

Malcolm's Monday Musings : 1 December 2025.

(i) Scripture.

These things says He who is holy, He who is true, He who has the key of David, He who opens and no one shuts, and shuts and no one opens: I know your works. See, I have set before you an open door, and no one can shut it ...

He who overcomes, I will make him a pillar in the temple of my God, and he shall go out no more.

I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which comes down out of heaven from my God. And I will write on him my new name.

Revelation 3. 7-12 (*New Kings James Version*)

(ii) Food for thought.

'I will write on him my new name' (Rev. 3. 12).

Consider the following comments:

1. 'Just as we write our name on a book to tell that it belongs to us; so, Jesus would write His own name on us in the wondrous volumes of His grace, that they may be read and pondered by principalities and powers'.

(J. R. Macduff, *'The Words of Jesus'*, page 43.)

2. 'The writing of Christ's name on their foreheads is the ultimate sign of ownership, but an ownership not of enslavement but of ultimate and glorious freedom'.

(G. D. Fee, *'Revelation'*, page 56.)

3. 'The people of Philadelphia would appreciate references to a new name more than most. While the name Philadelphia persisted, twice the city had received a new name: that of "Neocaesarea", as a sign of gratitude for Tiberius's help in rebuilding after the earthquake, and later "Flavia", after the family name of the emperor Vespasian'.

(L. Morris, *'Revelation: Tyndale New Testament Commentary'*, page 83.)

4. 'The new name of the Lord Himself is to be borne by the overcomer. It is clear that this name is not one of the titles by which our Lord is now known to His people, for the seer later says that "He has a name written which no man knows, but He Himself" (Rev. 19. 12). We do not know the Lord Jesus Christ in all His fullness (cf. Matt. 11. 27), yet further revelations and a fuller knowledge still await us in another land. In the future ages of bliss, He will communicate Himself to us in a way He has never done before'.

(F. A. Tatford, *'The Final Encounter'*, pages 207-208.)

'I am come a light into the world' (John 12. 46).

'Christmas marks the Advent of God's only Son, who would come to dispel the darkness, put death to death, and secure everlasting life for the people of God. Christmas, then, marks not only the birth of Jesus in Bethlehem as a fulfilment of biblical prophecy but the dawn of a new age.

'Christmas is far more than a season of sleigh bells and smiling children. It is the crux of all history.

'It is the inbreaking of the light into darkness. It is the birth of the Lord and Saviour of the world. History is cut in two'.

(R. A. Mohler Jr, *'Recapturing the Glory of Christmas'*, page 3.)

'Enoch, the seventh from Adam' (Jude 14).

'As Enoch was, so all others were and are from Adam; from him all descend by natural propagation. He was the root, all others but branches; he the fountain, all others but streams. All were hewn out of this rock ...

'As we were from Adam, so he was from the dust of the earth, and that dust from nothing. Our father was Adam, our grandfather dust, our great-grandfather nothing'.

(W. Jenkyn, *'An Exposition of the Epistle of Jude'*, 1656, page 200.)

'Let your conduct be without covetousness; be content with such things as you have' (Heb. 13. 5).

'What means should we use to keep us from coveting that which is our neighbours? The best remedy is contentment. If we are content with our own, we shall not covet that which is another's'.

(Thomas Watson, *'The Ten Commandments'*, page 182.)

'But God meant it for good' (Gen. 50. 20).

'We see events produced in the world for the good of God's chosen, by those very hands and means which were intentionally employed for their ruin.

'These things are as much beside the intentions of their enemies as they are above their own expectations. Yet such things are no rarities in the world. Was not (i) the envy of Joseph's brethren, (ii) the cursed plot of Haman, and (iii) the decree procured by the envy of the princes against Daniel—with many more of the same kind—all turned by the secret and strange hand of Providence to their greater advancement and benefit? Their enemies lifted them up to all that honour and preferment they had'.

(John Flavel, *'The Mystery of Providence'*, page 31).

Four key 'Passion and Resurrection' places.

(i) 'Then Jesus came with them to a place called Gethsemane' (Matt. 26. 36).

(ii) 'When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha' (John 19. 13).

(iii) 'When they had come to a place called Golgotha, that is to say, Place of a Skull ...' (Matt. 27. 33).

(iv) 'The angel answered and said to the women, "Do not be afraid ... Come, see the place where the Lord lay' (Matt. 28. 6).

'Enter into His gates with thanksgiving, and into His courts with praise; give thanks to Him; bless His name' (Psa. 100. 4).

'Giving thanks is something that we should practice daily as believers because we are called to recognize that the source of all things comes not from chance but from our good and mighty God ...

'Thanksgiving is key in the process of ushering our hearts into God's presence. We can approach God with our worries, but in His presence, those cares come into proper perspective (Phil. 4. 6-7)'.
(A. Idleman, 'A Prayer to Keep Thanksgiving in Our Hearts Year-Round'; accessed at ...

<https://www.crosscards.com/devotionals/your-daily-prayer/>.)

'The Lord gave, and the Lord has taken away; blessed be the name of the Lord' (Job 1. 21).

Ponder:

1. 'Literally, "may the Name of Jehovah be blessed!" The emphatic word is kept for the last. According to Satan, Job was to have cursed God to His face (Job 1. 11). The event is that he openly and resolutely blesses God'.

(G. Rawlinson, 'Job: Pulpit Commentary', page 7.)

2. 'We often complain of our losses; but the expression is rather improper. Strictly speaking, we can lose nothing, because we have no real property in any thing. Our earthly comforts are all lent to us; and when recalled, we ought to return and resign them with thankfulness—to Him who has let them remain so long in our hands'.

(John Newton, 'Cardiphonia: Letter VI', page 26.)

(iii) Go on, smile.

An American secret agent is sent to a small town in Ireland to contact a missing operative named Murphy.

The only information the agent has is that the code words for identification are: 'Well, 'tis a fair day, but it'll be lovelier this evening'—to which the correct Murphy will reply, 'Yes, and mist at midnight as well'.

When he arrives in the appointed small town in Ireland, the agent goes into a local pub and asks the bartender how to find Murphy.

The bartender replies: 'If it's Murphy the farmer you're wanting, he's two miles down the road on the left. But if it's Murphy the bootmaker, he's on the second floor of the building around the corner'.

'As a matter of fact', the bartender adds, 'my name is Murphy, too'.

Thinking quickly, the agent decides to try the code words on the bartender. Picking up his drink, he says, 'Well, 'tis a fair day, but it'll be lovelier this evening'.

The bartender immediately replies,

'Oh, it's Murphy the spy you want! He lives next door'.

[This story was told—with minor variations—by ex-President Ronald Reagan several times, including during a ceremony in June 1982 at the Central Intelligence Agency, Langley, Virginia, located near Washington D.C.]