

Malcolm's Monday Musings : 1 February 2021

Greetings.

This is my 'Monday Musings' email.

I suspect that there have been very few people who, at one time or other, have not jumped to some hasty conclusion, only to discover later that the conclusion was wrong.

Not that this is anything new ... not by a long way.

We might think, for instance, of those who informed King David that Absalom had slain 'all' of the King's other sons and that there was 'not one of them left', when, in fact, Absalom had engineered the death of only one of David's other sons (2 Sam. 13. 29-30).

We might think again of those believers who wrongly concluded that our Lord's statement concerning the apostle John ('If I will that he tarry till I come') meant that John 'should not die', whereas, in fact, the Saviour had simply been rebuking Peter's curiosity by informing him that John's future was none of his business (John 21. 21-23).

This week, in the attached Word document, we consider an alarming episode in the history of Israel when 'jumping to a wrong conclusion' almost resulted in a disastrous civil war.

It has been well said that '*Jumping to conclusions doesn't always make for happy landings!*'

Yours in our Lord Jesus,

Malcolm

PS

Conscious of the abnormal length of this week's attached document, I have decided to spare you a further document next Monday. This week's document should keep you occupied for two weeks.

However, I shall, God willing, issue the Musings email itself next Monday as usual.

(i) Scripture.

Jesus said to him (Simon Peter), 'Feed my sheep. Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish'. This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, 'Follow me'.

Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, 'Lord, who is the one who betrays you?'

Peter, seeing him, said to Jesus, 'But Lord, what about this man?'

Jesus said to him, 'If I will that he remain till I come, what is that to you? You follow me'.

Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, 'If I will that he remain till I come, what is that to you?'

John 21. 17-23 (*The New King James Version*)

(ii) Food for thought.

'The God who ...'

(i) 'The God who made the world and everything in it' (Acts 17. 24);

(ii) 'The God who works wonders' (Psa. 77. 14);

(iii) 'The God who equipped me with strength' (Psa. 18. 32);

(iv) 'The God who appeared to you' (Gen. 35. 1);

(v) 'The God who answers me in the day of my distress and has been with me wherever I have gone' (Gen. 35. 3);

(vi) 'The God who shows me steadfast love' (Psa. 59. 17 ESV); and

(vii) 'The God who has been my shepherd all my life long to this day' (Gen. 48. 15).

Our Lord's concern for men's physical necessities.

'Jesus called His disciples to Himself and said, "I have compassion on the multitude because they have now continued with me three days and have nothing to eat. And I do not want to send them

away hungry, lest they faint on the way” (Matt. 15. 32). This was the only occasion on which the Lord Jesus is recorded as speaking of His own feeling of compassion.

‘After His resurrection, even, He thought of men’s physical necessities (John 21. 5, 9, 12), teaching us thereby that *He knows and ponders such still*’.

(A C. Geikie, ‘*The Human Sympathies of Christ*’, page 55.)

Occasions when others ‘fell down’ in the presence of the Lord Jesus.

(i) ‘And going into the house (the wise men) saw the child with Mary His mother, and they fell down and worshipped Him’ (Matt. 2. 11).

(ii) ‘Whenever the unclean spirits saw Him, they fell down before Him and cried out, ‘You are the Son of God’ (Mark 3. 11).

(iii) ‘Then came one of the rulers of the synagogue, Jairus by name, and seeing Him, he fell down at His feet (Mark 5. 22).

(iv) ‘The woman, knowing what had happened to her, came in fear and trembling and fell down before Him and told Him the whole truth’ (Mark 5. 33).

(v) ‘A woman whose little daughter had an unclean spirit heard of Him and came and fell down at His feet’ (Mark 7. 25).

(vi) ‘Simon Peter ... fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, O Lord” (Luke 5. 8).

(vii) ‘There came a man full of leprosy, and, when he saw Jesus, he fell down on his face and begged Him, “Lord, if you will, you can make me clean” (Luke 5. 12).

(viii) ‘He fell down on his face at Jesus’ feet, giving him thanks. And he was a Samaritan’ (Luke 17. 16).

(ix) ‘When Mary (of Bethany) came to where Jesus was and saw Him, she fell down at His feet, saying, “Lord, if you had been here, my brother would not have died” (John 11. 32).

(x) ‘As soon then as he had said unto them, I am he, they went backward, and fell down to the ground’ (John 18. 6).

(xi) ‘When I saw him, I fell down at His feet as though dead’ (Rev. 1. 17).

The death of Christ.

The New Testament presents the death of the Lord Jesus for us in terms of:

(i) Substitution (‘*Instead* of many’, Matt. 20. 28; Mark 10. 45).

(ii) Redemption (Eph. 1. 7; Heb. 9. 12).

(iii) Propitiation (Rom. 3. 25; Heb. 2. 17 RV).

(iv) Reconciliation (Rom. 5. 10; Eph. 2. 16; Col. 1. 21-22).

(v) Justification (Rom. 3. 26; 5. 9, 18).

Propitiation and Substitution.

‘The twin truths of propitiation and substitution are clearly set forth in the two goats that were taken on the Day of Atonement, “the goat upon which the Lord’s lot fell”, and “the goat on which the lot fell to be the scapegoat” (Lev.16. 9-10).

[Propitiation.] ‘The goat upon which the Lord’s lot fell, typifies the death of Christ as that wherein God has been perfectly glorified with respect to sin in general. The death of Christ has perfectly vindicated the holiness and righteousness of God ...

[Substitution.] ‘The scapegoat, however, typifies Christ taking His people’s actual sins and bearing them away into oblivion, never to be raised against them forever.

‘Although the sin offering had been slain and its blood taken into the holy of holies and sprinkled before and on the throne, yet the people still carried their sins until the high priest laid his hands upon the scapegoat and placed on it all their sins’.

(David E. West, ‘*Substitution*’, The Glory of His Grace, Chapter 5.)

The Cross.

‘The Cross pervades all Scripture:

(i) the historical books prove its necessity;

(ii) the Levitical foreshadows its meaning;

(iii) the Psalms portray its experiences;

(iv) the prophets foretell its sufferings;

(v) the Gospels describe its fulfilment;

(vi) the Acts proclaim its blessing;

(vii) the epistles explain its doctrine and

(viii) the Revelation exhibits its fruits’.

(William Hoste, ‘*Bible Doctrines*’, page 93.)

Jesus – ascended.

(i) ‘He was parted from them, and carried up into heaven’ (Luke 24. 51).

(ii) ‘This same Jesus, which is taken up from you into heaven’ (Acts 1. 11).

(iii) ‘We have a great high priest who is passed through the heavens’ (Heb. 4. 14 ESV).

(iv) ‘Such an high priest became us, who is ... made higher than the heavens’ (Heb. 7. 26).

(v) ‘He that descended is the same also that ascended up far above all heavens’ (Eph. 4. 10).

- (vi) 'Who is gone *into heaven*, and is on the right hand of God' (1 Pet. 3. 22; cf. Heb. 9. 24).
- (vii) 'Knowing that you have a Master *in heaven*' (Col. 4. 1).

John 14: (i) us with Him forever and (ii) He with us now.

- (i) 'In my Father's house are many mansions ('dwelling-places') ... if I go and prepare a place for you, I will come again, and receive you to myself' (John 14. 2-3).
 - (ii) 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode ('dwelling-place') with him' (John 14. 23).
- These are the only two places where the word ('*μονή*': 'dwelling-place') occurs in the New Testament.

Bible study – three simple guides.

- Guide 1 ... Context.* Read and interpret scripture in the context where the Spirit of God has placed it.
- Guide 2 ... Content.* Note carefully what is said, how it was said, when it was said, by whom it was said and to whom it was said.
- Guide 3 ... Consequence.* Ask whether the passage holds any practical and personal lessons for the present and apply any lessons to yourself.

Bible study by the Bible teacher– the example of Mr G. Campbell Morgan.

'Let me state in the briefest manner possible what I want to impress upon the mind of those who are contemplating Bible teaching, by declaring that the Bible never yields itself to indolence. Of all literature, none demands more diligent application than that of the Divine library'.
(G. Campbell Morgan, '*The Study and Teaching of the English Bible*', page 74.)

'When asked the secret of his success as an interpreter of the Word, he would say, "work – hard work – and again, work!" He himself was in his study at 6:00 in the morning, and he never permitted anyone to interrupt him before lunch ... Morgan would read a book of the Bible forty or fifty times before attempting to preach on it or write about it',
(Warren Wiersbe, '*50 People Every Christian Should Know*', page 269.)

Not all professed Bible teachers will be rushing to follow Mr Morgan all the way in his daily routine, but his practice certainly drives home to all professed Bible teachers the need to '*labour* ('toil') in the word and in teaching' (1 Tim. 5. 17). As the good man said, 'the Bible never yields itself to indolence'.

'Blessed are those who ...'.

- (i) 'Blessed are those who dwell in your house, ever singing your praise!' (Psa. 84. 4).
- (ii) 'Blessed are those who keep his testimonies, who seek him with their whole heart' (Psa. 119. 2).
- (iii) 'Blessed are those who mourn, for they shall be comforted' (Matt. 5. 4).
- (iv) 'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied' (Matt. 5. 6).
- (v) 'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven' (Matt. 5. 10).
- (vi) 'Jesus said to him, "... Blessed are those who have not seen and yet have believed"' (John 20. 29).
- (vii) 'Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near' (Rev. 1. 3).
- (viii) 'Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates' (Rev. 22. 14).

He cares.

- '*Do you not care*' about the storms and trials of my life? (Mark 4. 38).
- '*Do you not care*' about the pressures and stresses of my service? (Luke 10. 40).
- 'Casting all your anxieties on Him, because *He cares*' at all times and in all circumstances (1 Pet. 5. 7).

*Does Jesus care when my heart is pained
Too deeply for mirth or song;
As the burdens press, and the cares distress,
And the way grows weary and long?*

*O, yes, He cares - I know He cares!
His heart is touched with my grief;
When the days are weary, the long nights dreary,
I know my Saviour cares.*

(Frank E. Graeff)

Detailed notes. [See the attached Word document, 'Lessons from Joshua 22'.](#)

(iii) Go on, smile.

While walking in his garden one afternoon, Mr Brown happened to look over the fence. He was surprised to see his neighbour's little girl filling in a large hole alongside his neighbour's fish pond.

'What are you doing, young Emily?' he asked.

'Goldie, my favourite goldfish, died this morning', Emily answered tearfully, 'and I've just buried him'.

In a sympathetic tone, Mr Brown said, 'But isn't that a rather big hole for such a little goldfish?'

Emily patted down the last heap of earth and then replied, 'That's because *he's inside your mean 'ole cat*'.

See the attached 'Pussycat's last meal' picture.

