

Malcolm's Monday Musings : 3 August 2020

(i) Scripture.

You are ... God's building. ... Do you not know that you are God's temple and that God's Spirit dwells in you? ...

... Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.

1 Corinthians 3. 9, 16; 6. 19-20 English Standard version

(ii) Food for thought.

The temple of God on earth today.

(i) 'You are God's temple and ... God's Spirit dwells in you' (1 Cor. 3. 16; cf. 2 Cor. 6. 16) speaks of *the local 'church of God'*, and specifies the kind of 'building' which Paul and others have been constructing in Corinth (1 Cor. 3. 9-17); namely God's 'temple'. This stands in contrast to all the pagan temples and shrines which were there. It has been well said that 'In the *Old* testament, God had a *temple for His people*, but in the New Testament He has *His people for a temple!*

(ii) 'Your body is a temple of the Holy Spirit within you' (1 Cor. 6. 19) speaks rather of *the body of the individual believer*.

Two Greek words are translated 'temple' in the New Testament; one is used to describe the entire temple area (e.g. Mark 11. 15), and the other the inner sanctuary itself, 'the Holiest of all' (Heb. 9. 3). It is this latter word which the apostle Paul used on both occasions. Think of it. *Your* body is the inner shrine and dwelling-place of *God's Holy Spirit* (1 Cor. 6. 19).

And, not only that, but you have been purchased with the 'price' of the blood of *God's Son* (1 Cor. 6. 20; 1 Pet. 1. 18-19; 1 John 1. 7). Therefore, 'glorify God in your body'!

Seeking in Luke 19.

(i) The sinner who came 'seeking' the Saviour (Luke 19. 3).

(ii) The Saviour who came 'seeking' the sinner (Luke 19. 10).

'Him that comes to me I will in no wise cast out' (John 6. 37).

'These words, generally used to show the willingness of Christ to receive sinners, primarily apply to the preservation of those who do come. He never surrenders, or casts out, those who come to Him'. (John Ritchie, 'Scripture Outlines', page 120.)

'Of the cross'.

(i) The Message: 'The word of the cross is to them that are perishing foolishness; but to us who are being saved it is the power of God' (1 Cor. 1. 18).

(ii) The Offence: 'If I still preach circumcision, why am I yet persecuted? then has *the offence of the cross* ('the stumbling-block of the cross', 'the scandal of the cross') been done away' (Gal. 5. 11).

(iii) The Decease: 'Being found in fashion as a man, He humbled himself, becoming obedient even to the point of death, and that *the death of the cross*' (Phil. 2. 8).

(iv) The Foes: 'Many walk, of whom I have often told you and now tell you even with tears, that they are *the enemies of the cross of Christ*' (Phil. 3. 18).

Why weep?

Mary Magdalene wept because Joseph of Arimathea's tomb *was empty* (John 20. 11, 13, 15). We would all have every reason to weep if it *had not been!*

Six open things in Luke 24.

(i) The sepulchre (v. 2).

(ii) The scriptures (v. 27).

(iii) The home (v. 29).

(iv) The eyes (v. 31).

(v) The understanding (v. 45).

(vi) The heavens (v.51).

The Holy Trinity 'for us'.

(i) *God* 'for us' (Rom. 8. 31).

(ii) *Christ* 'for us' (Rom. 8. 34).

(iii) *The Spirit* 'for us' (Rom. 8. 26).

Christ: the Head.

(i) 'The head of every *man*' (1 Cor. 11. 3).

- (ii) 'The head of the church' (Eph. 5. 23; cf. Col. 1. 18).
- (iii) 'The head of all principality and power' (Col. 2. 10).
- (iv) 'The head of the corner' (Matt. 21. 42; Acts 4. 11; 1 Pet. 2. 7).
- (v) 'The head over all things' (Eph. 1. 22).

Peace.

- (i) The Lord Jesus 'made peace' (in principle between 'all things' and God) in the past (Col. 1. 20).
- (ii) The Lord Jesus 'is our peace' (between Jew and gentile) in the present (Eph. 2. 14).
- (iii) The Lord Jesus will 'be peace' (to Israel) in the future, Micah 5. 5.

Jesus 'as Lord'.

- (i) Exalted (Acts 2. 36).
- (ii) Confessed (Rom. 10. 9).
- (iii) Preached (2 Cor. 4. 5).
- (iv) Sanctified (1 Pet. 3. 15 RV).

Christ: some things said to be 'His own'.

- (i) 'His own glory' (Luke 9. 26).
- (ii) 'His own word' (John 4. 41).
- (iii) 'His own house' (Heb. 3. 6).
- (iv) 'His own blood' (Heb. 9. 12; 13. 16; Rev. 1. 5).
- (v) 'His own body' (1 Pet. 2. 24).

'I know whom I have believed' (2 Tim. 1. 12).

'The dying Dr James Alexander, Professor at Princeton, recognized the majestic meaning of that saying, when, having asked a friend to read to him the living word, the friend read this passage: "I know in whom I have believed". Professor Alexander put his trembling hand upon the arm of the reader and whispered, "Stop, I will not have even a preposition between me and my Lord"'. (John D. Pickles, 'Friendship with Jesus Through Obedience to His Commands', page 304.)

Twelve things not found in the New Jerusalem.

- (i) Sea (Rev. 21. 1).
- (ii) Tears (Rev. 21. 4).
- (iii) Death (Rev. 21. 4).
- (iv) Sorrow (Rev. 21. 4).
- (v) Pain (Rev. 21. 4).
- (vi) Temple (Rev. 21. 22).
- (vii) Sun (Rev. 21. 23; 22. 5).
- (viii) Moon (Rev. 21.23).
- (ix) Night (Rev. 21. 25; Rev. 22. 5.)
- (x) Anything which defiles (Rev. 21. 27).
- (xi) Curse (Rev. 22. 3).
- (xii) Lamp (Rev. 22. 5).

Diadems (kingly crowns) worn in the Book of Revelation.

- (i) Seven on the seven heads of the Dragon (Rev. 12. 3).
- (ii) Ten on the ten horns of the Beast (Rev. 13. 1).
- (iii) Many on the head of the King of kings and Lord of lords (Rev. 19. 12, 16).

God's righteous Servant justifying many (Isa. 53. 12).

'There is stress upon the word "righteous". There could be no justification for others, no reckoning of righteousness, were it not for His flawless righteousness, by which alone He was competent to render Himself voluntarily as a propitiatory Sacrifice'. (W.E. Vine, 'Isaiah', on Isa. 53. 12.)

Under law and under grace.

- (i) In early days *under law*, three thousand men were put to death (Exod. 32. 28).
- (ii) In early days *under grace*, about three thousand men were saved and added to the believing company (Acts 2. 41).

'Under His'.

- (i) Under His wings – trusting (Ruth 2. 12).
- (ii) Under His shadow – resting (Song of Songs 2. 3).
- (iii) Under His banner – communing (Song of Songs 2. 4).

At 'that time' Martin Rinkart wrote a well-known hymn.

Martin Rinkart was a Lutheran pastor who moved to the walled city of Eilenburg, Saxony at the beginning of the Thirty Years' War in the Seventeenth Century. The city became a shelter for many refugees, and suffered from overcrowding, pestilence and famine. Armies overran it three times. The

Rinkart home was a refuge for many, even though Martin was often hard-pressed to provide for his own family.

In 1637, a severe plague swept through the city. Four pastors began the year in Eilenburg. By the end of the year, one had fled, and Martin Rinkart had presided over the funerals of the other two. During that one year alone, he conducted the funerals of almost 4,500 residents who had died of the plague, including that of his own dearly-loved wife.

Yet, amazingly, despite being surrounded by the stench of death and staring every day at mere scraps of food on his plate, it was *around 'that time'* that Martin Rinkart wrote one of the church's popular hymns, 'Now Thank We All Our God'. With this historical background in mind, ponder some of the words which he wrote:

*Now thank we all our God, with heart and hands and voices,
Who wondrous things has done, in Whom this world rejoices;
Who from our mothers' arms has blessed us on our way
With countless gifts of love, and still is ours today.*

*O may this bounteous God through all our life be near us,
With ever joyful hearts and blessed peace to cheer us;
And keep us in His grace, and guide us when perplexed;
And free us from all ills, in this world and the next!*

Well, do you still want to moan about your present lot – coronavirus or not!

At 'that time' Jesus Himself gave thanks.

At a time when He faced:

- (i) a doubting forerunner (Matt. 11. 2-3),
 - (ii) an unresponsive generation (Matt. 11. 16-19), and
 - (iii) privileged but unrepentant local cities (Matt. 11. 20-24) ...
- ... *'at that time'* Jesus answered and said, "*I thank thee*, O Father, Lord of heaven and earth ..." (Matt. 11. 25).

Detailed notes. [See the attached Word document, 'Hymn Stories.: Number 1'.](#)

(iii) Go on, smile.

First, a quotation:

'I heard about a man who was supposed to preach for 20 minutes and he spoke for 30 and 40 and 50. An hour and 20 minutes later he was still speaking. The man who introduced him couldn't stand it any longer and he picked up a gavel and threw it at the speaker. It missed the speaker and hit a man in the front row, and as the man in the front row was going into subconsciousness, he said, "*Hit me again, I can still hear him*"'.
(Billy Graham at the 1965 Houston Crusade.)

Separately:

A visiting elderly lady walked into a local church in the South of England. The usher at the door greeted her, and, recognising that she was a stranger, he asked her politely, 'Is there anywhere in particular where you would like to sit?'
'Yes, in the front row, please', she answered.
'I'm not sure that you really want to do that', the usher said. 'To be honest, the speaker today is a rather boring preacher'.
'Do you know who I am?' the woman inquired.
'No, dear', he replied.
'Well, I'm *the preacher's mother*', she declared indignantly.
'But do you know who I am?' The usher asked.
'No, I don't', she replied.
'*Phew!*' he sighed.

A lady was visiting a church one Sunday. The sermon seemed to go on forever, and many in the congregation fell asleep. After the service, she walked up to a (still) rather sleepy looking gentleman, extended her hand in greeting, and said, 'Hello, I'm Gladys Dunn'.
'Ma'am, believe me ... *you're not the only one*', the gentleman replied.

A comment heard from a member of the congregation after a boring sermon, 'For the first time in my life *I envied my feet – they were asleep!*'

And, finally, see the attached 'The riveting sermon' picture – and, before you ask, I was not preaching at the time!

