeyed; and he went out, not knowing where he went' (Gen. 11. 8).

'Faith is not believing in spite of evidence; it is obeying in spite of consequence'.

(G. A. Studdert Kennedy, quoted by Warren Wiersbe, *'Be Obedient'*, page 14.)

Israel and water crossings.

'Israel's existence was defined by water crossings.

(i) 'They served other gods on the far side of the Euphrates, before Abram was called (Josh. 24. 2, 15).

(ii) 'They received the name of "Israel" at the crossing of the Jabbok, where their forefather Jacob wrestled with the Angel (Gen. 32. 22–32; Hos. 12. 4).

(iii) 'Their liberation from harsh service was achieved at the Red Sea (Josh. 2. 10; Heb. 11. 29).

(iv) 'They entered into possession of the Promised Land after crossing the Jordan (Josh. 1. 2; 24. 8)'.
(Alistair Roberts, *'Rightly Dividing the Red Sea'*, Bible and Theology, 3 March 2020.)

<https://www.thegospelcoalition.org/article/rightly-dividing-red-sea/>

'As He came out of the temple, one of His disciples said to Him, "Look, Teacher, what wonderful stones and what wonderful buildings!" (Mark 13. 1).

'The disciples are impressed by the "massive stones" and by the "magnificent buildings". What draws their attention is the architecture, the product of human creativity and ingenuity.

'But *Jesus thinks on another plane*. He evaluates the patterns of evil in this world, the false religious pretensions, the persecution of His disciples, the judgment that will fall. As for the stones and the buildings, He foresees judgment: "Not one stone here will be left on another; every one will be thrown down" (Mark 13. 2). A mere 40 years elapse before this prediction is literally fulfilled.

'This passage is reminiscent of another passage.

'In Acts 17, Paul finds himself in Athens.

'What is striking is his reaction to the city. Luke does not say that Paul was impressed by the spectacular architecture, by the history of sheer learning, by the literature that its citizens had produced, or by the glory of her heritage.

'Far from it. Paul looked around this venerable old city and was "greatly distressed to see that the city was full of idols" (Acts 17. 16).

'In neither case, then—neither (i) in Jesus's estimate of Jerusalem, nor (ii) in Paul's estimate of Athens—was the analysis superficial. In both cases, the evaluation looked at things from God's perspective'.

(D. A. Carson, 'For the Love of God', Volume 1, comment for 10 February—slightly adapted.)

'For those who love God all things work together for good, for those who are called according to His purpose' (Rom. 8. 28).

'What is this "good?" It consists of believers being conformed ("changed and remade") to the image of Christ (Rom. 8. 29). Thus, all the experiences of life are intended, under the sovereign hand of God, to help us to grow towards the great goal of the Christian life—Christ-likeness'.

(Sinclair Ferguson, 'Healthy Christian Growth', page 16.)

'Manifested in the flesh, justified in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, received up in glory' (1 Tim. 3. 16).

There are three couplets, each of which contrasts the (a) earthly and (b) heavenly spheres.

1. (a) earthly: 'manifested in the flesh' (line 1);
(b) heavenly: 'justified in the Spirit' (line 2).
2. (b) heavenly: 'seen by angels' (line 3);
(a) earthly: 'proclaimed among the nations' (line 4).
3. (a) earthly: 'believed on in the world' (line 5);
(b) heavenly: 'received up in glory' (line 6).

(iii) Go on, smile.

Oops, missing commas!

1. A wealthy man's wife, when traveling overseas, saw a bracelet she found irresistible. She sent her husband this concise email: 'Have found wonderful bracelet. Price £25,000. Alright if I buy?'

Her husband promptly emailed back, intending to write, 'No, price is too high'.

But his wife got her bracelet ... because, in his haste, her husband omitted the comma—leaving the email response which she received to read,

'No price is too high'.

2.



[More seriously, be careful not to miss the all-important commas in Luke 23. 32;
the Lord Jesus was not a malefactor!]