

Malcolm's Monday Musings : 19 October 2020

Greetings.

This is your weekly 'Musings' email from me.

Last Monday's final 'Food for thought' drew attention to our dependence on God's provision of **air** for us to breathe. Following on from there, today's attached Word document focuses attention on our dependence on God's provision of **food** for us to eat.

'Be thankful' (Psa. 100. 4; Col. 3. 15).

Yours in our Lord Jesus,

Malcolm

(i) Scripture.

'When you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask Him. Pray then like this:

"Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil".

Matthew 6. 8-13 (English Standard Version)

(ii) Food for thought.

Samson.

The Philistines may not have known the secret of Samson's strength, but they certainly knew the source of his weakness (Judg. 16. 5; cf. Judg. 14. 1-2; 16. 1-2).

'Even Solomon'.

'Even' Solomon's glory was eclipsed by common lilies (Matt. 6. 28-29), and 'even' Solomon's heart was ensnared by foreign wives (Neh. 13. 26; cf. 1 Kings 11. 4, 9).

Delivered from the lions.

- (i) David was delivered from 'the paw' of the lion (1 Sam. 17. 37).
- (ii) Daniel was delivered from 'the power' of the lion (Dan 6. 27).
- (iii) Paul was delivered from 'the mouth' of the lion (2 Tim. 4. 17).

Prayer for God's direction and for freedom from sin's dominion.

'Direct my footsteps according to your word; let not sin rule over me' (Psa. 119. 133 NIV).

The perfection of the humanity of Christ.

'There was no unevenness in Jesus, no predominant quality to produce the effect of giving Him a distinctive character. He was, though despised and rejected of men, the perfection of human nature. The sensibilities, firmness, decision (though this attached itself also to the principle of obedience), elevation, and calm meekness which belong to human nature, all found their perfect place in Him'. (J. N. Darby, 'Synopsis of the Books of the Bible: Leviticus chapter 2', Volume 1, page 116.)

(See the attached 'Christ, the Perfect One' picture.)

Christ our perfect example:

The Lord Jesus is our pattern and our standard in:

- (i) Humility (John 13. 14-15).
- (ii) Selflessness (Rom. 15. 2-3; Phil. 2. 4-8).
- (iii) Gracious giving (2 Cor. 8. 9).
- (iv) Love (Eph. 5. 2).
- (v) Forgiveness (Col. 3. 13).
- (vi) Patient endurance in suffering (Heb. 12. 1-3; 1 Pet. 2. 20-23).
- (vii) Purity (1 John 3. 3).
- (viii) Righteousness (1 John 3. 7).
- (ix) Self-sacrifice (1 John 3. 16).

(This 'Food for thought' is reproduced from note 40 in the attached Word document.)

Three who 'spent all' in the Gospel of Luke:

- (i) The haemorrhaged woman who 'spent all' in her desperation (Luke 8. 43).
- (ii) The prodigal son who 'spent all' in his dissipation (Luke 15. 13-14).
- (iii) The destitute widow who 'spent all' in her devotion (Luke 21. 2-4).

'Neither do I condemn you; go, and sin no more' (John 8. 11).

'I have a pile of bills at home, the accumulation of years. Together those accounts would make up such a large amount that if it were called for I should be ruined. But I can look on them without a shade of anxiety, because every one of them is receipted. No creditor has any claim, and if I were sued in court, I should only have to produce the receipts to be free from condemnation. Thus our moral debts, greater than these, are discharged, and are as if they were not; so that to each penitent believer the Lord says, "Neither do I condemn thee; go, and sin no more".'

(A. Rowland, 'Hasting's Great Texts of the Bible: Deuteronomy to Esther', page 500.)

Christ and Adam.

The Lord Jesus is called 'the second man' (1 Cor. 15. 47) to show that there was no fresh start in the interval between Adam and His incarnation; He is called 'the last Adam' (1 Cor. 15. 45) to show that there will be no fresh start after Him.

The relationship between believers and 'Christ' in Galatians.

- (i) Justified 'in Christ' (Gal. 2. 17).
- (ii) Crucified 'with Christ' (Gal. 2. 20).
- (iii) Brought 'to Christ' (Gal. 3. 24).
- (iv) Baptised 'into Christ' (Gal. 3. 27).

Preaching and living Christ.

'Few, of course, are called upon to preach Christ, but all are called upon to live Christ'.

(T. B. Baines, 'Occupy till I come', The Christian Friend 1881, page 94.)

Worthy is the Lamb (Rev. 5. 12).

To the Lamb once slain is ascribed:

- (i) 'Power' never to be abused, as was that of Nebuchanezzar (Dan. 2. 37; 4. 30)
- (ii) 'Riches' never to be squandered, as were those of the prodigal (Luke 15. 13).
- (iii) 'Wisdom' never to be corrupted, as was that of the King of Tyre (Ezek. 28. 12, 17).
- (iv) 'Strength' never to be lost, as was that of Samson (Jud. 16. 16-20).
- (v) 'Honour' never to be tarnished, as was that of King David's (1 Sam. 22. 14; 2 Sam. 11. 1-15).
- (vi) 'Glory' never to be forfeit, as was that of the nation of Israel (Ezek. 9. 3, 10, 18-19).
- (vii) 'Blessing' never to be relinquished, as was that of Esau (Gen. 27. 1-40; Heb. 12. 16-17).

Distinguishing features of Esau.

(i) Esau is the only man to whom Joseph ever bowed (Gen. 33. 7; contrast how men were later said to bow to Joseph, Gen. 41. 43; 43. 26, 28; 45. 14; 50. 18.)

(ii) Esau and David are the only two men in scripture who are described as 'reddish/ruddy' (Gen. 25. 25; 1 Sam. 16. 12; 17. 42). But there the similarity ended. For Esau was characterised as 'profane' (Heb. 12. 16), whereas David was portrayed as a man 'after God's own heart' (1 Sam. 13. 14; Acts 13. 22).

Assembly arithmetic.

- (i) Cases of addition (Acts 2. 47; 5. 14; 11. 24).
- (ii) Cases of subtraction (Acts 5. 5-10; 1 Cor. 11. 30 ... those 'taken away' in judgement.)
- (iii) Cases of multiplication (Acts 6. 1, 7; 9. 31).
- (iv) Cases of division (Rom. 16. 17; 1 Cor. 1. 10; 3. 3; 11. 18; Phil. 4. 2-3).

God's dwelling.

- (i) God dwells with men on the ground of redemption.

'Let them make me a sanctuary, that I may dwell in their midst' (Exod. 25. 9; cf. 29. 45) ... 'It is important to observe that it was *not until He had redeemed a people unto Himself* that God dwelt amid them on the earth. He visited Adam in Eden, He appeared to and communed with the patriarchs, He gave communications to Moses even in Egypt, but not until He had redeemed His people out of the house of bondage, not until they had been separated from their enemies at the Red Sea, not until His government over them had been established at Sinai, did He propose the making of a sanctuary, in which He might dwell among His saints. The Tabernacle then was the pledge and proof that God had graciously brought His redeemed people into relationship with Himself, yea, into a place of nearness to Himself'.

(A. W. Pink, '*Gleanings in Exodus*', page 189.)

(ii) *God's dwelling is to be built according to God's pattern and exact specifications:*

(A) 'Let them make me a sanctuary, that I may dwell in their midst. Exactly as I show you concerning *the pattern* of the tabernacle, and of all its furniture, so you shall make it' (Exod. 25. 8-9; cf. Exod. 25. 40; 26. 30; Heb. 8. 5).

(B) 'David gave to Solomon his son ... *the pattern* of all that he had by the Spirit ... for all the work of the service of the house of the Lord ... All this, said David, the Lord made me understand in writing by His hand upon me, even all the works of *this pattern*' (1 Chron. 28. 11-19).

(C) Today the local assembly is God's house and dwelling place: 'the house of God, which is the church of the living God' (1 Tim. 3. 15); 'Do you not know that you are the temple of God and that the Spirit of God dwells in you?' (1 Cor. 3. 16); 'you are the temple of the living God, as God has said, I will dwell in them' (2 Cor. 6. 16).

'If we are going to learn anything about God's habitation (and we are now inquiring about the church ...), let us see that we get our eyes on the heavenly *pattern*'.

(W. T. P. Wolston, '*The Church: The House of God*').

Detailed notes. [See the attached Word document, 'Give us this day our daily bread'.](#)

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

1. An allegedly true story:

The Rev. Robert Yeomans of Pontesbury in Shropshire, England, doubled as the choirmaster. At choir practice one evening the vicar bounced up and down very energetically as he tried to inspire more life into the choir's singing ... perhaps a little too energetically. Suddenly the iron grid gave way under him and he vanished into the church's central heating duct. The song which the choir was singing at the time was entitled, '*I Wonder Where I'm Bound*'.

2. A patient in a private hospital needed three blood transfusions.

The only transfusions available at the time had been taken from a Scotsman.

The patient *paid £25 for the first transfusion, £10 for the second, and gave an IOU for the third.*

We cannot improve Him, for
He is perfect in kingliness and
kindliness, in loftiness and
loveliness, in greatness and
goodness, in holiness and
helpfulness.

Charles J. Rolls