



Second Timothy Part IV: Passing on Readiness

2 Timothy 3: 10-17

GracePoint Church, Ephrata. 25 AUGUST 2019



Quick Review:

The Central Question:
The Central Answer:

Key Verse:

I. **Message:** What does it say in this passage?

- a.
- b.
- c.

II. **Meaning:** What is the meaning and primary message of the passage?

Three Important Terms:

v. 3: 16a. Inspired:

v. 3: 16b. Profitable:

v. 3:17a. Adequate:

III. **So What?:** What might these passages have to do with you?

The Parable of the Religious Man and the Flood:

- a.
- b.

Article 1. Revelation, Scripture, and Authority

We believe that God is revealed in creation, in the Holy Scriptures, and in Jesus Christ, the apex of revelation. The Scriptures, all sixty-six Old and New Testament books, are divinely authoritative in all they affirm. (Ps. 19:1-6; Heb. 1:1-2; John 17:17)

We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction (Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; 1 Cor. 2:13; 10:11; 2 Tim. 3:16; 2 Pet. 1:21).

We believe in the verbal, plenary¹ inspiration of Scripture.² This means the Holy Spirit dynamically superintended the verbal expressions of the human authors of Scripture so that the very thoughts God intended were accurately penned in the wording of the original manuscripts. (2 Tim. 3:16-17; 2 Pet. 1:20-21; 1 Cor. 2:13)

We believe the Scripture is inerrant³ as to fact and infallibly⁴ trustworthy as to truth, and should be interpreted in context to ascertain each author's intended meaning. Our present Bible continues to bear the final authoritative instruction of God for the church and the world. (John 10:35b; Ps. 19:7; Matt. 5:17-18)

We believe that God's intentions, revealed in the Bible, are the supreme and final authority in testing all claims about what is true and what is right. In matters not addressed by the Bible, what is true and right is assessed by criteria consistent with the teachings of Scripture.

APPROVED 20 MARCH 2006

Article 5. God the Holy Spirit

We believe that the Holy Spirit, the third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer and, by His baptism, unites all to Christ in one body and that He, as the indwelling One, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of Christ; seeking to occupy believers with Him and not with themselves nor with their experiences. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the church (John 14:16-17; 18:7-15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7).

We believe that in this age, based on that which the Holy Spirit is to the believer, the Holy Spirit has certain well defined ministries, and that it is the duty of every Christian to understand what the Holy Spirit is to him, and does to him, and to be rightly adjusted to the Holy Spirit in his own life and experience. We believe that the Holy Spirit, as a special provision of God, is an **anointing** (2 Cor. 1:21; 1 John 2:20-27), a **seal** (2 Cor. 1:22; Eph. 1:14; 4:30), and an **earnest** (2 Cor. 1:11; Eph. 1:14). His ministries to the Christian are the restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness and judgment; the regenerating⁵ of all believers; the indwelling⁶ of all who are saved whereby they are sealed⁷ unto the day of redemption and anointed of God for service; the baptizing⁸ into the one body of Christ of all who are saved; and the continued filling⁹ for power, witnessing, teaching, leading, and service of those among the saved who are yielded to Him and who are subject to His will (John 3:6; 16:7-15; Acts 1:8; Rom. 8:3-14; 1 Cor. 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20-27).

We believe that some gifts¹⁰ of the Holy Spirit such as speaking in tongues and miraculous healings were given to be used as signs to authenticate God's message, and messenger of the first century church when the canon of Scripture was being formed. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the complete deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection (Acts 4:8, 31; Rom. 8:23; 1 Cor. 13:8; 2 Cor. 12:12). We believe that in accordance with the sovereign will of God, miraculous healing may be manifest at God's discretion. We believe that other non-sign gifts were given to the church and that through the exercise of these gifts in the church, believers who learn and apply the truth of Scripture to their lives will mature spiritually. We further believe that ecstatic experiences, though they may be valid manifestations of the grace of God, do not appreciably contribute to one's spiritual maturity (Eph. 4:11-16; 1 Pet. 2:2).¹¹

APPROVED 20 AUGUST 2007

¹ **verbal, plenary** "This influence of the Holy Spirit over the writers of Scripture extended beyond the thoughts to the selection of the very words which the authors chose. Yet this influence of the Holy Spirit did not amount to a verbal dictation. The term often adopted is that of "concurus," or confluent authorship, i.e. That every word is both fully divine and fully human." -M. James Sawyer, *Theories of Inspiration*, www.bible.org.

² "**Inspiration** is...God's superintendence of the human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs." - Charles C. Ryrie

³ "**Inerrancy** means that when all the facts are known, the Scriptures in their original autographs and properly interpreted will be shown to be wholly true in everything that they affirm whether that has to do with doctrine or morality or with the social, physical, or life sciences." -Paul D. Feinberg, *The Meaning of Inerrancy*, Inerrancy, Norman L. Geisler, ed. p.294.

⁴ "**Infallible** signifies the quality of neither misleading nor being misled and so safeguards in categorical terms the truth that Holy Scripture is a sure, safe, and reliable rule and guide in all matters." - Norman L. Geisler, *Appendix*, Inerrancy, Norman L. Geisler, ed. p.500.

⁵ Regeneration proves to be the imparting of the divine nature (cf. Titus 3:5; 1 Pet. 1:23; 2:2). All believers, then, have divine sonship (Gal. 3:26, R.V.).

⁶ A key verse that indicates the unique ministry of the Holy Spirit in this age is John 14:16 where Jesus promised the Spirit would indwell believers and that the indwelling would be permanent. This permanent indwelling would not be for a select few but for all believers.

⁷ The Holy Spirit is given to the person who believes in Christ as a seal, identifying the believer as belonging to God.

⁸ The baptizing work of the Holy Spirit may be defined as that work whereby the Spirit places the believer into union with Christ and into union with other believers in the Body of Christ (1 Cor. 12:13).

⁹ The basis for the filling of the Spirit is Ephesians 5:18, "be filled with the Spirit." The meaning of "filled" (Gk. *plerousthe*) is "control." "The indwelling Spirit of God is the One who should continually control and dominate the life of the believer."

¹⁰ A concise definition of spiritual gifts is simply a "grace gift." A more complete definition is "a divine endowment of a special ability for service upon a member of the body of Christ."

¹¹ For further expansion of the doctrine of Spiritual Gifts see the Teaching Elder's position paper; available upon request.