

Malcolm's Monday Musings : 7 June 2021

Greetings.

This is the second of my new-style 'Monday Musings'.

My email of two weeks ago (dated 24th May) concluded with the following announcement:

God willing, for the foreseeable future, each weekly email will comprise EITHER (i) 'Scripture', (ii) 'Food for thought' and (iii) 'Go on, smile' [with no attached document] OR (i) 'Scripture' and (ii) an attached document [with no 'Food for thought' and 'Go on, smile' sections].

This week's email takes the form of 'Scripture', 'Food for thought' and 'Go on, smile' (with no attached document).

Today, the 7th of June 2021, marks the 130th anniversary of the last sermon which C. H. Spurgeon preached at his Metropolitan Tabernacle in London (on 7th June 1891). Mr Spurgeon more-or-less ended his final sermon there with the following words:

'If you wear the livery of Christ, you will find Him so meek and lowly of heart that you will find rest unto your souls.

'He is the most magnanimous of captains. **There never was His like among the choicest of princes.**

He is always to be found in the thickest part of the battle. When the wind blows cold, he always takes the bleak side of the hill. The heaviest end of the cross lies ever on His shoulders. If He bids us carry a burden, He carries it also. If there is anything that is gracious, generous, kind, and tender, yea, lavish and superabundant in love, you always find it in Him ... His service is life, peace, joy.

'Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus Christ'.

Well said, Mr Spurgeon.

(If you are interested, you can hear these words recited by his son and successor, Thomas Spurgeon, at ...

<https://www.youtube.com/watch?v=63h7FFGcwnl>.)

Yours in our Lord Jesus,

Malcolm

(i) Scripture.

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death. For "He has put all things under His feet". But when He says "all things are put under Him", it is evident that He who put all things under Him is excepted.

Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

1 Corinthians 15. 24-28 (*The New King James Version*.)

(ii) Food for thought.

Abraham's movements in Genesis 12 and 13.

1. Separation—Abraham 'went forth' (Gen. 12. 5).
2. Failure—Abraham 'went down' (Gen. 12. 10).
3. Restoration—Abraham 'went up' (Gen. 13. 1).
4. Progress—Abraham 'went on' (Gen. 13. 3).

(Attributed to W. W. Fereday).

Moses: nobody and somebody.

We can divide 'the life of Moses into forties: forty years in preparation, forty years in the wilderness, and forty years in service. D. L. Moody wittily said that Moses spent forty years in Pharaoh's court thinking he was somebody; forty years in the desert learning he was nobody; and forty years showing what God can do with somebody who found out he was nobody'.
(Bernard Ramm, '*His Way Out*', page 54.)

Moses: hidden.

- (i) Hidden in the house of his parents (Exod. 2. 2; Heb. 11. 23).
- (ii) Hidden in the ark/basket of bulrushes (Exod. 2. 3).
- (iii) Hidden in the land of Midian (Exod. 2. 15).
- (iv) Hidden in the rock of Sinai (Exod. 33. 22).

Moses: providence not always a guide to God's will.

'Many cling to providences, as though they were to be the guide for faith. Nothing could be more remarkable providence than that which placed Moses in the court of Pharaoh, but it was not the guide for the faith of Moses. Brought up as the son of Pharaoh's daughter, instructed in all the wisdom of the Egyptians, mighty in words and in deeds - there providence had placed him. If ever there was a remarkable providence, it was the case of Moses. ... Had Moses reasoned, his reasoning might have had great scope of argument; he might have said, God's providence has placed me here; I can use all this influence for God's people, and the like. But he never thought of such a thing. His place was with God's people. He did not act for God's people merely; he did not patronise God's people; his place was with and amongst God's people. God's providence had given him a position which he might relinquish [Heb. 11. 24-27]; but it was no guide for conscience'.
(J. N. Darby, '*The Passage of the Red Sea*', Collected Writings, Volume 12, page 287).

Footnote:

'We have to learn that circumstances by themselves are no safe guide to the will of God for us. For, if circumstances alone are a believer's yardstick, Moses should have held on to his position as son of Pharaoh's daughter ..., David should have slain the Lord's anointed ... and Jonah was right in heading for Tarshish'.
'*The Prophecy of Jonah*', The Minor Prophets (Precious Seed Publications), page 105.

'It is good'.

- (i) To 'praise' the Lord's name (Psa. 54. 6).
- (ii) To 'draw near to God' (Psa. 73. 28).
- (iii) To 'have been afflicted' (Psa. 119. 71).
- (iv) To 'sing ... to our God' (Psa. 147. 1).
- (v) To 'hope and quietly wait for the salvation of the Lord' (Lam. 3. 26).
- (vi) To avoid stumbling others (Rom. 14. 21).

'When you pray, you must not be like the hypocrites' (Matt. 6. 5).

'Some years ago, a remarkable picture was exhibited in London. As you looked at it from a distance, you seemed to see a monk engaged in prayer, his hands clasped, his head bowed. As you came nearer, however, and examined the painting more closely, you saw that in reality he was squeezing a lemon into a punch bowl.'
(D. L. Moody, '*Anecdotes, Incidents and Illustrations*', page 69.)

Five Divine Riches.

- (i) Riches of His Goodness (Rom. 2. 4).
- (ii) Riches of His Glory (Rom. 9. 23; Eph. 3. 16; Phil. 4. 19).
- (iii) Riches of His Wisdom (Rom. 11. 33).
- (iv) Riches of His Grace (Eph. 1. 7; 2. 7).
- (v) Riches of His Mercy (Eph. 2. 4).

'The secret things belong to the Lord our God' (Deut. 29. 29).

'There are questions for which answers are hidden in the mind and heart of a loving God. All we can say is this: God has so designed the moral universe that, as the Bible says, the rain falls on the just and the unjust [Matt. 5. 45]. We live in a fallen world, a world that's distorted by sin, and ever since sin entered the human race in the Garden of Eden there has been sin, sickness, pain, suffering, and death.
So, I don't think anyone will be able to know why one child gets cancer, why one marriage breaks up, why one person loses his job and another one is promoted. Sometimes we'll come up with superficial answers, but truly I've discovered that the deeper and more heartrending the question, the harder it is to come up with an answer on a human level'.
(Ray Pritchard, quoted by Bill Dunn and Kathy Leonard in '*Through a Season of Grief*', page 230.)

Six things which the Lord Jesus gives to His people according to the Gospel of John.

- (i) His Life for their Redemption (John 10. 11).
- (ii) His Flesh for their Sustenance (John 6. 51).

- (iii) His Peace for their Enjoyment (John 14. 27).
 - (iv) His Example for their Pattern (John 13. 16).
 - (v) His Word for their Sanctification (John 17. 8, 17)
 - (vi) His Glory for their Home (John 17. 22).
- (Al Bryant, 'Sermon Outlines on the Deeper Life').

Justice and mercy (Rom. 3. 24-26).

'God could not pass the sinner by;
Justice demands that he should die;
But in the cross of Christ we see
How God can save, yet righteous be.

'The judgment fell on Jesus' head;
'Twas in His blood sin's debt was paid;
Stern Justice can demand no more,
And Mercy can dispense her store.'

(Albert Midlane, 'The perfect righteousness of God'.)

'The Lord of glory' (1 Cor. 2. 8).

- (i) 'Ought not Christ to have suffered these things and to enter into His glory' (Luke 24. 26).
- (ii) 'Received up in glory' (1 Tim. 3. 16).
- (iii) 'We see Jesus ... crowned with glory' (Heb. 2. 9).
- (iv) 'The Spirit ... testified beforehand the sufferings of Christ, and the glory that should follow' (1 Pet. 1. 11).
- (v) 'God raised Him up from the dead, and gave Him glory' (1 Pet. 1. 21).

'I saw in the midst of the throne ... a Lamb' (Rev. 5. 6).

'This title, "the Lamb", is a diminutive term, which describes a young, weak lambkin. Yet, marvellously, everywhere in the Apocalypse, "the Lamb" is not feeble or helpless, but the strong, mighty Lamb. He is not the lamb to be "fed" but "feeding"; not the lamb to be "led" but "leading"; not the lamb "following" but "followed"; not the lamb "meek" but "wrathful"; not the lamb "slain" and dead, but "alive" and slaying His enemies'.

(Attributed to A. C. Gaebelain.)

'Then comes the end ... that God may be all in all' (1 Cor. 15. 24-28).

'Back in my college days, I had a friend who loved to bet on college football. In one of his weaker moments, he arranged a deceitful hundred-dollar wager with another guy on campus on a game that had already been played, but was not airing until later that night. The person who took his bet had no idea the game had already been played.

At half-time, my friend's team was down by twenty-seven points. The guy he bet against was jumping up and down with excitement while my friend remained calm, knowing his team would eventually rattle off thirty unanswered points in the second half.

Setting aside my friend's temporary lapse in morality, can you see how knowing how the story ends gives us peace even when things unravel in the middle? That's what happens when we understand the larger arc of God's story and we are sure of the ending. No matter what is going on in our lives, we can remain calm and at peace — even joyful'.

(J. S. Spadafora, 'The Joy Model'.)

'Beware' of being:

- (i) Forgetful (Deut. 6. 12; 8. 11).
- (ii) Insensitive (Deut. 15. 9).
- (iii) Hypocritical (Luke 12. 1).
- (iv) Covetous (Luke 12. 15).
- (v) Led away (2 Pet. 3. 17; cf. Col. 2. 8).

'Heaven; from whence also we look for the Saviour' (Phil. 3. 20).

In the early twentieth century, Ernest Henry Shackleton led an expedition in an unsuccessful attempt to accomplish the first land crossing of the Antarctic continent. His second-in-command was the experienced explorer, Frank Wild.

'When Shackleton was driven back from his quest of the South Pole, he left his men on Elephant Island and promised to come back for them. Working his way as best he could to South Georgia, he tried to get back to his men to fulfil his promise and failed; tried again and failed. The ice was between him and the island, so he could not get near it. He had promised his men to come and, being unable to come, he could not rest.

Though the season was adverse, though they told him it was impossible to get there in his little boat, "Yaliho", because of the thick ice barrier between, he tried it again. It was the wrong time of year, but, strange to say, as he got nearer to the island, there was an open avenue between the sea and the

place where he had left his men. He ran his boat in at great risk, got his men, all of them, on board and came out again before the ice crashed in. It was all done in half an hour.

When the excitement was partly over, he turned to one of his men and said, "Well, you were all packed and ready". In reply, the man said, "You see, Boss, Wild (the second in command) never gave up hope and, whenever the sea was all clear of ice, he rolled up his sleeping bag and said, 'Roll up your sleeping bags, boys: the boss may come today'".

Christians, roll up your sleeping bags: *the Lord may come today*'.

(A. Naismith, '1200 More Notes, Quotes and Anecdotes', page 7.)

Paul: the Christian soldier (Phil. 1. 7, 23; 2 Tim. 1. 12; 4. 6-8).

The previous 'Musing' is quoted from one of several books compiled by Archie Naismith Snr, who served the Lord for thirty-six years in India.

I recall that, very soon after I became a Christian, I had the privilege of hearing Mr Naismith speak at a Conference in my home city of Cardiff. In one of his messages, he recited a hymn he had composed himself. The hymn, he said, should be sung to the tune of 'A Scottish Soldier' – a popular song of that day (known also as 'The Green Hills of Tyrol').

With slight amendment, this is Mr Naismith's composition, 'A Christian Soldier':

There was a soldier, a Christian soldier,
Who travelled land and sea, God's messenger to be.
There was none bolder, his task to shoulder:
He'd preached the glad news free – far, far from home.

He'd seen Christ's glory, he'd told the story
Of Jesus glorious, his Lord victorious:
And now he's lying, hell's hosts defying,
Kept under formal guard in pagan Rome.

*Because he knows Him whom he has believed,
His commands received and His aims achieved.
Fierce though many conflicts may have been,
He now longs to be with Christ at home.*

And now this soldier, this Christian soldier,
Who'd preached o'er land and sea, salvation full and free,
Wears fetters galling, and death is calling
His martyr soul to free from that dark land.

His course completed, his foes defeated,
He now is full of zest to enter into rest
With Christ in glory, to tell his story,
Before his Captain's face boldly to stand.

*Because he knows Him whom he has believed,
His commands received and His aims achieved.
Fierce though many conflicts may have been,
He now longs to be with Christ at home.*

And now this soldier, this Christian soldier,
Will travel far no more: his battles all are o'er.
A sharp sword flashes: his spirit passes,
And then on heaven's shore his welcome home.

And there, in glory, he sings the story
Of Jesus glorious, his Lord victorious.
Toil's o'er now, all's rest now
In a place far above the hills of Rome.

*Because he knows Him whom he has believed
His commands received and His aims achieved.
Fierce though many conflicts may have been,
He now rests in peace at home.*

To help any who wish to sing the hymn, [I have attached a recording of the tune being played.](#)
Go on, give it a try! It is the best way to do justice to Mr Naismith's words.

(iii) Go on, smile.

1. A conversation in a restaurant.

Dan and Molly went out for a meal to a fast-food restaurant.

They ordered just one burger and fries, sat down and divided the burger and fries between them.

A large-hearted man at the table next to them saw what they did, leant over and said, 'I hope you're not offended but I would be happy to buy some extra food for you if you would like'.

'No, thank you', Dan replied, 'as you can see, we are an old couple, we share everything'.

Time passed and the man noticed that only Dad was eating. Leaning over again, he said, 'Please, I really would have no problem buying you something else to eat'.

'Don't worry about it, friend', Dan responded, 'my wife will eat all she wants. We share everything'.

Still unhappy about what was happening, the man asked Molly herself, 'Why aren't you eating?'

Molly turned to look at him and said, *'I'm waiting for my turn with the teeth'*.

2. A conversation in a café.

Two old friends, Ann and Sarah, met up in a café.

'They tell me you're working 'ard night n' day, Sarah', Ann commented.

'I sure am', returned Sarah. 'I've been bound over to keep the peace for pullin' the whiskers out of that rascal of a husban' of mine. The Magistrate told me if I come afore 'im again or laid me 'ands on the old man, he'd fine me thirty pounds!'

'I take it', Ann said, 'you decided to keep working 'ard to keep y'rself out of any mischief?'

'You must be joking', Sarah replied, 'I'm working 'ard *to save up the fine!*'

Finally, see the attached 'Facemask hammocks' picture.



CMRNS

"FREE HAMMOCKS, all over town. It's like a miracle!"