

Living The Christian Life Series
“Lesson 2 – The Instruction/Owners Manual”

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Series Text: Romans 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

Applicational Text: II Timothy 3:16-17:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

Introduction:

The Touch of The Master’s Hand
by Myra Brooks Welch

‘Twas battered and scarred,
And the auctioneer thought it
scarcely worth his while
To waste much time on the old violin,
but he held it up with a smile.
“What am I bid, good folk”, he cried,
“Who’ll start the bidding for me?”
“One dollar, one dollar, Who will make it two?”
“Two dollars, who’ll makes it three?”
“Three dollars once, three dollars twice, going for three,”

But, No,
From the room far back a gray-haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin
And tightening a few loose strings,
He played a melody, as pure and sweet
as caroling angels sing.

The music ceased and the auctioneer
With a voice that was quite and low,

Said "Now, what am I bid for this old violin?"
As he held it up with its' bow.
"One thousand, one thousand, Do I hear two?"
"Two thousand, Who'll make it three?"
"Three thousand once, three thousand twice,
Going and gone", said he.

The audience cheered,
But some of them cried,
"We don't quite understand."
"What changed its' worth?"
Swift came the reply.
"The Touch of the Masters Hand."

And many a man with life out of tune
All battered and scarred with sin
Is auctioned cheap to a thoughtless crowd
much like that old violin,
A mess of pottage, a glass of wine,
A game and he travels on.
He is going once, he is going twice,
He is going and almost gone.

But the Master comes,
And the foolish crowd never can quite understand,
The worth of a soul and the change that is wrought
By the Touch of the Master's Hand."

That is one of my favorite poems. No! It is not the story of my life. But I do relate to the principle of it. As a nine year old I hadn't accumulated enough time to be "...battered and scarred with sin," nor had I experienced many "...bowls of pottage, a glass of wine or any games of life..." but through the Bible I had discovered that I was a sinner and I needed salvation. Attending a Baptist church with my family I thought I had to go forward during the invitation to declare my faith in Christ, but my mother kept shaking her head NO during each invitation saying, "You are too young." It was only when I told her I wasn't too young to go to Hell that she finally nodded in ascent, and I went forward and declared my faith in Jesus Christ. I could almost smell the smoke on my clothing as I escaped the fire of Hell. But more than that, I became obsessed with knowing God's Word in order to live it and proclaim it to others. It was just a couple of weeks later that I wrote on a slip of paper "I GIVE MYSELF TO BE A PREACHER!" I put that slip of paper in an offering envelope and I put it in the offering plate that Sunday morning.

Last week we began this series titled "Living The Christian Life" with a brief explanation concerning behavior. In that brief introduction we stated that our worldview determines what we do – what we believe dictates our behavior. We defined "worldview" as "The overall perspective, set of beliefs, and assumptions that people use to interpret and

understand the world and their place in it.” We stated, “One’s worldview (set of beliefs) acts like a lens, filtering how a person understands reality, makes judgments, and behaves.” We further stated that each person’s worldview is shaped by his or her beliefs, experiences, environmental culture, and education.

There is a current commercial on TV promoting an electronic health instrument that provides a medical grade EKG readout on your cell phone. The salesman stops people on the street and asks them, “How is your heart?” As he shifts into his salesman role, he says, when we buy a new car, it comes with an “Owner’s Manual” and he goes on to say that there is no owner’s manual for us humans. Oh! But there is! It is called the Bible. It was written by the designer of humanity and provides all the instruction we need to live life effectively – to live the Christian life. The Bible is the owner’s manual and is the basis for the Christian Worldview.

II Timothy 3:16-17:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

Have you read your Owner’s Manual? Or are you like most of us are with the Owner’s Manual for our cars, we only go to them when we have a problem with one of the features or options. Yes, I know! It is lengthy and has a lot of So and So begat So and So and He begot So and So, and He begot.... Yes, I know! The Bible has a bunch of crazy names that are hard to pronounce. But it was written for you. I read it through two times in two weeks when I was nine years old. I know! You are not me. But have you ever read it through? I Know! You don’t have as much free time as I did when I was nine years old, but if you read two chapters a day in the Old Testament and one chapter a day in the New Testament, you are able to read through the Bible in one year. Not committed to that yet? Well then, allow me to guide you through a brief review of the Owner’s Manual this morning and then we will pick and choose selected categories of importance as it relates to our Living The Christian Life.

From our Applicational Text in II Timothy 3:16-17 we see that the Bible is profitable for doctrine, for reproof, for correction, for instruction in righteousness in order for us to be perfect and thoroughly furnished unto all good works. We will explore those things in our study but let us get a general overview of the Owner’s Manual first.

I. Getting Acquainted With the Owner’s Manual:

The Bible is divided into two testaments, the Old Testament and the New Testament. The Old Testament records God’s dealings with man before the coming of Christ. The New Testament records God’s dealings with man after the coming of Christ. The word “testament” is a little misleading because it means “covenant” and implies there is an Old Covenant and a New Covenant when they are simply differing aspect of a general covenant God has established with humanity. God’s general covenant

establishes His provision for the redemption of mankind as part of the settling of the Angelic Conflict. God actually established a number of covenants with humanity, but the Bible is divided into two segments – before the Advent of Christ and following the Advent of Christ.

We have frequently reviewed the Angelic Conflict but because it is that conflict and Satan's appeal that prompted the creation of man allow me to simply remind you that the Bible teaches that prior to Genesis 1:2 Satan led a revolt against God and was sentenced to the Lake of Fire and Brimstone. He appealed his case and God created man, a little lower than the angels to experience death and gave man free-will. In a harmony of Scripture when the number of Church Age Believers is equal to the number of fallen angels the appeal will be lost, and Satan will be cast into the Lake of Fire with the angels that joined him in that revolt. These heavens and this earth will be destroyed, and all unbelievers will be cast into the Lake of Fire with the fallen angels. A new heaven and a new earth will be brought into existence, and we will move into timeless eternity.

The doctrine or teaching of the Angelic Conflict permeates the Bibles from Genesis through Revelation. The objective of the Bible is to help us understand Who God is, who we are, and why we are here. The appeal on the part of Satan challenged the character of God. The biblical message is one of redemption manifesting the grace of God. Grace is the central theme of the Bible and is the basis for our exonerated and the exonerated of God's character. God provides His righteousness, His resources, and His realm at Christ's expense. That grace is ours for the asking.

A. The Old Testament:

The Pentateuch is the title given to the first five books of the Old Testament which were written by Moses as he received direct revelation from God. It is identified as the Torah.

Genesis records the beginning of the story with the earth being created by God, but through the angelic conflict it became "...*without form and void...*" (tohu wa bohu) an environmental disaster caused by Satan and the fallen angels who were hanging out here. So God evicted Satan and the fallen angels and put the earth in an ice pack (the Ice Age) then He recreated it for man (Genesis 1:3ff). In this Book of beginnings we also have the calling out of a man named Abraham through whom God would establish a people revealing to them his plan of redemptive grace. This section introduces the Abrahamic Covenant.

Exodus, Leviticus, Numbers, and Deuteronomy record the establishment of those God chose to reveal His message of redemption (The Children of Israel) and the relationship He established with them through the Abrahamic Promise and the Mosaic Covenant with its commandments and ritual revealing His Moral Code, His Ceremonial Code and His Civil Code. The moral code with its 608

Commandments reveals His standard of behavior. The Ceremonial Code with its ritual taught his plan of redemption. The Civil Code provided an environment for orderly coexistence in society.

The Historical Books:

Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, and Esther provide us with an understanding of the development of the missionary organization (The Children of Israel) revealing their relationship with God. In the documentation of the recorded history we are not only exposed to historical records but also the nature of man and the way God deals with that nature through both discipline and grace. In these Historical Books we get a glimpse into the character of God while, all too frequently being reminded of the character of fallen man and the grace provision of God.

The Poetical Books:

There are five books of the Old Testament which are classified as The Poetical Books; Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Lamentations is included by some scholars, and some of the prophets like Isaiah wrote in poetic form. The poetic books of the Old Testament provide instruction as well as adoration and praise and serve much like our time of prayer and praise which accompanies our study of the Word in our Sunday services.

Hebrew poetry typically is not built on strict rhyme or meter like much Western poetry; instead, it uses parallelism and acrostics to create musicality and emphasis. Parallelism is the foundational structure of Hebrew poetry, where lines are paired to create balance and rhythm through repeating similar thoughts or structures. In Synonymous Parallelism the second line expresses a similar idea to the first, often with different wording. In Antithetical Synthetic the second line presents a contrasting thought to the first line. In Synthetic Parallelism the second line expands on or adds a new nuance to the first line. Some Hebrew Poetry makes use of acrostics so that the first letter of each line or section follows the order of the Hebrew alphabet. Psalm 119 is a classic example of the use of acrostics.

The Books of Prophecy:

Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obidiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, and Malicah

The Books of Prophecy were direct messages that God delivered to His people apart from the “Tora”. The Books of Prophecy are generally divided into two sections: The Major Prophets and the Minor Prophets. This is a misleading division because it is not based on importance of their ministries as they are all the

revealed word of God. The division between Major and Minor has only to do with the length of the writings.

B. The New Testament:

The Gospels:

Matthew, Mark, Luke, and John are the Gospels. These books tell us about the birth, life, death, resurrection, and ascension of the Lord Jesus Christ.

The Gospels are not to be viewed as just four different accounts of the earthly life of Jesus written by four different men but are to be seen as the presentation of the four different aspects of Christ. Matthew presents Jesus as the Promised King. Mark presents Jesus as the Servant. Luke presents Jesus as the Son of Man. John presents Jesus as the Son of God. Together Matthew and Mark present Jesus as the Servant-King who came to redeem humanity. While Luke and John present Jesus as the God-Man. Each of these accounts must be understood in the light of its objective.

The History of The Early Church:

The Book of Acts is an account written by Luke of the early history of the Church. The Book is referred to by some as “The Acts of The Apostles.” Yet, others refer to it as “The Acts of The Holy Spirit”. It is both of those and gives us an early history of the church in the first century. It documents the early transition from Judaism to Christianity.

The Pauline Epistles:

Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, and Philemon are the Epistles written by the Apostle Paul, who was appointed by God to be the Apostle to the Gentiles and became the primary channel for the doctrine applicable during the Church Age.

The General Epistles:

Hebrews, James, I and II Peter, I, II, and III John, and Jude are identified as General Epistles and provided doctrine and instruction to the Church.

The Book of Prophecy:

The Book of Revelation, contains the primary prophecy for the Church. There are some prophetic passages in the epistles, but the writing of the book of Revelation by the Apostle John, closed out the Biblical account of events to come.

The Bible is our “Owner’s Manual”. It is the guide to understanding Who God is, Who we are, Why we are here. and What we are to be doing. Our ability to conform to His plan and experience all that He has designed for us is dependent upon that Book becoming understood, accepted, and applied to our lives daily.

Remember, in order to understand the Bible, accept its truths as our standard, and apply it to our lives we must answer those three questions we have raised before: (1) What does it say, (2) What is the context in which it is said, (3) How does it harmonize with the whole of Scripture. We will explore each of these in our study of Living The Christian Life Series in order to have proper instruction.

But It begins with, “What Does It Say”, If we are to effectively live the Christian life we must know what it says. That means we must become students of the Word.

II. Our Applicational Text: II Timothy 3:16-17 says;

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

Since the Bible is to be the authoritative guide for the development of our worldview as Christians, we must properly understand it and its application to our lives. We have identified three questions one must consider in understanding what a particular passage of Scripture says and how it relates to our lives: (1). What does it say, (2). What is the context in which it is said, (3), How does it harmonize with the whole of Scripture,

Our Applicational text in this study is II Timothy 3:16-17. Recognizing that this was originally written in Koine’ Greek, we need to consider that as we look at what it says...

Exegesis of II Timothy 3:16 -17

All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.
(KJV text)

πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, (Nestle Greek Text)

“All Scripture is given by inspiration of God” (πᾶσα γραφή θεόπνευστος)

This is the nominative subject from the feminine singular adjective **PAS** and the noun **GRAPHĒ**, which means writing and is used as an idiomatic technical term, meaning *“All Scripture.”*

We also have the predicate nominative from the feminine singular adjective **THEO-PNEUSTOS**, which is a combination of the nouns **THEOS**, meaning “**God**” and **PNEUMA**, meaning “**breath**.”

This combination of words means “**God-breathed**” or as the idiomatic usage, “**inspired by God**.” The deliberate omission of the verb **EIMI** (to be) is a formal ellipsis designed for emphasis. The verb (is) is left out for emphasis.

Expanded Translation: “***All Scripture [is] God-breathed***”

“And is profitable for doctrine:” (καὶ ὠφέλιμος πρὸς διδασκαλίαν.)

This is the conjunction **KAI**, meaning “**and**” plus the predicate nominative of the feminine singular adjective **OH-PHE-LI-MOS**, which means “**advantageous**”, along with this we have the preposition **PROS** plus the accusative of purpose from the feminine singular noun **DI-DAS-KA-LIA**, which means “**for the purpose of teaching or instruction**.”

Expanded Translation: “***and advantageous for the purpose of teaching,***”

“for reproof:” (πρὸς ἐλεγμόν.)

Here we have the preposition **PROS** plus the accusative of purpose from the masculine singular noun **EH-LEG-MOS**, which means “**for the purpose of reproof**.” This is an “**expression of strong disapproval, reproof**.” It means “**to state that someone has done wrong, with the implication that there is adequate evidence of wrongdoing**”. The Word of God is to be that evidence. There are two aspects to this word. On the one hand the word of God corrects those who are in error, and on the other hand it rebukes those who refuse to be corrected.

Expanded Translation: “***for the purpose of reproof,***”

“for correction” (πρὸς ἐπανόρθωσιν.)

Here we have the preposition **PROS** plus the accusative of purpose from the feminine singular noun **EP-AN-OR-THOH-SIS**, which means “**correcting**” It means “**to straighten something up, to be or to become correct, with the implication of a previous condition of fault or failures—to correct, correcting faults**.” **So, on the one hand it means to correct or ‘straighten up’ the faults of someone, and on the other hand it means to restore the believer to a previous state, hence, to improve their spiritual life.**

Expanded Translation: “***for the purpose of correcting and restoration,***”

“For instruction in righteousness:” (πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.)

This is the preposition **PROS** plus the accusative of purpose from the feminine singular noun **PAI-DEI-A**, which means “**the act of providing guidance for responsible living, upbringing, training, instruction.**”

Then we have the article (the word the) used to make a substantive out of a prepositional phrase. (A substantive functions as a noun or adjective - here an adjective. The article can turn almost any part of speech into a noun: adverbs, adjectives, prepositional phrases, particles, infinitives, participles, and even finite verbs. With this we have the preposition **EN** plus the locative of sphere from the feminine singular noun **DI-KAI-O-SUNĒ**, which means “*in the sphere of righteousness.*” This literally says, “*for the purpose of the in the sphere of righteousness training,*” which is difficult for the English mind to grasp. Therefore, we have to smooth out the translation for our understanding in the English.

Expanded Translation: “*for the purpose of training in righteousness,*”

Exegesis of II Timothy 3:17

That the man of God might be perfect, thoroughly furnished unto all good works. (KJV Text)

ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

(Nestle Greek Text)

That the of the man of God may be perfect:

(ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος.)

Here we have the conjunction **HINA**, meaning “*in order that,*” which introduces a purpose clause, explaining God’s purpose in providing Scripture for the believer. The preposition is followed by the predicate nominative from the masculine singular adjective **ARTIOS**, which means “**being well fitted for some function.**” Then we have the third person singular present active subjunctive from the verb **EIMI**, which means “*to be.*” The present tense identifies continuous action. The active voice indicates that the believer is to produce the action. The subjunctive mood is a potential subjunctive, depending upon the volition of the believer involved. Then we have the nominative subject from the masculine singular article and noun **AN-THRO-HPOS**, which means “*the man.*” This is accompanied by the possessive genitive from the masculine singular article and noun **THEOS**, which means “*of God*” in the sense being His possession or of belonging to God.

Expanded Translation: *“in order that the man of God may have the potential to become be well fitted”*

“Thoroughly furnished unto all good works:” (πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.)

This is the preposition **PROS** plus the accusative of purpose from the neuter singular adjective **PAS**, meaning *“for the purpose of every.”* Along with this we have the accusative neuter singular noun **ERGON**, meaning **“task; product, production, undertaking; deed, accomplishment, assignment”** Then we have the accusative neuter singular adjective **AH-GA-THOS**, which means **“something that is intrinsically good, useful, or beneficial.”** *“Every good task”* is a reference to the production of divine good in thought, word, and deed by the believer positive to the word of God and doing the will of God in the power of the filling of the Holy Spirit. Finally, we have the appositional nominative masculine singular perfect passive participle from the verb **EX-AR-TIZ-OH**, which means **“to make ready for service, equip, furnish.”** It means **“to make someone completely adequate or sufficient, to be fully qualified.”** The perfect tense which emphasizes the completed and continuing results of a past action. The passive voice indicates that the subject receives the action of being equipped. The participle identifies a principle.

Expanded Translation: *“having, as a matter of principle, been completely equipped for every good task.”*

Expanded Translation of II Timothy 3:17: *“In order that the man of God may be well fitted, having as a matter of principle been completely equipped for every good task.”*

Conclusion:

Expanded Translation of II Timothy 3:16-17:

All Scripture [is] God-breathed and advantageous for the purpose of teaching; for the purpose of reproof; for the purpose of correction and restoration; for the purpose of training in righteousness,

In order that the man of God might have the potential to be well fitted, having, as a matter of principle, been completely equipped for every good task.”

Knowing what the passage says is the first step in making that passage part of our worldview. We must not simply know what it says, but we must understand the context in which it is said in order to understand its relevance to us. So, next time we are going to look at the contextual factors that determine the proper application to our lives. We know there is a distinction between the Old Testament and the New Testament but in

order to know that which is directly applicable we must understand God's appointment of stewards and His outline of time. All Scripture is profitable to us, but we must understand and apply that which is directly applicable to us. So, we need to understand God's division of time and the various administrations in which He has provided revelation. So join us next week as we continue to examine Living The Christian Life.

Our series text says, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* (Romans 12:1)

Living the Christian Life requires that we, "... *present our bodies a living sacrifice, holy and acceptable to God. That is our reasonable service....*" This "*reasonable service*" is translated from the original Greek λογικην λατρειαν (logikaen)(latreian) meaning "logical priestly service."

But it begins at Salvation:

- *For all have sinned and come short of the glory of God...*
- *The wages of sin is death, but the gift of God is eternal life...*
- *With the heart man believes unto righteousness...*
- *But with the mouth confession is made unto salvation...*
- *For whosoever shall call upon the name of the Lord shall be saved!*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
(Romans 12:1)

