

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

2nd Grade

Sunday Morning

Study 1

What is the Bible?

What is the Bible?

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month’s books, you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective This lesson will teach the students that the **Bible is God’s inspired Word, His message to us written by men yet directed by His Spirit.**

Key Verses

2 Timothy 3:14-17; 2 Peter 1:16-21—Main Teaching Passages
John 21:25

Books to Memorize

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua

Hook

Have two students come up to the front who do not know each other. Quiz them on each other’s favorite color, movie, food, and animal. Then have two friends come up and ask them the same questions about each other. Ask the class how these two friends could know so much about each other.

In order to get to know someone, you have to talk to them and they have to tell you about themselves. The same thing applies to knowing God. In order to know who He is and what He is like, He has to tell us. Today, we will see how the Bible is God’s way to tell us about Himself.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In 2 Timothy, Paul was writing a letter to a man named Timothy who was the pastor of a church. In the beginning of chapter 3, we find out that there were many in the church who were going around teaching lies about God and leading Christians into sin. Paul warns Timothy not to become like these men, but to trust the Word of God, which he had been learning about since he was a child (vs. 14-15). Only the Bible, not the lies of these false teachers, can save someone.

In verse 16, Paul says that the Bible is inspired by God. Actually, he literally describes it as God-breathed. The Bible is no ordinary book, but it is God's message to humanity. Then, Paul says that the Bible is useful for doctrine (telling us the truth about the world), reproof (pointing out when we are sinning), correction (helping us to fix the problem when we sin), and training in righteousness (showing us the right thing to do). Verse 17 tells us that the purpose of the Bible is to make the man of God complete and ready to live the Christian life.

In 2 Peter 1:16-21, Peter tells us another incredible truth about the Bible. He explains that as believers, we are not trusting in stories made up by men. Rather, Peter and the apostles were witnesses of what Jesus did. In verse 20, he then states that neither he nor any other author of Scripture, Old Testament or New, wrote their own thoughts or opinions. Instead, verse 21 says that the Holy Spirit moved people to write down what He wanted them to write. The Bible then is a message from God that was written by men.

LOOK

In our world today, people think many different things about the Bible. Some say the Bible is just a bunch of fairytales and made-up stories. Others believe that the Bible is full of some good ideas that people had, but not all of it is true. These views both treat the Bible as a book written just by people, not much different from any other book. However, as Christians, we know that the Bible is not just like any other book written by men. The Bible is God's inspired Word.

So what does it mean that the Bible is God's inspired Word? To start, we call the Bible, "God's Word," because it is a message from God to us. It is the primary way that God can communicate to humanity who He is, what He has done, and how we should live our lives. Imagine for a minute a world without a Bible. How would we know God? How could we figure out what He is like? We might see the world around us and figure

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

out that there had to be someone who made it all, but we would have no idea what He was like or what He wanted us to do. God has given us His Word to answer these questions. In His Word, He tells us what is true and how we should live. That doesn't mean that the Bible tells us everything there is to know. In John 21:25, John says that there were many other things that he (and the rest of the Bible writers) could have said. Instead, God gave us in the Bible all that we need to know Him and live for Him.

As God's *inspired* Word, we believe that God used ordinary people to communicate the exact message He wanted. The Bible didn't come straight from heaven already written. Instead, God used people to write down the things they had seen and heard from the Lord so that they could communicate them to others. But this does not mean that the authors got to write whatever it was they wanted. Instead, it says that God moved them to write what He wanted them to write. The word inspired actually means "God-breathed." The words of the Bible came from God's mouth and were breathed through the Holy Spirit into the hearts and minds of the biblical authors, who then wrote them down for us to read. So when we ask, "Who wrote the Bible, God or people?", the answer is both.

The Bible is so much more than an ordinary book. It is the Word of God, God's message to us. It's God's way of telling us who He is, what He has done, and how we should live. The Bible is inspired. It was written by men who were moved by the Holy Spirit to write down God's message. All of this makes the Bible pretty incredible. If God has given us such a great message, don't you think we should be sure to read it and know all about what it says? Of course, we won't know everything overnight. Studying the Bible is a life-long process for Christians. If you haven't begun that process, what are you waiting for?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, review the books of the Bible Genesis-Joshua.

Review the lesson by asking the class what the Bible is. Ask how it was written, what it tells us, and why we should read it.

Pray: Thank the Lord for giving us His Word so we could know Him. Ask Him to tell us more about who He is as we read it.

Parent question: What does it mean that the Bible is God's inspired Word?

FURTHER STUDY

Commentary on 2 Timothy 3:14-17 by David Guzik

2. ([2Ti 3:14-15](#)) The course of the godly.

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them*, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

b. But you must continue in the things which you have learned: This is the key point to this section, around which the rest of the section develops. The command itself is simple enough to understand. He told Timothy to abide – it’s the same ancient Greek verb as when John wrote, *therefore let that abide in you which you heard from the beginning* ([1 John 2:20](#)).

i. It was as if Paul wrote this: “Timothy, you learned these things. Right now you firmly believe them. Now, you have to **continue in the things which you have learned**. The important thing is to abide in them, to continue in them, to never let them go.”

ii. **But you:** A.T. Robertson called this an “Emphatic contrast.” Timothy was to strongly set himself *against* the course that some other men took.

iii. Yet the words “**But you**” go back even further, marking a contrast to what came earlier in the letter.

- There are approved and disapproved workers – **you must continue** in the things which you have learned.
- There will be dangerous times and dangerous men in the last days – **you must continue** in the things which you have learned.
- There will be hardship and sometimes persecution as you follow the Lord – but **you must continue** in the things which you have learned.

c. You must continue in the things which you have learned: The plural suggests that the command is somewhat broader. The core is faithfulness to God’s word, but through the letter we see that this refers to a pattern of ministry.

i. This was all centered on God’s word, but “**the things which you have learned**” seems to be more than just Paul’s Bible studies; it was those, but also his pattern of ministry.

ii. This pattern of ministry doesn’t deal much with specifics, such as when to have Christian services, how long to have them, a schedule for what to do during service, and so on. The emphasis is on a pattern, a philosophy, and then Timothy was to implement that into his own situation.

d. You must continue in the things which you have learned: The rest of the passage – up until the fourth chapter – simply describes for us what this means, and why it was so important for Timothy to do this.

i. It is wonderful to see that God gives us *reasons* to continue – it isn’t just, “Well, that is what we do” or “We

have always done it that way.” God is good enough to give us *reasons*.

e. **And been assured of:** This puts the idea in the past tense, as if this was something that Timothy was once assured of, but perhaps now he wasn’t so sure. Perhaps he wavered from time to time, so Paul called him back to this.

f. **Knowing from whom you have learned them:** Continue in the things you have learned, *remembering who taught you those things*. It was as if Paul wrote, “Remember, Timothy: you learned these things *from me*.” Paul was too humble to say his own name here, but it certainly seems that is what he meant.

i. There is some debate among manuscripts whether **whom** is singular or plural. I think the context pushes us towards the idea that it is singular; Paul here refers to his own influence on Timothy.

- Paul led him to Christ
- Paul gave him ministry opportunity
- Paul taught him by both word and example
- Paul laid hands on him in ordination
- Paul guided and mentored him in the midst of ministry

ii. So, Timothy was to remember who taught him these things, **knowing from whom you have learned them**. Paul’s idea included:

- Remember how I strongly and confidently I believe these things.
- Remember the love with which I believe these things.
- Remember the urgency with which I believe these things.

g. **That from childhood you have known the Holy Scriptures:** Continue in the things you have learned, *that you have received as a heritage*. This truth didn’t begin with Timothy or even with Paul, but it is part of a long heritage that was passed on to Timothy.

i. **From childhood** means that it came to him through the influence of his grandmother and mother – Lois and Eunice, respectively. From his young childhood, they taught him.

ii. Timothy learned this starting in **childhood**. “The story of Mistress Elizabeth Wheatenhall, daughter of Mr. Anthony Wheatenhall, of Tenterden in Kent, late deceased, is very memorable. She being brought up by her aunt, the Lady Wheatenhall, before she was nine years old (not much above eight), could say all the New Testament by heart; yea, being asked where any words thereof were, she could presently name book, chapter, and verse.” (Trapp)

iii. **Holy Scriptures:** This use here referred to the Old Testament, because that is what Timothy would have learned from his grandmother Eunice and his mother Lois.

iv. **From childhood you have known:** Timothy had known the word of God from his earliest years; yet see how strong the exhortation is from Paul that he *continue* in them! Nothing is assumed; the furthest thing from Paul’s mind is an attitude that says, “Well of course we are all founded on the Bible and we can assume that and move on to other things.” For Paul this was never assumed – not even with his trusted protégé Timothy.

h. **From childhood you have known the Holy Scriptures:** It's as if Paul said this: "Timothy, continue in what you received from me. But never forget that it didn't start with me; it's a heritage that was passed on to you. You came into contact with all this long before you ever knew me. You came into contact with this heritage through **the Holy Scriptures.**"

i. We're happy to belong to the same church as Moody and Spurgeon, and Luther and Zwingli; the same church as Wesley and Whitefield, and Polycarp and Ignatius. We are part of them and they are part of us, because we are connected by our trust in the same Jesus, revealed to us by the same **Holy Scriptures.**

i. **Which are able to make you wise for salvation through faith which is in Christ Jesus:** Continue in the things you have learned, *because of their great value.* There is no wisdom greater than this in the world. Your wisdom about 20 other subjects means nothing if you are not **wise for salvation.**

i. This is something each generation must acquire for itself and then hold on to – the appreciation for the wisdom of the Bible, and a deliberate forsaking of any human wisdom that opposes or replaces what the Bible teaches.

ii. We don't think for a moment that mere Bible knowledge saves; there are those who know the words of the Bible well yet are not **wise for salvation.** Yet those words mixed with **faith** do make one wise for salvation.

3. ([2Ti 3:16-17](#)) Timothy must continue with confidence in the Holy Scriptures.

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 complete, thoroughly equipped for every good work.

a. **All Scripture:** This indicates *more* than the Hebrew Scriptures. If Paul meant the exact same thing here as what Timothy learned as a child, he might have said "Those Scriptures" referring back to [verse 15](#), or he might have just repeated the exact phrase, "**Holy Scriptures.**"

i. Paul changed his wording here because he recognized that what God uniquely brought forth from the apostles and prophets in his time was also **Scripture**; it was also the God-breathed word of God. This included what he and others knew was emerging as the written form of the *foundation of the apostles and prophets* mentioned in [Ephesians 2:20](#).

ii. This would fulfill the promise Jesus made that the Holy Spirit would speak to the apostles and lead them into all truth.

iii. There is no doubt that Paul thought this way – knowing that God was bringing forth a New Testament through the apostles and prophets of the first century.

· Paul commanded the public congregational reading of his letters, *as would be done with the Hebrew Scriptures* ([Colossians 4:16](#), [1 Thessalonians 5:27](#)).

· Paul called his own message *the word of God* ([1 Thessalonians 2:13](#)).

· In [1 Timothy 5:18](#), Paul combined a quotation from the Old Testament, and some words of Jesus recorded in [Luke 10:7](#) and he called *both* of them "Scripture."

iv. Paul wasn't the only one who thought this way. [2 Peter 3:15b-16](#) indicates the same idea, especially when Peter included Paul's writings under the heading, *Scriptures.*

v. All this reminds us that even in Apostolic times, they were well aware that God was bringing forth more **Holy Scripture**, just as Jesus promised, just as Paul described, just as Peter understood.

b. **All Scripture is given by inspiration of God:** Paul exhorted Timothy, “Continue in these things *because the Bible comes from God and not man*. It is a God-inspired book, breathed out from God Himself.”

i. This means something more than saying that God inspired the men who wrote it, though we believe that He did; God also inspired the very words they wrote. We notice it doesn't say, “All Scripture writers are inspired by God,” even though that was true. Yet it doesn't go far enough. *The words they wrote were breathed by God.*

ii. It isn't that God breathed into the human authors. That is true, but not what Paul says here. He says that God breathed out of them His Holy Word.

iii. Some protest: “This statement doesn't mean anything because it is self-referential. Anyone could write a book and say that it is inspired by God.” *Of course* it is self-referential. *Of course* the Bible says it is Holy Scripture. If it did not make that claim, critics would attack the lack of such a claim saying, “The Bible itself claims no inspiration.”

iv. Yet the difference is that the Bible's claim to be Holy Scripture has been tested and proven through the centuries. Every generation gives rise to those who really believe they will put the last nails in the coffin that will bury the Bible – yet it never, never works. The Bible outlives and outworks and out-influences all of its critics. It is an anvil that has worn out many, many hammers.

v. And to the critic who claims, “Anyone could write a book and say that it is inspired by God” we simply say, *please do*. Write your book, give it every claim of inspiration, and let's see how it compares to the Bible in any way you want to compare. We invite the smarter critics of the Bible to give us another Bible, something more inspired, something with more life-changing power. The great critic or professor or skeptic is surely smarter than a Galilean fisherman 2,000 years ago, having all the qualifications, all the culture, all the brainpower necessary. It should be *easy* for them to write something greater than the Bible.

vi. But of course this is impossible; there is no equal to the Bible and there never will be. The grass withers, the flower fades, but the word of our Lord stands forever. What can compare to the Bible? What is the chaff to the wheat?

- There is no book like it in its *continuity and consistency*
- There is no book like it in its honesty
- There is no book like it in its circulation
- There is no book like it in its survival
- There is no book like it in its influence and life-changing power

c. **By inspiration of God:** One may easily argue that the Bible is a *unique* book, but it does not prove that God inspired it. For greater evidence, one can look to the phenomenon of fulfilled prophecy.

i. Peter wrote about how we can know the Scriptures are really from God and he spoke about his own certainty because he saw Jesus miraculously transfigured before his own eyes and he heard a voice from heaven say, *This is my beloved Son, in whom I am well pleased*. Yet, Peter said that we even have something *more* certain than a voice from heaven in knowing the Bible is from God: *We also have the prophetic word made more sure, which you do well to heed as a light that shines in a dark place* ([2 Peter 1:19](#)).

ii. God's ability to precisely predict future events in the Bible is His own way of building proof for the Bible right into the text. It proves that it was authored by Someone who not only can see the future, but Who can also shape the future.

iii. For example, there are at least 332 distinct Old Testament predictions regarding the Messiah which Jesus fulfilled perfectly (such as His birth in Bethlehem, His emergence from Egypt, His healing of the sick, His death on the cross, and so forth). Collectively, the combination of this evidence together is absolutely overwhelming.

iv. Professor Peter Stoner has calculated that the probability of any one man fulfilling eight of these prophecies is one in 100,000,000,000,000,000 (10 to the 17th power); that many silver dollars would cover the state of Texas two feet deep. Stoner says that if you consider 48 of the prophecies, the odds become one in 10 to the 157th power.

d. **All Scripture is given by inspiration of God:** Remember that one may believe in the inspiration of the Bible in *principle*, but deny it in *practice*.

- We do this by imposing our own meaning on the text instead of letting it speak for itself.
- We do this by putting more of ourself in the message than what God says.
- We do this by being more interested in our opinions when we preach than in explaining and proclaiming what God has said.
- We do this by lazy study and sloppy exposition.
- Instead, we honor God and His word by, as much as possible, simply letting the text explain and teach itself; to speak for itself.

i. "False doctrine cannot prevail long where the sacred Scriptures are read and studied. Error prevails only where the book of God is withheld from the people. The religion that fears the Bible is not the religion of God." (Clarke)

ii. In 2005 the *London Times* reported that a new "teaching document" issued by the Roman Catholic bishops of England, Wales and Scotland warns that Catholics should not take the Bible literally — that it's not infallible. "We should not expect to find in Scripture full scientific accuracy or complete historical precision," they say in the booklet, *The Gift of Scripture*. So what sorts of things aren't accurate? Creation, for one. Genesis, they note, has two different, and sometimes conflicting, creation stories and cannot be considered "historical." Rather, the bishops say, it simply contains "historical traces."

e. **All Scripture:** This tells us *how much* of the Bible is inspired by God. The great Greek scholar Dean Alford understood this as meaning, "Every part of Scripture."

i. Some try to twist this – they try to make it say, "All Scripture that is inspired by God is profitable" and so on. In doing this, they put themselves in the place of highest authority, because they then will tell us what is inspired and what isn't.

ii. They claim that the grammar is elastic enough in this statement to give the translation, "All Scripture that is inspired by God is profitable." But this is dishonest to the text, and ignores a critical word present both in the English translation and the ancient Greek: the word **and**.

iii. The position of **and** in the text makes it clear that Paul is asserting two truths about Scripture: that it is *both* God-breathed **and** profitable; *not* that only the God-breathed parts *are* profitable.

iv. So we believe it forever: it is **all** inspired, and **all** profitable. Since it comes from a perfect God, it is perfect and without error in the original autographs; and what we have before us are extraordinarily good copies of what was originally written.

v. The reliability of our copies of what was originally written is a matter which can be decided by science and research, and though some errors have been made in copying the Scriptures through the centuries, today we have a New Testament where not more than one-one thousandth of the text is in question – and not *one* significant doctrine is in question. The numbers for the Old Testament are even more impressive.

vi. There is something else we can say about the Bible: *It is true*. And though the Bible is *not* a science textbook, when it does speak on matters of science as science (not in figures of speech or poetic hyperbole), it is *true*.

f. **And is profitable:** Paul exhorted, “Timothy, continue in these things *because the Bible is profitable*, and profitable in many ways.”

i. Profitable for **doctrine:** telling us what is true about God, man, the world we live in, and the world to come.

ii. Profitable for **reproof and correction:** with the authority to rebuke us and correct us. We are all under the authority of God’s word, and when the Bible exposes our doctrine or our conduct as wrong, *we are wrong*.

iii. Profitable for **instruction in righteousness:** it tells us how to live in *true* righteousness. There is perhaps here a hint of grace, because Paul knew what true righteousness was instead of the legalistic false righteousness that he depended on before his conversion.

iv. This all means something else very simple: *We can understand the Bible*. If the Bible could not be understood, there would be nothing **profitable** about it.

v. It is **profitable** when we understand it *literally*. But when we take the Bible literally, we also understand that it means that we take it as true according to its literary context. When the Bible speaks as poetry, it will use figures of speech that may not be literally true. One example is when David said, *All night I make my bed swim; I drench my couch with my tears* in [Psalm 6:6](#). Obviously, he spoke in poetic metaphor and he did not actually float his bed with tears. But when the Bible speaks as history, it *is* historically true, when it speaks in prophecy, it *is* prophetically true.

g. **That the man of God may be complete, thoroughly equipped for every good work:** Paul exhorted, “Timothy, continue in these things *because the Bible makes you complete and thoroughly equipped for every good work*.”

i. **Complete** doesn’t mean that the whole Christian life is about reading the Bible, or that the only important thing in good ministry is good Bible teaching.

ii. **Complete** means the Bible leads me into everything I need. If I will be both a hearer and a doer of the word, I will be **complete** as a Christian, **thoroughly equipped for every good work**. This reminds us that we are not in the business of building sermon appreciation societies, but in equipping the saints for the work of ministry.

iii. So, I don’t ignore prayer, or worship, or evangelism, or good works to a needy world – *because the Bible itself tells me to do such things*. If I will be both a hearer and a doer of the word, I will be **complete**.

h. **That the man of God may be complete:** When we come to the Bible and let God speak to us, it changes us – it makes us **complete** and transforms us.

i. One way the Bible transforms us is through our understanding. [Romans 12:2](#) says, *do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God*. When we let the Bible guide our thinking, our minds are renewed and transformed, so we begin to actually think like God thinks.

ii. But there is another level by which the Bible transforms us: by a spiritual work, a spiritual blessing which God works in us as we come to the Bible and let Him speak to us. This is a spiritual work that goes beyond our intellectual understanding. With great spiritual power beyond our intellect:

- The Bible gives us eternal life ([1 Peter 1:23](#)).
- The Bible spiritually cleanses us ([Ephesians 5:26](#)).
- The Bible gives us power against demonic spirits ([Ephesians 6:17](#)).
- The Bible brings spiritual power to heal our bodies ([Matthew 8:16](#)).
- The Bible brings us spiritual strength ([Psalm 119:28](#)).
- The Bible has the power to spiritually build faith in us ([Romans 10:17](#)).

iii. Because of this spiritual level on which the Word of God operates, we don't have to understand it all to have it be effectively working in our lives. Many people get discouraged because they feel they don't get much when they read the Bible on their own and so they give up. We must work to understand the Bible the best we can, and read it thoughtfully and carefully, but it benefits us *spiritually* even when we don't understand it all *intellectually*.

iv. A critic once wrote a letter to a magazine saying, "Over the years, I suppose I've gone to church more than 1,000 times, and I can't remember the specific content of even one sermon over those many years. What good was it to go to church 1,000 times?" The next week, someone wrote back: "Over the past many years, I have eaten more than 1,000 meals prepared by my wife. I cannot remember the specific menu of any of those meals. But they nourished me along the way, and without them, I would be a much different man!" The Bible will do its spiritual work in us, if we will let it.

v. Paul began the chapter warning Timothy about dangerous times. Some Christians are swept away by these perilous times and some others go into hiding. Neither option is right for us. We are to stand strong and stay on the Word of God.

FURTHER STUDY

Commentary on 2 Peter 1:20-21 by David Guzik

3. ([2Pe 1:20-21](#)) Principles for prophetic assurance.

Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

a. **No prophecy of Scripture is of any private interpretation:** Even in Peter's day enemies of Jesus twisted Old Testament prophecies, giving them personal and bizarre meanings attempting to exclude Jesus from their fulfillment. But Peter says that prophecy is not **of any private interpretation**; its meaning is evident and can be confirmed by others.

i. Though Peter here spoke of **prophecy of Scripture**, the same principle is true for the gift of prophecy today. There must be sober *confirmation* of any prophetic word, and that not through another prophetic word but through the Scriptures. In the gift of prophecy, God never speaks to *only* one person, and always provides confirmation.

b. **Prophecy never came by the will of man:** It is wrong and invalid to twist prophecy to our own personal meaning, because prophecy does not come from man but from God. It does come through **holy men of God** – but only as they are **moved by the Holy Spirit**.

i. “Far from *inventing* the subject of their own predictions, the ancient prophets did not even *know* the meaning of what they themselves wrote. They were *carried beyond themselves* by the influence of the *Divine Spirit*, and after ages were alone to discover the object of the prophecy; and the fulfillment was to be the absolute proof that the prediction was of God and that it was of no *private invention*.” (Clarke)

c. **As they were moved by the Holy Spirit:** According to Green, the ancient Greek word translated “**moved**” has the sense of *carried along*, as a ship being carried along by the wind or the current (the same word is used of a ship in [Acts 27:15, 17](#)). It is as if the writers of Scripture “raised their sails” in cooperation with God and the Holy Spirit carried them along in the direction He wished.