

October 13 Su Reading 286 — 1 Timothy 2:1-15 — Godly Living

<sup>1</sup> First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, <sup>2</sup> for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. <sup>3</sup> This is good, and it is pleasing in the sight of God our Savior, <sup>4</sup> who desires all people to be saved and to come to the knowledge of the truth. <sup>5</sup> For there is one God, and there is one mediator between God and men, the man<sup>[fn]</sup> Christ Jesus, <sup>6</sup> who gave himself as a ransom for all, which is the testimony given at the proper time. <sup>7</sup> For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

<sup>8</sup> I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; <sup>9</sup> likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, <sup>10</sup> but with what is proper for women who profess godliness—with good works. <sup>11</sup> Let a woman learn quietly with all submissiveness. <sup>12</sup> I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. <sup>13</sup> For Adam was formed first, then Eve; <sup>14</sup> and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup> Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

#### ESV Footnote

(2:5) *men* and *man* render the same Greek word that is translated *people* in verses 1 and 4

**Evidence of Holiness** — There are several controversial doctrines taught in this chapter, but we will concentrate only on the comments about holiness and godliness. The first mention of godliness (v. 2) should be a result of prayer for those in governmental authority over us. It is assumed that their purpose is to maintain a peaceful atmosphere for their people. Pray for your leaders! The second key word of holiness (“*lifting holy hands*” — v. 8) is aimed at the problem of anger among males. Hands that would respond to anger in violence should, instead, be raised in prayer to God. Pray peacefully! Next, is the instruction for a woman to show her “*godliness*” (v. 10) through dressing modestly in public and being submissive to her husband and to male leadership in her church. Look and act the part! The last comment comes with the controversial statement about being “*saved through childbearing*” (v. 15). One of the qualities of her children should be “*holiness*,” i.e., being set apart for God. As John wrote, “*I have no greater joy than to hear that my children are walking in the truth*” (3 John 1:4). Teach your children to be holy!

#### [Take My Life \(Holiness\) - YouTube](#)

Holiness, holiness is what I long for;  
Holiness is what I need.  
Holiness, holiness is what You want from me.

— Scott Underwood (1994)

\*\*\*\*\*

October 14 M Reading 287 — Acts 21:1-6 — The Disciples at Tyre

<sup>1</sup> And when we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara.<sup>[fn]</sup> <sup>2</sup> And having found a ship crossing to Phoenicia, we went aboard and set sail. <sup>3</sup> When we had come in sight of Cyprus, leaving it on the left we sailed to Syria and landed at Tyre, for there the ship was to unload its cargo. <sup>4</sup> And having sought out the disciples,

*we stayed there for seven days. And through the Spirit they were telling Paul not to go on to Jerusalem.* <sup>5</sup> *When our days there were ended, we departed and went on our journey, and they all, with wives and children, accompanied us until we were outside the city. And kneeling down on the beach, we prayed* <sup>6</sup> *and said farewell to one another. Then we went on board the ship, and they returned home.*

#### ESV Footnote

(21:1) Some manuscripts add *and Myra*

**Guidance or Conclusion?** — This passage brings up a question about guidance from the Holy Spirit. Earlier, the Spirit was clearly directing Paul to go to Jerusalem: “*Paul resolved in the Spirit to ... go to Jerusalem*” (Acts 19:21). In the following chapter, Paul said, “*I am going to Jerusalem, constrained [“compelled” (NIV); “bound” (NASB)] by the Spirit, not knowing what will happen to me there*” (20:22). He knew he should go there, but the Holy Spirit did not tell him specifically what would happen to him after he arrived. In today’s reading, when he got to Tyre, the Christians there, “*through the Spirit ... were telling Paul not to go on to Jerusalem*” (21:4). Had the Spirit changed His mind? The problem here apparently comes from the *interpretation* of what these disciples in Tyre heard from the Holy Spirit. What the Spirit told them was likely that Paul would be arrested in Jerusalem, so it was the disciples’ conclusion that, therefore, Paul should not go there. This was exactly what happened later in this chapter, which we will read about tomorrow. The Spirit said what would happen, but the people drew their own conclusions about what Paul should do about it. The Spirit still guides us today, but we should be careful about how we interpret what we should do as a result.

#### [Guide Me, O Thou Great Jehovah - YouTube](#)

Guide me, O Thou great Jehovah,  
pilgrim through this barren land;  
I am weak, but Thou art mighty,  
hold me with Thy pow’rful hand.  
Bread of heaven, Bread of heaven,  
feed me till I want no more.

— William Williams (1745)

\*\*\*\*\*

October 15 Tu Reading 288 — Acts 21:7-14 — Agabus Warns about Jerusalem

<sup>7</sup> *When we had finished the voyage from Tyre, we arrived at Ptolemais, and we greeted the brothers<sup>[fn]</sup> and stayed with them for one day.* <sup>8</sup> *On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him.* <sup>9</sup> *He had four unmarried daughters, who prophesied.* <sup>10</sup> *While we were staying for many days, a prophet named Agabus came down from Judea.* <sup>11</sup> *And coming to us, he took Paul’s belt and bound his own feet and hands and said, “Thus says the Holy Spirit, ‘This is how the Jews<sup>[fn]</sup> at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.’”* <sup>12</sup> *When we heard this, we and the people there urged him not to go up to Jerusalem.* <sup>13</sup> *Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus.”* <sup>14</sup> *And since he would not be persuaded, we ceased and said, “Let the will of the Lord be done.”*

#### ESV Footnotes

(21:7) Or *brothers and sisters*; also verse 17

(21:11) Greek *Ioudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time

**The Uncomfortable Will of God** — Sometimes God leads us into situations we would not have chosen on our own. The prophet, Agabus, quoted these direct words of the Spirit: “*Thus says the Holy Spirit ... the Jews at Jerusalem will bind ... and deliver him into the hands of the Gentiles*” (v. 11). Our natural tendency is to avoid trouble, but the Spirit saw the bigger picture, and Paul’s arrest was to accomplish God’s good plan. The Spirit had directed Paul to go to Jerusalem, and he was willing to do that, even at the cost of his life. There was a lot of emotion involved in this decision as his friends were weeping, which was breaking Paul’s heart (v. 13). Sometimes, God leads us into uncomfortable situations because He wants to use it as an opportunity for our growth or as a means for bringing someone else to Christ. Are we willing to follow Him anywhere?

### [He Leadeth Me - YouTube](#)

He leadeth me: O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
still 'tis God's hand that leadeth me.

He leadeth me, He leadeth me;  
by His own hand He leadeth me:  
His faithful follower I would be,  
for by His hand He leadeth me.

— Joseph Gilmore (1862)

\*\*\*\*\*

October 16 W Reading 289 — Acts 28:23-28 — Paul Witnesses to Jews in Rome

<sup>23</sup> *When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets.* <sup>24</sup> *And some were convinced by what he said, but others disbelieved.* <sup>25</sup> *And disagreeing among themselves, they departed after Paul had made one statement: "The Holy Spirit was right in saying to your fathers through Isaiah the prophet:*

<sup>26</sup> *"Go to this people, and say,  
"You will indeed hear but never understand,  
and you will indeed see but never perceive."*

<sup>27</sup> *For this people's heart has grown dull,  
and with their ears they can barely hear,  
and their eyes they have closed;  
lest they should see with their eyes  
and hear with their ears  
and understand with their heart  
and turn, and I would heal them.'*

<sup>28</sup> *Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will listen.* " <sup>[fn]</sup>

### **ESV Footnotes**

(28:28) Some manuscripts add verse 29: *And when he had said these words, the Jews departed, having much dispute among themselves*

**The Subtle Spirit** — We read earlier that Paul had decided “*in the Spirit ... saying ... I must see Rome*” (Acts 19:21). The Holy Spirit had led him through arrest, imprisonment, and shipwreck, but he had arrived in Rome. That was an advantage to us because during his two years there, the Spirit led him to write the Prison Epistles (Ephesians, Philippians, Colossians, and Philemon). When he first arrived in Rome as a prisoner, he summoned the leaders of the Jews to challenge them with the message of the gospel. Some responded positively, but most of them rejected the promised Messiah, fulfilling the prophecy of Isaiah (6:9-10), given through the Holy Spirit (Acts 28:25). Although the Spirit was not often obvious throughout Israel’s history, we see here that He was involved in the writing of Scripture. The Spirit is subtle, always working behind the scenes, and always pointing to Christ. He is still doing that today, subtly interpreting God’s Word to us as we read it, and motivating and guiding us as we apply it to our daily lives.

### [Blessed Quietness - YouTube](#)

Joys are flowing like a river  
since the Comforter has come,  
Who abides with us forever,  
makes the trusting heart His home.

Blessed quietness, holy quietness,  
what assurance in my soul!  
On the stormy sea, He speaks peace to me,  
and the billows cease to roll!

— Manie P. Ferguson (b. 1883)

\*\*\*\*\*

October 17 Th Reading 290 — Ephesians 1:11-14 — Our Predestined Inheritance

<sup>11</sup> *In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will,* <sup>12</sup> *so that we who were the first to hope in Christ might be to the praise of his glory.* <sup>13</sup> *In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,* <sup>14</sup> *who is the guarantee<sup>[fn]</sup> of our inheritance until we acquire possession of it, <sup>[fn]</sup> to the praise of his glory.*

#### **ESV Footnotes**

(1:14) Or *down payment*

(1:14) Or *until God redeems his possession*

**The Guaranteed Seal** — For the third time in three weeks, we have come across this idea that the Holy Spirit is our guarantee that our future inheritance is sealed. Today’s passage looks both backward and forward. In our past, at our introduction into eternal life, we “*heard the word of truth ... and believed*” (v. 13) and we were “*sealed*” with the Spirit. The Holy Spirit is also our “*guarantee*” for our future “*inheritance*” in heaven (v. 14). The unique thing about these two statements is that it is speaking of the “*promised Holy Spirit*” (v. 13b), an expression used elsewhere only in Gal. 3:14. The coming of the Spirit was anticipated and promised in the OT, like in Ezekiel where God promised, “*I will put my Spirit within you*” (Ezek. 36:27). It was the eternal plan of the Father to send the Spirit to indwell the hearts of those who believed in the sacrifice of His Son. From the past to the future, God is involved in preparing and carrying out His plan to save us and others for an eternal relationship with Him.

### [Blessed Be the Name - YouTube](#)

All praise to God who reigns above  
In majesty supreme,  
Who gave His Son for all to die,  
That He might man redeem!  
  
Blessed be the name! Blessed be the name!  
Blessed be the name of the Lord!

— William H. Clark (b. 1854)

\*\*\*\*\*

## October 18 F Reading 291 — Ephesians 1:15-23 — Prayer of Thanksgiving

<sup>15</sup> *For this reason, because I have heard of your faith in the Lord Jesus and your love<sup>[fn]</sup> toward all the saints,* <sup>16</sup> *I do not cease to give thanks for you, remembering you in my prayers,* <sup>17</sup> *that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him,* <sup>18</sup> *having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints,* <sup>19</sup> *and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might* <sup>20</sup> *that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,* <sup>21</sup> *far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.* <sup>22</sup> *And he put all things under his feet and gave him as head over all things to the church,* <sup>23</sup> *which is his body, the fullness of him who fills all in all.*

### ESV Footnote

(1:15) Some manuscripts omit *your love*

**Wisdom and Revelation** — The Holy Spirit is called here, “*the Spirit of wisdom and of revelation*” (v. 17). Although the Spirit already dwelt within the Ephesian Christians, Paul prayed that God might increase their ministry through the Spirit’s provision of “*wisdom and ... revelation.*” We should ask for the Spirit’s active involvement before we read God’s Word every day. Several years ago, I took the advice of a pastor who encouraged me to quote the words of this great hymn (by Clara Scott) during my morning prayer before reading the Bible:

Open my eyes that I may see glimpses of truth Thou hast for me.  
Place in my hands the wonderful key that shall unclasp and set me free.  
Silently now I wait for Thee, ready, my God, Thy will to see.  
Open my eyes, illumine me, Spirit divine!

The Holy Spirit provides “*wisdom*” in the form of insight into Scripture’s truth and “*revelation*” in uncovering what had been a mystery to us before. Our Bible reading times ought to be experiences of discovery. Pray for wisdom and revelation, and then look for it! Notice also that the object of our discovery should be “*in the knowledge of him*” (v. 17b). Again, we see the Holy Spirit pointing to another—God the Father.

[Thou Whose Almighty Word - YouTube](#)

Spirit of truth and love,  
Life giving, holy dove,  
Speed on your flight!  
  
Move on the water's face  
Bearing the lamp of grace  
And, in earth's darkest place,  
Let there be light!

— John Marriott (1813)

\*\*\*\*\*

October 19 Sa Reading 292 — 1 Timothy 4:6-10 — Benefits of Training

<sup>6</sup> *If you put these things before the brothers,<sup>[fn]</sup> you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed.* <sup>7</sup> *Have nothing to do with irreverent, silly myths. Rather train yourself for godliness;* <sup>8</sup> *for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come.* <sup>9</sup> *The saying is trustworthy and deserving of full acceptance.* <sup>10</sup> *For to this end we toil and strive,<sup>[fn]</sup> because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.*

#### ESV Footnotes

(4:6) Or *brothers and sisters*. In New Testament usage, depending on the context, the plural Greek word *adelphoi* (translated “brothers”) may refer either to *brothers* or to *brothers and sisters*

(4:10) Some manuscripts *and suffer reproach*

**Training in Godliness** — Keeping our physical bodies fit is important. The saying, “If we don’t use it, we lose it,” fits here as well as in language. (How much facility do you have in the foreign language you studied in high school?) As I get older, I am increasingly aware of my need to be physically active. This is true also in spiritual matters. Setting aside time every day to read the Bible and to pray are exercises that are critical to our building and maintaining a high level of godliness. Training is not always easy, but it is necessary. Paul said that you should “*train yourself for godliness*” (v. 7) because it is very beneficial: “*...it holds promise for the present life and also for the life to come.*” (v. 8). In this present life, it helps us to become more like our Savior.

#### [I Want to Be More Like Jesus - YouTube](#)

Our Father's will was done by giving us His Son,  
Who paid the highest cost, to point us to the cross,  
And when I think of Him taking on the whole world's sin,  
I take one look at me compared to what I'm called to be.

I want to, I need to be more like Jesus;  
I want to, I need to be more like Him.

— Keith Green (1978)