

KSW45 to Nov 9

November 3 Su Reading 307 — 2 Timothy 2:14-21 — Holy Vessels

¹⁴ *Remind them of these things, and charge them before God^[fn] not to quarrel about words, which does no good, but only ruins the hearers.* ¹⁵ *Do your best to present yourself to God as one approved,^[fn] a worker who has no need to be ashamed, rightly handling the word of truth.* ¹⁶ *But avoid irreverent babble, for it will lead people into more and more ungodliness,* ¹⁷ *and their talk will spread like gangrene. Among them are Hymenaeus and Philetus,* ¹⁸ *who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some.* ¹⁹ *But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity."*

²⁰ *Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable.* ²¹ *Therefore, if anyone cleanses himself from what is dishonorable,^[fn] he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.*

ESV Footnotes

(2:14) Some manuscripts *the Lord*

(2:15) That is, one approved after being tested

(2:21) Greek *from these things*

Guarding Our Talk — The twin concepts of godliness and holiness appear in this passage, and they are related. First, Paul said that “*irreverent babble ... will lead people into ... ungodliness*” (v. 16; cf. 1 Tim. 6:20). This would include arguing about things that don’t matter and about unorthodox interpretations of Scripture. We need to stick to the truth and guard our talk. We are to be leading others *toward* godliness, not *away from* it. Paul then wrote of holiness in his illustration about vessels used in a house: “*...if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy*” (v. 21). Notice the personal responsibility that is involved here (“*cleanses himself*”). Included in “*what is dishonorable*” would be things like the meaningless and unhelpful talk that was mentioned earlier. We are to not only guard our talk but our whole lives as well. If we do, we will be “*set apart as holy, useful to the master*” (v. 21b). Useful vessels are both godly and holy. Using another picture, we are clothed in the righteousness of Christ.

[And Can It Be - YouTube](#)

No condemnation now I dread;
Jesus, and all in Him is mine!
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th'eternal throne,
And claim the crown, through Christ my own.

Amazing love! how can it be
That Thou, my God, should die for me!

— Charles Wesley (1738)

November 4 M Reading 308 — Philippians 2:1-11 — Being of the Same Mind

¹ So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, ² complete my joy by being of the same mind, having the same love, being in full accord and of one mind. ³ Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. ⁴ Let each of you look not only to his own interests, but also to the interests of others. ⁵ Have this mind among yourselves, which is yours in Christ Jesus,^[fn] ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped,^[fn] ⁷ but emptied himself, by taking the form of a servant,^[fn] being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

ESV Footnotes

(2:5) Or *which was also in Christ Jesus*

(2:6) Or *a thing to be held on to for advantage*

(2:7) Or *slave* (for the contextual rendering of the Greek word *doulos*, see Preface)

Fellowship in the Spirit — This passage is mostly about the humility and exaltation of Christ, as Paul used Him as the ultimate example of perfect humility. The Philippians were encouraged to be “*of the same mind*” (v. 2) as Christ so that they might become united in humility and love toward each other. Part of this plea for unity included the reality of their “*participation in the Spirit*” (v. 1). The Greek word for “*participation*” here is *koinōnía*, which is often translated “*fellowship*.” It describes the personal, intimate, constant, and rich relationship we have with the Holy Spirit who dwells within us. Do you consciously fellowship with the Spirit? When we pray, our minds often picture a God who is far away in heaven, but He is really close—He dwells within us. We should think about that as we go through our day. Purpose to think about Him today and talk to Him often.

[Leaning on the Everlasting Arms - YouTube](#)

What a fellowship, what a joy divine,
leaning on the everlasting arms;
What a blessedness, what a peace is mine,
leaning on the everlasting arms.

— Elisha Hoffman (1887)

November 5 Tu Reading 309 — Philippians 3:1-3 — The True Circumcision

¹ Finally, my brothers, rejoice in the Lord. To write the same things to you is no trouble to me and is safe for you.

² Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh. ³ For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh...

Worship by the Spirit — The people who Paul said, “*mutilate the flesh*” (v. 2) were the Judaizers, those who believed that Jesus was the promised Messiah but insisted that OT laws, like circumcision, must continue to be kept. In contrast, Paul called true believers, “*the circumcision, who worship by the Spirit of God*” (v. 3). We have seen this expression, “*the Spirit of God*,” and talked about it before. In fact, that phrase is used 12 times in the NT. Is it referring to the Holy Spirit or to the Father, who is also Spirit? It is often hard to tell. If it refers here to the Holy Spirit, it is one more expression that

includes all three Persons of the Trinity: “...*the Spirit ... of God ... Christ Jesus.*” In either case, we believers are described as those “*who worship by the Spirit.*” We don’t worship superficially by ritual or by memorized prayers. Rather, we worship in a spiritual way—worship that comes from the heart and communicates with God in a deep manner that affects our emotions. It is worship that is participated in and aided by the Holy Spirit. Where the ESV says worship “*by*” the Spirit, some other translations say, “*in*” the Spirit. It is worship from the heart.

[Here I Am to Worship - YouTube](#)

King of all days, oh, so highly exalted.
Glorious in heaven above.
Humbly You came to the earth You created,
All for love's sake, became poor.

And here I am to worship,
Here I am to bow down,
Here I am to say that You're my God.
You're altogether lovely,
Altogether worthy,
Altogether wonderful to me.

— Tim Hughes (2001)

November 6 W Reading 310 — Colossians 1:3-8 — Appreciation for the Colossians

³ *We always thank God, the Father of our Lord Jesus Christ, when we pray for you,* ⁴ *since we heard of your faith in Christ Jesus and of the love that you have for all the saints,* ⁵ *because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel,* ⁶ *which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you, since the day you heard it and understood the grace of God in truth,* ⁷ *just as you learned it from Epaphras our beloved fellow servant.*^[fn] *He is a faithful minister of Christ on your*^[fn] *behalf* ⁸ *and has made known to us your love in the Spirit.*

ESV Footnotes

(1:7) For the contextual rendering of the Greek word *sundoulos*, see Preface

(1:7) Some manuscripts *our*

Love in the Spirit — Paul did not plant the church at Colossae; he had never met them. All he knew about them was told to him by Epaphras, who had apparently planted the church. What he had heard about them was good, however, and he wrote this letter to encourage and direct them. One important group character quality they were known for was love. They had “*love ... for all the saints*” (v. 4), and “*love in the Spirit*” (v. 8). The *object* of their love was other people, and the *source* of their love was the Holy Spirit. What spiritual character quality are *you* known for? Of the three qualities of “*faith ... love ... hope*” mentioned in verses 4-5, Paul said elsewhere that “...*the greatest of these is love*” (1 Cor. 13:13). We should be known for all three but especially love.

[The Gift of Love – YouTube](#)

Come, Spirit, come, our hearts control,
Our spirits long to be made whole.
Let inward love guide every deed;
By this we worship, and are freed.

— Hal Hopson (1972)

¹⁴ *I hope to come to you soon, but I am writing these things to you so that,* ¹⁵ *if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.* ¹⁶ *Great indeed, we confess, is the mystery of godliness:*

*He^[fn] was manifested in the flesh,
vindicated^[fn] by the Spirit,^[fn]
seen by angels,
proclaimed among the nations,
believed on in the world,
taken up in glory.*

ESV Footnotes

(3:16) Greek *Who*; some manuscripts *God*; others *Which*

(3:16) Or *justified*

(3:16) Or *vindicated in spirit*

Vindicated by the Spirit — In summarizing the purpose and life of the Son of God, Paul presents what looks like a hymn to describe “*the mystery of godliness*” (v. 16). After a statement of Jesus’ incarnation, it says that He was, “*vindicated by the Spirit.*” This word for “*vindicated*” can also be translated “*justified*” (NKJV), but being “*vindicated*,” or proven to be the Son of God through the resurrection, seems to fit better in this context. Although many translations mention in a footnote that this could be referring to Christ’s spirit, it makes much more sense to see it as the Holy Spirit, especially in connection with what Paul wrote earlier in Romans 1:4, that He “*was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead.*” As the Holy Spirit, in the form of a dove, was involved in the baptism of Jesus, so He was somehow also involved in His resurrection, again pointing to Christ as the Son of God.

[I Know That My Redeemer Lives - YouTube](#)

Sadly, the video omits the following fitting verse about the Resurrection:

He lives triumphant from the grave,
He lives eternally to save,
He lives all-glorious in the sky,
He lives exalted there on high.

— Samuel Medley (1775)

¹ *Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons,* ² *through the insincerity of liars whose consciences are seared,* ³ *who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.* ⁴ *For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving,* ⁵ *for it is made holy by the word of God and prayer.*

The Spirit Warns About Spirits — Paul didn’t reveal how “*the Spirit expressly says*” (v. 1), although it was likely through prophecy. There is a contrast here between the Holy “*Spirit*” and the “*deceitful spirits*,” using the singular and plural forms of the same word in Greek. The truth reveals what is

false, and we are those who “*know the truth*” (v. 3) because we know the Word of God. We just need to stay in the truth and be cautious about any teaching that does not fit with the orthodox understanding of the Scriptures. Paul also mentioned holiness at the end of this passage, saying that food “*is made holy by the word of God and prayer*” (v. 5). The food we eat is holy because God declared it to be holy. It is also “*made holy by ... prayer*,” which supports our habit of praying before each meal. Think about that at your next mealtime—your prayer is making your food holy, set apart for God’s purpose of nourishing and strengthening your body.

I could not find a video for this song.

Sweet is the prayer whose holy stream
In earnest pleading flows;
Devotion dwells upon the theme,
And warm and warmer glows,
And warm and warmer glows.

— Harriet Martineau (b. 1802)

November 9 Sa Reading 313 — 2 Timothy 3:1-9 — Things are Getting Worse

¹ *But understand this, that in the last days there will come times of difficulty.* ² *For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy,* ³ *heartless, unappeasable, slanderous, without self-control, brutal, not loving good,* ⁴ *treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God,* ⁵ *having the appearance of godliness, but denying its power. Avoid such people.* ⁶ *For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions,* ⁷ *always learning and never able to arrive at a knowledge of the truth.* ⁸ *Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith.* ⁹ *But they will not get very far, for their folly will be plain to all, as was that of those two men.*

The Appearance of Godliness — We are in “*the last days*” (v. 1). The sins listed in verses 2-5 are with us now, and they are getting worse and more prevalent. The people who commit them could generally be described as “*unholy*” (v.2). They are not “set aside for God,” but they are “*lovers of pleasure rather than lovers of God*” (v. 4). On the other hand, these same people have “*the appearance of godliness*” (v. 5). They are religious people, including so-called Christians seen by the world and labeled as hypocrites. The problem is that they then assume that all Christians are like that. This is why true followers of Jesus must stand out as lights in the world. The world needs to see us as exceptions to their label. How brightly is your light shining? Could we, instead, be showing signs of being “*lovers of money ... proud ... ungrateful ...*”? The world is watching. Are we giving them excuses for their continued unbelief or are they seeing us as exceptions to the hypocrite label? Is our godliness genuine?

[God, Make My Life a Little Light - YouTube](#)

God, make my life a little light
Within the world to glow;
A little flame that burneth bright
Wherever I may go.

— Matilda Edwards (b. 1910)