

Malcolm's Monday Musings : 22 September 2025.

Greetings,

I set out below this week's 'Monday Musings'.

Happy reading.

ADVANCE NOTICE. There will be no 'Musings' for the next three weeks on account of my visiting, God willing, my daughter, Susanna, and her family in South Africa. In the Lord's will, the next 'Musings' will be in your Inbox on Monday, 20 October.

Yours in our Lord Jesus,

Malcolm

(i) Scripture.

The Lord was with Joseph, and his master saw that the Lord was with him and that the Lord caused all that he did to succeed in his hands ... and he made him overseer of his house and put him in charge of all that he had ... He left all that he had in Joseph's charge, and because of him he had no concern about anything but the food he ate.

Now Joseph was handsome in form and appearance. And after a time his master's wife cast her eyes on Joseph and said, 'Lie with me'. But he refused and said to his master's wife, 'Behold, because of me my master has no concern about anything in the house, and he has put everything that he has in my charge ... he has not kept back anything from me except yourself, because you are his wife. How then can I do this great wickedness and sin against God?'

And, as she spoke to Joseph day after day, he would not listen to her, to lie beside her or to be with her.

But one day, when he went into the house to do his work and none of the men of the house was there in the house, she caught him by his garment, saying, 'Lie with me'. But he left his garment in her hand and fled and got out of the house ...

She laid up his garment by her until his master came home, and she told him ... 'The Hebrew servant, whom you have brought among us, came in to me to laugh at me. But as soon as I lifted up my voice and cried, he left his garment beside me and fled out of the house'.

As soon as he heard the words that his wife spoke ... his anger was kindled. And Joseph's master took him and put him into the prison.

Genesis 39. 2-20 (English Standard Version)

(ii) Food for thought.

'You will keep him in perfect peace whose mind is stayed on you, because he trusts in you' (Isa. 26. 3).

'Perfect peace is "*shalom shalom*". It's not just the absence of chaos; it's complete wholeness and well-being even in the middle of chaos. *This is supernatural peace that doesn't make sense to anyone looking at our circumstances from the outside.*

'But ah, the condition is where I sometimes get lost: our minds must be steadfast on God. This isn't about having perfect faith or never experiencing anxious thoughts. It's about making the deliberate choice to redirect our focus from our circumstances to our God. When anxiety starts to spiral, we choose to remember His faithfulness. When worry tries to take over, we choose to trust His character.

'God calls Himself "the Rock eternal [literally, 'of the ages']" in the following verse. While everything around us shifts and changes, He remains solid and unmovable. *When we anchor our thoughts to Him, we experience the stability and peace that only He can provide.*

'Perfect peace is possible, not because life gets easier, but because our God is bigger than anything that threatens our peace'.

(R. Wojo, '*Perfect Peace in an Anxious World*', Crosswalk Devotional, 15 September 2025.)

'After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, said, "I thirst"' (John 19. 28).

'In the course of this narrative, various things are said to have taken place in order that this or that scripture might be fulfilled—the soldiers' dividing of Jesus' garments, for example (John 19. 23-24). But the agents who did those things had no idea that they were fulfilling scripture: their actions were providentially overruled for its fulfilment.

'When Jesus is the agent, the situation is different.

'It goes without saying that He was actually thirsty and craved something to drink (cf. John 4. 6-7): exposure on a cross to the afternoon Judean sun must have caused rapid and exhausting dehydration.

'But, as He uttered the words, "I thirst", He knew that in doing so He was fulfilling scripture. The scripture in question may have been Psalms 69. 21 ("for my thirst they gave me vinegar to drink") or Psalm 22. 15 ("my tongue cleaves to my jaws").

'Yet His words were unreservedly spontaneous—indeed, the more spontaneous they were, the more truly was scripture fulfilled'.

(F. F. Bruce, *'The Gospel of John'*, page 372.)

Christ 'the Word' in the writings of John.

He is the Word of God in the Book of Revelation (Rev. 19. 13). In John's First Epistle, He is the Word of Life (1 John 1. 1). In the Gospel, He is the Word absolutely (John 1. 1).

(H. D. McDonald, *'Jesus—Human and Divine'*, page 68.)

The purposes for which the Lord Jesus came, according to the Gospel of John.

'The following are the purposes for which He came:

1. That the world might be saved through Him (John 3. 17).
2. To do not His own will, but the will of Him that sent Him (John 6. 38). In this connection, He declares that He seeks the glory of Him that sent Him (John 7. 18), and that He works the works of Him that sent Him (John 9. 4).
3. That He might give life unto the world (John 6. 33).
4. That a man might eat of Him as the Living Bread, and not die (John 6. 50); compare verses 51 and 58.
5. For judgment—not, that is to say, to judge the world (John 3. 17; 12. 47), but—"that they which see not may see; and that they which see may become blind" (John 9. 39).
6. That His sheep might have life, and have it abundantly (John 10. 10).
7. That whosoever believeth in Him may not abide in the darkness (John 12. 46).
8. That He might bear witness to the truth (John 18. 37)'.

(W. E. Vine, *'The Leading Themes of the Gospel of John'*, pages 45-46).

'Honour due to the Person of Christ'.

'Consider the Lord Christ in His whole entire person, the Son of God incarnate, "God manifest in the flesh". His infinite condescension, in the assumption of our nature, did no way divest him of His divine essential excellencies ... He can no more really and essentially, by any act of condescension or humiliation, cease to be God, than God can cease to be.

'Wherefore, His being clothed with our nature derogates nothing from the true reason of divine worship due unto Him, but adds an effectual motive unto it ...

'The union of three persons in the one single divine nature, and the union of two natures in one person of Christ, are infinite, ineffable, and exempted from all comparison.

'But among created beings, the union of these two essential parts of the same nature in one person is most excellent. Nor is anything equal to it, or like it, found in any other creatures. Those who among them have most of life have either no bodies, as angels; or no souls but what perish with them, as all brute creatures below.

'Angels, being pure, immaterial spirits, have nothing in them, nothing belonging unto their essence, that can die (Luke 20. 36). Beasts have nothing in them that can live when their bodies die'.

(John Owen, *'The Works of John Owen'*, 1862, Volume 1, pages 105, 281.)

'You know that you were Gentiles, carried away to these dumb idols ... no one can say that Jesus is Lord except by the Holy Spirit' (1 Cor. 12. 2-3).

'Paul tells the Corinthians that, when they were pagans, they were under the control of mute idols; whereas, as Christians, they are now able to say, by the power of the Holy Spirit, "Jesus

is Lord". The contrast is obvious between the silence of the idols and the creative speech of the divine Spirit.

(R. Grant, 'Gods and the One God', page 47.)

'Incline Thine Ear'.

'The meaning of the Hebrew word for "incline" is "to stretch out," that is, to turn aside and give special attention to the suppliant.

1. Confidence. "Thou wilt hear me, O God: incline Thine ear unto me" (Psa. 17. 6).
2. Salvation. "Incline Thine ear unto me, and save me" (Psa. 71. 2).
3. Strength. "Incline Thine ear ... I am a man that hath no strength" (Psa. 88. 2-4).
4. Trouble. "I am in trouble: incline Thine ear unto me" (Psa. 102. 2).
5. Forgiveness. "O my God, incline Thine ear ... forgive" (Dan. 9. 18-19).
6. Victory. "Incline Thine ear, O Lord ... save us Then the angel of the Lord went forth, and smote" (Isa. 37. 15-20, 36)'.

(F. E. Marsh, 'One Thousand New Bible Readings', pages 211-212, number 452.)

Five timely providences.

'We find a multitude of providences so timed to a minute, that had they occurred just a little sooner or later, they had mattered little in comparison with what now they do. Certainly, it cannot be chance, but counsel, that so exactly works in time ...

(i) How remarkable to this purpose were the tidings brought to Saul, that 'the Philistines have invaded the land' (1 Sam. 23. 27), just as he was ready to grasp the prey!

(ii) The angel calls to Abraham, and shows him another sacrifice just when his hand was giving the fatal stroke to Isaac (Gen. 22. 10-11).

(iii) A well of water is shown to Hagar just when she had left the child, as not able to see its death (Gen. 21. 16, 19).

(iv) Rabshakeh meets with a blasting providence, hears a rumour that frustrated his design, just when ready to make an assault upon Jerusalem (Isa. 37. 7-8).

(v) When Haman's plot against the Jews was ripe, and all things ready for execution, "on that night could not the king sleep" (Esth. 6. 1)'.

(J. Flavel, 'The Mystery of Providence', page 40.)

Joseph tempted (Gen. 39. 7-19).

'Joseph gave a twofold reason for refusing to obey the command of Potiphar's wife.

'First, he was conscious of a duty to his master (Gen. 39. 8-9a) and believed that to have yielded to her demand would have been a breach of trust. Potiphar had previously showed absolute confidence in Joseph's fidelity (Gen. 39. 4). There was something about Joseph which told others that he was trustworthy.

'Second, he was conscious of a duty to his God (Gen. 39. 9b). He saw immorality as sin against God (cf. 2 Sam. 12. 13; Psa. 51. 4).

'Potiphar's wife continued her line of attack: "she spoke to Joseph day by day" (Gen. 39. 10). Repeated temptation is hard to endure and overcome. Many who resist at the first, succumb at the last.

'But Joseph was resolute! As far as possible, he refused even to "be with her". This was true wisdom. "Make not

provision ..." (Rom. 13. 14). The man who does not wish to hear the church bell should not play with the rope! Avoid temptation if you would avoid sin (cf. Matt. 6. 13a) At the last, Joseph was forced to flee (Gen. 39. 12). 'When tempted, flight is often the best line of resistance. Paradoxically, fleeing from temptation can lead the devil to "flee from you" (James 4. 7).

'Joseph next suffered the trial of false accusation and slander. On an earlier occasion, his coat had been taken from him and used to deceive his father into believing that he was dead (Gen. 37. 31-33). Now, his slave's tunic was taken from him and used to deceive his master into believing that he was guilty. There is no suggestion, however, that Joseph attempted to vindicate himself. He probably wished to spare Potiphar any trouble and shame in his house'.

('Day by Day through the Old Testament', Precious Seed Publications, page 36—reproduced with kind permission.)

'As one trespass led to condemnation for all men, so one act of righteousness leads to justification and life' (Rom. 5. 18).

'The execution of Jesus was the greatest judicial murder in the history of the world ... But He has turned this devilishly mean rebellion against His person into the atonement for the salvation of the rebels!

'He has answered this blow on His holy face with the kiss of reconciling love! We wrought the extreme of wickedness against Him, but He has wrought the extreme of goodness toward us, and both at the same hour ...

'The Greek word *dikaiéma* (righteous deed, act of righteousness), which Paul uses here, in distinction from *dikaioyne* (righteousness as an attribute), means a single right act.

'Not through the righteousness (dikaioyne) of the holy life on earth of Jesus was salvation gained, but through the one act of righteousness, His obedience unto death'.

(E. Sauer, *'The Triumph of the Crucified'*, pages 32, 35).

'Turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she ...' (Luke 7. 44).

'The Lord felt the inattention of the Pharisee, but He never expressed it. The Lord never says a word about it until the Pharisee found fault with the poor sinner.

'It was not because it affected Himself that He spoke; but when the Pharisee reviled the poor woman, He presents to him the difference between him and her'.

(J. B. Stoney, *'Our Great Priest'*, Ministry, Volume 1, page 43.)

His will or mine?

'So often we simply rush into the presence of God and say, "Listen, Lord, your servant speaks", rather than saying, "Speak, Lord, your servant is listening" (1 Sam. 3. 9) ...

'Man's ruin began in the Garden of Eden, when the spirit of the first Adam said, "Not Thy will, but mine, be done".

(A. Rogers, *'The Power of His Presence'*, page 135.)

'The flesh'—in Peter.

'When Christ was praying, Peter was sleeping; when Christ was submitting, Peter was fighting; when Christ was suffering like a lamb, Peter was cursing and swearing. This is just the flesh—in energy when we ought to be still; sleeping when we ought to be working'.

(Anonymous, *'Omniscience'*, *The Christian's Friend*, 1875, page 224.)

'The flesh'—no liberty to.

'There is nothing in this wide world, or of it, which can refresh the new man, any more than there is in heaven to satisfy the old ... Our liberty is to be no longer, and never, subject to sin—a liberty to serve God without hindrance of the flesh. I do not want liberty to the flesh, but liberty to the new man; and that is to do my Father's will'.

(J. N. Darby, *'God's Rest, the Saint's Rest'*, *Collected Writings*, Volume 16, Pages 120-121.)

(iii) Go on, smile.

Colin Bailey, the church Treasurer, picked up the phone. It was a senior officer from His Majesty's Revenue and Customs on the line.

'Is that Mr Bailey?'

'Yes, it is. Who is speaking, please?'

'My name is Bertram Higgings, from the Income Tax Department at HMRC. I am calling to inquire about a member of your congregation, a Dr David Samuels. Do you recognize that name?'

'Yes, I do. Dr Samuels is a member of our church. How can I be of help?'

'It's very simple, Mr Bailey. On his last year's tax return, Dr Samuels claims that he has made a sizable tax-deductible contribution to your church? Can you tell me if that is true?'

'Certainly, it won't take me long to check the church accounts. Are you able to give me some idea of how much Dr Samuels says he has contributed?'

'Well, let's just say that it is in the region of £12,000. Do you have a record of receiving a sum of that size from Dr Samuels?'

There was a pause.

'I'll tell you what, Mr Higgings', Colin Bailey replied. 'Call me back this time tomorrow ...

I'm sure I will have'.