

## Malcolm's Monday Musings : 4 May 2020

### (i) Scripture.

Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Wherefore should the heathen say, 'Where is now their God?' But our God is in the heavens: He hath done whatsoever He hath pleased ... We will bless the Lord from this time forth and for evermore.

Psalm 115. 1-3, 18 (*King James Version*)

### (ii) Food for thought.

**'Learn much of the Lord Jesus.** For every look at yourself, take ten looks at Christ. He is altogether lovely ... Let your soul be filled with a heart-ravishing sense of the sweetness and excellency of Christ and all that is in Him'.

(*'Memoir and Remains of R. M. M'Cheyne'*, compiled by Andrew Bonar, page 293.)

#### **Standing still.**

The Lord Jesus, then pacing His way through the city of Jericho to Jerusalem and to His all-important suffering there, stopped by the roadside in response to the persistent cry of Bartimaeus (Luke 18. 31-40). Truly, it *had been* a most remarkable moment when 'the sun stood still' at the voice of Joshua (Josh. 10. 12-13), *but how much more wonderful when 'Jesus stood still' at the cry of a poor blind beggar!* What mercy!

#### **Hands laid on.**

Mark records five occasions when our Lord laid His hands on others in blessing (Mark 5. 23; 6. 5; 8. 23, 25; 10.16). But Mark records also the occasion when He allowed men to lay 'their hands on Him' in anything but 'in blessing'! (Mark 14. 46) All previous attempts to 'lay hands on' Him had failed, for then 'His hour had not yet come' (John 7. 30, 44; 8. 20). But now, as He said, that 'the scriptures might be fulfilled' (Mark 14. 49), He meekly submits to malice of His foes. What grace!

'Oh self-restraint, passing all human thought, to have all power, and be as having none'.

(R. C. Trench, *'Sabbation, Honor Neale, and other Poems'*, Sonnet XV, page 172.)

#### **'It is'.**

His words '**It is written**' meant *the devil defeated* (Matt. 4. 4, 7, 10).

His words '**It is I**' meant *the disciples' fears dispelled* (Matt. 14. 26-27).

His words '**It is finished**' meant *our sins forever dealt with* (John 19. 30).

#### **'His own.**

There were 'His own' who rejected Him (John 1. 11), and there were 'His own' whom He loved 'to the end' (John 13. 1).

He spoke of these latter as:

'My disciples' (John 8. 31);

'My sheep' (John 10. 14, 27);

'My friends' (John 15. 14);

'My servants' (John 18. 36); and, following His death and resurrection, as:

'My brethren' (John 20. 17; cf. Heb. 2. 11-12).

#### **The Lord Jesus is:**

Heaven's bread for Earth's hunger,

Heaven's water for Earth's thirst,

Heaven's glory for Earth's shame,

Heaven's grace for Earth's guilt,

Heaven's hope for Earth's despair,

Heaven's love for Earth's hate,

Heaven's peace for Earth's strife,

Heaven's forgiveness for Earth's sins,

Heaven's life for Earth's death,

Heaven's light for earth's darkness. (*Selected*)

#### **'The carpenter?'** (Mark 6. 3)

'He was deemed a carpenter, for He was in the habit of working as a carpenter when among men, making ploughs and yokes'.

(Justin Martyr, *'Dialogue with Trypho'*, chapter 88.)

It could be said that, in one sense, the Lord Jesus was fixed to His cross with the tools of His own trade. Indeed, had one of the soldiers hesitated, the Saviour could have swung the mallet Himself, for He was no stranger to driving nails into wood.

And we can rest assured that He brought pleasure and glory to God when hammering nails into some part of a tree at Nazareth (Mark 1. 11), just as He did when Himself nailed to a tree outside of Jerusalem (John 10. 17).

### ***He gave thanks.***

(i) He gave thanks before He broke the loaves and fish to feed the multitudes (John 6. 11 and Matt. 15. 36).

(ii) He gave thanks when the seventy returned joyfully to Him (Luke 10. 17-21), and when the cities around refused to respond to His message (Matt. 11. 20-25).

(iii) He gave thanks as the stone was removed from the tomb of Lazarus (John 11. 41).

But, most wonderful of all, such was the feeling of thanksgiving which constantly welled up from His heart, that (iv) He gave thanks for the very bread and a cup at the Last Supper, even though that bread represented His body to be given (Luke 22. 19), and that cup represented His blood to be shed (Matt. 26. 67).

### ***'Let us go', Jesus said:***

(i) To neighbouring towns – to preach (Mark 1. 38).

(ii) To the other side of a lake – to cast out demons (Luke 8. 22, 26-27, 33).

(iii) To a graveyard – to raise a dead friend (John 11. 7, 15). But also ...

(iv) To the cross – to suffer and die (Mark 14. 42; John 14. 31).

### ***The Father's love.***

The Lord Jesus declared that, because the Father loved the Son, (i) He withheld from Him no possessions (John 3. 35), and (ii) He withheld from Him no knowledge (John 5. 20).

On no less than five other occasions in John's Gospel, the Saviour spoke of the Father's love for Him (John 10. 17; 15. 9; 17. 23, 24, 26). This seven-fold reference reveals just how much the knowledge of that love meant to Him! The knowledge of *the Father's ineffable love for Him* stood in stark contrast to *the world's fierce hatred for Him* (John 15. 18, 23, 24, 25). And His very enjoyment of that love must, of course, have intensified the bitter pain of being forsaken of God at Golgotha.

### ***Devotional contrasts (penned over 1,600 years ago):***

'In His human nature He had no Father, but in His divine nature no mother ...

He had no form nor comeliness in the eyes of the Jews, but to David He is fairer than the children of men ...

He hungered, but He fed thousands ...

He thirsted, but He cried, 'If any man thirst, let him come unto me and drink' ...

He was wearied, but He is the Rest of them that are weary and heavy laden ...

He prays, but He hears prayer ...

He weeps, but He causes tears to cease ...

He asks where Lazarus was laid, but He raises Lazarus ...

He is sold and very cheap, for it is only for thirty pieces of silver, but He redeems the world, and that at a great price, for the price was His own blood ...

As a sheep He is led to the slaughter, but He is the Shepherd of Israel ...

He is given vinegar to drink mingled with gall who turned water into wine ...

He dies, but He gives life, and by His death destroys death ...

He is buried, but He rises again'.

(Gregory Nazianzus (AD 329-390), 'Orations', Oration 29. Paragraphs 19 and 20.)

### ***Coming when bankrupt.***

When the Egyptians had 'spent' all, they came to Joseph (Gen. 47. 18).

When the prodigal had 'spent all', he came to his father (Luke 15. 14, 20).

When the woman had 'spent all', she came to Jesus (Mark 5. 26-27).

### ***Individuals who were ceremonially unclean in Israel.***

The Law of God identified three categories of people who were, as defiled, to be 'put out of the camp', in the midst of which dwelt the Holy One. These were (i) the leper; (ii) the person who 'had an issue'; and (iii) the person who had contact with a dead body (Numb. 5. 2).

In his Gospel, Mark tells us that the Lord Jesus either touched, or was touched by, all three. We read of His contact with: (i) a leper (Mark 1. 41), (ii) a woman who 'had an issue' (Mark 5. 25, 27-28, 39-41), and (iii) a dead body (Mark 5. 41). Yet, in each case, far from the Lord Jesus being defiled, He cleansed, healed or raised the afflicted person!

'Jesus will touch the defiled one with a holy power that dispels the evil by which it cannot be contaminated'.

(J. N. Darby, 'Collected Writings', Volume 6, page 74.)

### ***Things which caused Jesus to marvel.***

We read that Jesus ' marvelled ' twice when in the world: once at the great *faith* of a Gentile centurion at Capernaum (Matt. 8. 5, 10; Luke 7. 1, 9), and once at the great *unbelief* of the Jews at Nazareth (Mark 6. 1, 6).

**The Lord's Supper** (1 Cor. 11. 24-26).

- (i) *The Person* we remember ('in remembrance of me', vv. 24-25);
- (ii) *The proclamation* we make ('you proclaim the Lord's death', v. 26);
- (iii) *The prospect* we await ('till He comes', v. 26).

**Detailed notes.** [See the attached Word document, 'The Invincible Christ'.](#)

And, separately, see the attached 'Preach Christ' picture (quoted from C. H. Spurgeon, 'A Prayer for the Church Militant', Metropolitan Tabernacle Pulpit, Volume 13, Sermon 768.)

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

'Let there be no filthiness nor foolish talk ***nor crude joking***, which are out of place', Eph. 5. 4 (*English Standard Version*).

**Around the world – Part 1.**

### **Australia**

While sports fishing off a Queensland Beach, a tourist's boat capsized. The tourist could swim, but his fear of saltwater crocodiles kept him clinging to the overturned craft. Spotting an old beachcomber standing on the shore, the tourist shouted out, 'Are there any crocodiles around here?' 'Naw', the man hollered back, 'they 'aven't been any around here for years!' Greatly relieved, the tourist started swimming leisurely toward the shore. About halfway there, he asked the old man, 'However did you get rid of the crocodiles?' 'We didn't do nothin', the beachcomber replied. '*The sharks got 'em*'.

### **Canada**

Two Moose hunters got a pilot to fly them into the Canadian wilderness, where they managed to bag two big Bull Moose. As they were loading the plane to return, the pilot told them that his plane could carry only the hunters, their gear and *one* Moose. The hunters objected strongly, telling the pilot, 'Look, last year we shot two, and the pilot let us take them both. And he had exactly the same plane as yours'.

Reluctantly the pilot, not wanting to be outdone by another bush pilot, gave in, and everything was loaded on the plane. But, even at full power, the little plane couldn't handle the load and went down, crashing in the wooded wilderness.

Somehow, surrounded by the two moose, clothing and sleeping bags, the two hunters and the pilot survived the crash. After climbing out of the wreckage, the pilot asked the hunters whether either of them had any idea where they were. 'Well, one of the hunters replied, 'I think we're *pretty close to where we crashed last year*'.

### **Africa**

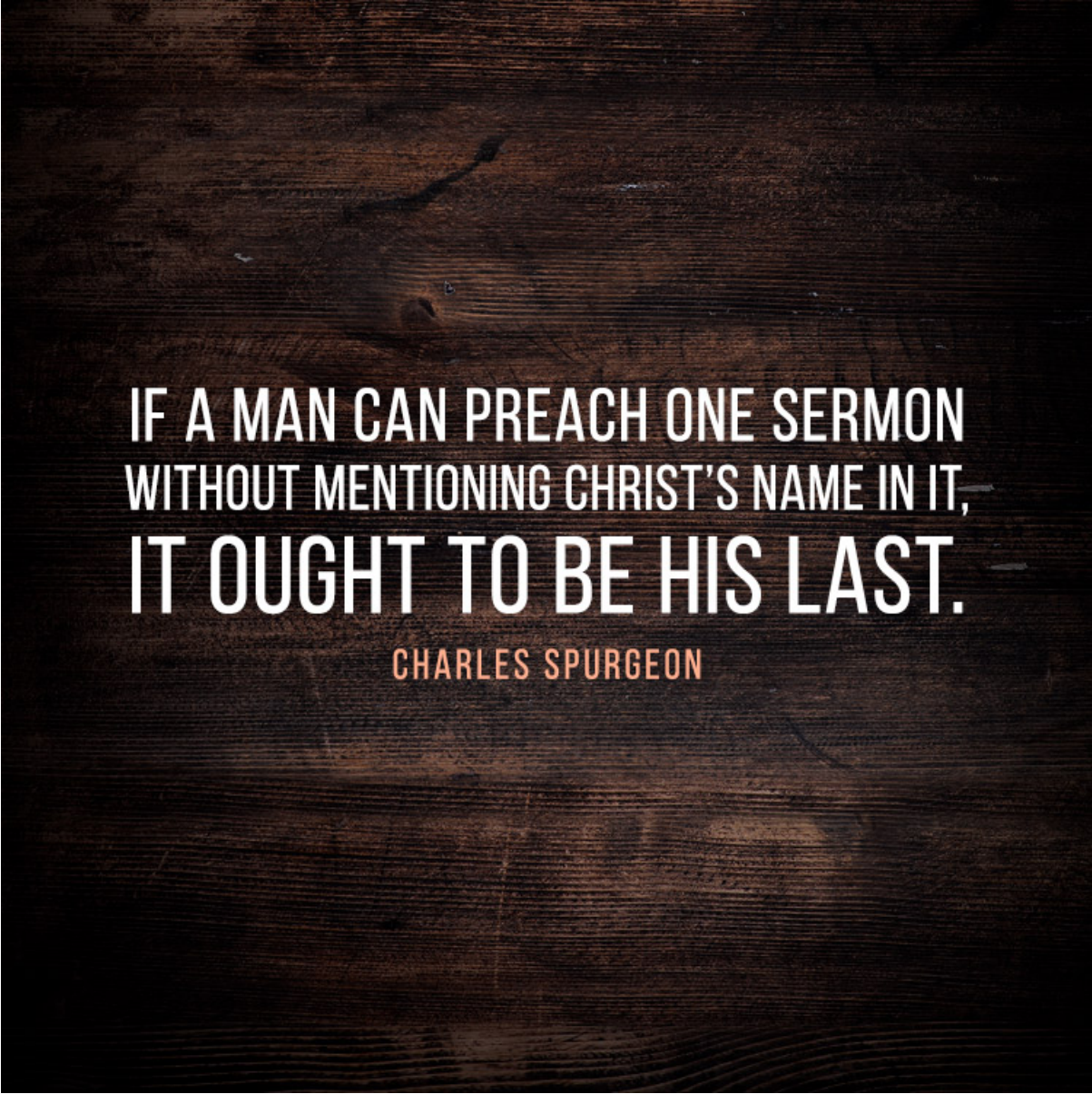
A hunter was making his way through the Central African rainforest, when he suddenly came across a huge dead lion with a pigmy standing by it. Amazed, he asked, 'Did *you* kill *that*'?

'Yes', the pigmy replied. 'But how', the hunter enquired, 'could a little man like you kill a huge beast like that?'

'No problem', the pygmy explained, 'I killed it with my club'. Astonished, the hunter asked, 'How big is your club?' 'Oh', the pigmy replied, '*There's about 60 of us*'.

*(You might like to have a look at the attached 'Nope, definitely can't see any lions today' picture. It is a genuine photo, taken in Nairobi National Park by a friend of our daughter Susanna.)*

To be continued, God willing, next Monday.



IF A MAN CAN PREACH ONE SERMON  
WITHOUT MENTIONING CHRIST'S NAME IN IT,  
IT OUGHT TO BE HIS LAST.

CHARLES SPURGEON

