

## Malcolm's Monday Musings : 7 September 2020

### (i) Scripture.

When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, 'Take, eat: this is my body, which is broken for you: this do in remembrance of me'.

After the same manner also He took the cup, when He had supped, saying, 'This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me'.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

1 Corinthians 11. 20-26 (*King James Version*)

### (ii) Food for thought.

#### **God's love for sinners.**

'A single sin is more horrible to God than a thousand sins ---- nay, than all the sins in the world ---- are to us; and yet, with the fullest consciousness of what we are, all that God is pleased to be towards us is love!'

(J. N. Darby, 'Why do I groan?' Collected Writings, volume 12, page 188.)

#### **Jacob's dream at Bethel (Gen. 28. 10-22).**

The word 'Behold' occurs four times:

(i) 'Behold a ladder' (v. 12a).

(ii) 'Behold the angels' (v. 12b).

(iii) 'Behold, the Lord' (v. 13).

(iv) Behold, I am with you' (v. 15).

The patriarch was then given:

(i) The security of God's promise (vv. 13-14);

(ii) The assurance of God's protection (v. 15b); and

(iii) The guarantee of God's presence (v. 15a, c).

#### **'Weary' (Isa. 40. 28-31).**

The One who never grows *weary Himself* (v. 28), gives strength to *those who are weary*, but who 'wait upon' Him (vv. 29-31).

Are *you* feeling weak? Lean on the untiring God today!

#### **Faith and difficulties.**

'Faith looks the difficulties straight in the face; it is fully alive to the roughness of the handle. It is not ignorant — not indifferent — not reckless; but what? It brings in the Living God. It looks to Him; it leans on Him; it draws from Him. Here lies the grand secret of its power. It cherishes the calm and deep conviction that there never was a wall too high for the Almighty God — never a city too great — never a giant too strong'.

(C. H. Mackintosh, 'Notes on the Book of Numbers', Chapter 13.)

#### **Daily anxieties offset by daily mercies.**

Each day brings:

(i) its own troubles: 'Tomorrow will bring worries of its own. Today's trouble is enough for today' (Matt. 6. 34 *New Revised Standard Version*); but also

(ii) its own mercies: 'The steadfast love of the Lord never ceases; His mercies never come to an end; they are new every morning; great is your faithfulness' (Lam. 3. 22-23 *New Revised Standard Version*).

#### **Christ and 'the angels which ... left their own habitation' (Jude 6).**

'A creature, however high, has no right to leave the sphere assigned to it—its own proper sphere. The Son of God had no such restraint upon Him. He had the right to be worshipped in the heavens, and the right, if He would, to be hanged as the Son of man on the cross'.

(G. V. Wigram, 'Death is Ours', The Christian Friend, 1875, page 91.)

#### **Christ and 'the mountain of myrrh' (Song of Songs 4. 6).**

'It was the wise men that brought "frankincense and myrrh" to the babe of Bethlehem. With a view to

alleviating His sufferings, others “offered Him wine mingled with myrrh” at the cross. Once He had died, two of His friends wrapped His body with “myrrh and aloes”. Myrrh and the Man of Sorrows belong together. The fragrance of sorrows meekly borne had exuded freely from Him throughout the course of His life here. Yet the piercing at the cross only served to cause the myrrh to flow in still deeper abundance’.

(C. E. Hocking, ‘*Rise Up My Love*’, page 178.)

### **‘He is altogether lovely’ (Song of Songs 5. 16).**

I believe that the language of the bride in Song of Songs 5. 10-16 looks far beyond King Solomon to the One who towers over every king, to the true ‘chiefest among ten thousand’, to Israel’s Messiah, our Lord Jesus.

And, in the description given by the bride, we see Him pictured as being ‘gold’ from head to foot:

(i) His head is spoken of ‘as the most fine gold’ (v. 11);

(ii) His hands are spoken of as ‘gold rings’ (v. 14); and

(iii) His feet are likened to ‘sockets of fine gold’ (v. 15).

That is, our Lord’s (i) wisdom (‘head’), (ii) works (‘hands’), and (iii) walk (‘feet’) are all portrayed as precious and as perfect.

As such, He stands in contrast to the ‘great image’ of Gentile world empires of which Nebuchadnezzar once dreamt (Dan. 2. 31-33). For although the ‘head’ of that image was ‘of fine gold’ (v. 32), the rest of the image was of ever decreasing value; so that, its torso and arms were of either silver or bronze, its legs were of iron, and its feet were a mixture of iron and clay. But, in stark contrast, there is no deterioration in our Saviour! Symbolically speaking, His ‘head’, ‘hands’ and ‘feet’ are all gold.

In his hymn ‘When I survey the wondrous cross’, Isaac Watts invites us to ‘See, from His head, His hands, His feet, sorrow and love flow mingled down’. In those words, ‘the father of English hymnody’ reminds us that, at Golgotha, men gave Him thorns for His head, and nails for His hands and His feet. But we know that ultimately the Lord Jesus gave Himself in love – truly, love for the unlovely. No wonder, therefore, that we gladly exclaim in the words of the Song, ‘He is altogether lovely’.

(See the attached ‘His’ picture.)

### **He would not ‘come down from the cross’ (Matt. 27. 40, 42).**

The only miraculous sign which our Lord was to give was not His coming down from the cross, but His coming up from the grave.

(This is an extract from the attached Word document.)

### **The death and resurrection of Christ.**

If the death of Jesus was the cheque presented to pay our debt, His resurrection was God’s statement that the cheque had cleared.

### **The Risen Lord: the early Christians.**

‘The early Christians did not believe in the resurrection of Christ because they could not find His dead body. They believed because they did find a living Christ’.

(Clarence T. Craig, ‘*The Beginning of Christianity*’, page 135.)

### **The Risen Lord: the tomb and the room (John 20. 1-28).**

(i) (a) The walls and the door of the tomb couldn’t shut Jesus in; (b) the walls and the door of the room couldn’t shut Him out.

(ii) The walls and the door of the tomb (a) could shut Lazarus in (John 11. 38), (b) but not Jesus; the walls and the door of the room (a) could shut the Jews out (John 20. 19), (b) but not Jesus.

(iii) (a) The evidences of His resurrection at the tomb were what He left behind (the folded grave-clothes and face-cloth), which led an apostle (John) to believe (John 20. 7-8); (b) the evidences of His resurrection in the room were what He still carried (the marks in His hands and side), which led an apostle (Thomas) to believe (John 20. 20, 27).

### **The Lord’s Supper (1 Cor. 11. 20-26).**

‘By means of the bread and cup, the apostle says, we proclaim the Lord’s death ‘till He comes’, when we will have no further need of symbols. For the Supper forges the connecting link between His two comings for us.

(i) It is the monument and memorial of the one; it is the pledge and promise of the other.

(ii) It points back to the greatest accomplished event of the past and points forward to that which is for us the greatest awaited event of the future.

The Supper is, in effect, therefore, a visible sermon which proclaims both the reality of the Lord’s death and the certainty of the Lord’s return’ ...

‘Here we would rest midway,  
As on a sacred height,  
That darkest and that brightest day  
Meeting before our sight’.

(Extracted from 'Studies in First Corinthians', Precious Seed, pages 123-124.)

### **Repentance.**

'Fallen man is not simply an imperfect creature who needs improvement: he is a rebel who must lay down his arms. Laying down your arms, surrendering, saying you are sorry, realising that you have been on the wrong track and getting ready to start life over again from the ground floor ---- that is the only way out. ... This process of surrender ---- this movement full speed astern ---- is what Christians call *repentance*'.

(C S Lewis, '*Mere Christianity*', the chapter titled "The Perfect Penitent".)

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

- (i) Losing 'his own soul' (Mark 8. 36).
- (ii) Rewarded according to 'his own labour' (1 Cor. 3. 8).
- (iii) Sinning against 'his own body' (1 Cor. 6. 18).
- (iv) Proving 'his own work' (Gal. 6. 4).

### **Key words in the Epistles of Peter.**

In 1 Peter, the word 'grace' (Greek: *χαρις*) appears ten times (1 Pet. 1. 2, 10, 13; 2. 19 {'thankworthy', King James Version}, 20 {'acceptable', King James Version}; 3. 7; 4. 10; 5. 5, 10, 12).

In 2 Peter, the noun 'knowledge' occurs seven times (2 Pet. 1. 2, 3, 5, 6, 8; 2. 20; 3. 18), and the verb 'know' occurs three times (2 Pet. 1. 12, 14; 2. 9), making a total of ten references to 'knowledge'.

Well then does the apostle draw his two epistles to a conclusion with the exhortation, 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ' (2 Pet. 3. 18).

### **Isobel Kuhn, missionary to the Lisu people of China and Thailand; died at the age of just 55.**

'Hers was not the tragedy of a premature death but the triumph of a fulfilled ministry'.

(Carolyn Cranfield, '*One Vision Only; The Story of Isobel Kuhn*', page 189.)

**Detailed notes.** [See the attached Word document, 'Down from the cross'.](#)

(iii) Go on, smile.

### **Turkeys and goats.**

1. Just before Christmas, Agnes Withers was doing her grocery shopping at the local supermarket. She spent some time rummaging through the frozen turkeys. They were just the sort she wanted but she couldn't find one big enough for her large family.

Spotting a young assistant, she called out to him, 'Excuse me, young man, do these turkeys get any bigger?'

Giving Agnes a strange look, he called back, 'No madam, *they're all dead*'.

(See the attached 'I don't like Christmas' picture.)

2. Two city lads, Patrick and Conor, were walking through the countryside one day when they came across a large hole in the ground.

'That 'ole looks dangerous', said Conor, 'What d'ya think we should do about it?'

'We should put up some sign to warn people to be careful', replied Patrick.

'I guess so, but I think we should first check just how deep the 'ole is', suggested Conor, 'Why don't we throw something down the 'ole, listen, and find out how long it takes to reach the bottom?'

'Good idea', said Patrick, 'I'll look around and see what I can find'.

Not long after, Patrick found a large anvil with a rope tied around it. With no small effort he managed to carry the anvil to the hole and to heave it in. Patrick and Conor listened carefully, and finally they heard a loud crash.

But before they could say anything, they froze ... for they heard what sounded like a galloping noise coming from behind them. They watched spellbound as a goat with a rope around its neck raced towards them and then jumped into the hole.

'Did you see that, Conor?' exclaimed Patrick, 'What kind of crazy goat does something suicidal like that?'

At that very moment, Farmer O'Connell came by.

Noticing Patrick and Conor standing there, he shouted out, 'Have either of you lads seen my goat? To be sure, *I left him tied to my anvil*'.

MY BELOVED  
IS MINE



AND I AM  
HIS

SONG OF SOLOMON 2:16

