

## Lesson Three — Choose...Today!

*Day One — A Choice to Make*

*Day Two — ... For Reproof*

*Day Three — ... For Correction*

*Day Four — ... For Training in Righteousness*

*Day Five — That the Man of God may be Adequate*

In the previous two weeks we have seen the doctrinal teaching concerning the storyline of Israel and Amalek. We began this study looking at the passage in II Timothy 3:16, 17 which reveals that **all Scripture is inspired by God and profitable for teaching** (doctrine), **reproof, correction and training in righteousness**.

Thus, we have learned the God-inspired doctrine of the story concerning Amalek and Israel. This week we need to understand what the knowledge of this doctrine will do for us — that it will *reprove* us, *correct* us, and *train* us in *righteousness*. If we do not allow taught doctrine to do those things in our lives, then the knowledge we are accruing may only serve to puff us up. We do not want that! We need to be reproved, corrected, and trained! Right? Right!

Last week we looked at the result of disobedience in King Saul's life. What horrific ramifications for him! It is significant to note that Scripture reveals what will be *the benefit of obedience*, as well as what will be the *cost of disobedience*. Think about it! (A quick scan of Lev. 26 and Deut. 28 would reveal how true it is that God lets His people know ramifications on both sides of the issue — with more detail on the negative side of things than the positive side. We will be without excuse.)

### Day One — A Choice to Make

The homework for today is going to be a little different than what we have done before. Since we have come into a good understanding of the battle between the spirit and the flesh, we have a choice to make. This choice (whether you have previously made it, or have yet to), is the most important choice you can make subsequent to choosing to believe on Jesus for the free gift. It is the choice of whether or not you will serve God fully through obedience.

Joshua put a choice before the second generation of the Children of Israel after they had crossed the Jordan River immediately upon entrance into the land. After reminding them of their own history, going back to Abraham's father, and bringing them forward to the moment at hand, he challenged them with this statement: "...Choose ye this day whom you will serve..."

Let's read about this challenge and their decision. Then I'll have you take a little time to write out a brief, personal history and receive the same challenge. Let's begin by reading the text in Joshua chapter twenty-four.

**Joshua 24**

**1** Then Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel and for their heads and their judges and their officers; and they presented themselves before God. **2** And Joshua said to all the people, "Thus says the LORD, the God of Israel,

'From ancient times your fathers lived beyond the River, namely, Terah, the father of Abraham and the father of Nahor, and they served other gods. **3** Then I took your father Abraham from beyond the River, and led him through all the land of Canaan, and multiplied his descendants and gave him Isaac. **4** And to Isaac I gave Jacob and Esau, and to Esau I gave Mount Seir, to possess it; but Jacob and his sons went down to Egypt. **5** Then I sent Moses and Aaron, and I plagued Egypt by what I did in its midst; and afterward I brought you out. **6** And I brought your fathers out of Egypt, and you came to the sea; and Egypt pursued your fathers with chariots and horsemen to the Red Sea. **7** But when they cried out to the LORD, He put darkness between you and the Egyptians, and brought the sea upon them and covered them; and your own eyes saw what I did in Egypt. And you lived in the wilderness for a long time. **8** Then I brought you into the land of the Amorites who lived beyond the Jordan, and they fought with you; and I gave them into your hand, and you took possession of their land when I destroyed them before you. **9** Then Balak the son of Zippor, king of Moab, arose and fought against Israel, and he sent and summoned Balaam the son of Beor to curse you. **10** But I was not willing to listen to Balaam. So he had to bless you, and I delivered you from his hand. **11** And you crossed the Jordan and came to Jericho; and the citizens of Jericho fought against you, and the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite, the Hivite and the Jebusite. Thus I gave them into your hand. **12** Then I sent the hornet before you and it drove out the two kings of the Amorites from before you, but not by your sword or your bow. **13** And I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.'

**14** "Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. **15** And if it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD." **16** And the people answered and said, "Far be it from us that we should forsake the LORD to serve other gods; **17** for the LORD our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed. **18** And the LORD drove out from before us all the peoples, even the Amorites who lived in the land. We also will serve the LORD, for He is our God."

**19 Then Joshua said to the people, “You will not be able to serve the LORD, for He is a holy God. He is a jealous God; He will not forgive your transgression or your sins. 20 If you forsake the LORD and serve foreign gods, then He will turn and do you harm and consume you after He has done good to you.” 21 And the people said to Joshua, “No, but we will serve the LORD.” 22 And Joshua said to the people, “You are witnesses against yourselves that you have chosen for yourselves the LORD, to serve Him.” And they said, “We are witnesses.”**

**23 “Now therefore, put away the foreign gods which are in your midst, and incline your hearts to the LORD, the God of Israel.” 24 And the people said to Joshua, “We will serve the LORD our God and we will obey His voice.” 25 So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem.**

**26 And Joshua wrote these words in the book of the law of God; and he took a large stone and set it up there under the oak that was by the sanctuary of the LORD. 27 And Joshua said to all the people, “Behold, this stone shall be for a witness against us, for it has heard all the words of the LORD which He spoke to us; thus it shall be for a witness against you, lest you deny your God.” 28 Then Joshua dismissed the people, each to his inheritance.**

(For general study purposes, if you would like to see the cross-references of all the historical detail accounts listed in vv. 2-14, turn to the Appendix. This portion has all the cross-references, which lead back to the specific Scriptural accounts in the O. T.)

Now go back and underline vv. 14, 15. In these two verses, what did Joshua tell the people to do?

What choice does Joshua put before the people?

At the end of v. 15, Joshua made a statement about himself and his own household. What statement did he make about himself?

If God called the Children of Israel into a moment of remembrance after having crossed the Jordan River (Josh. 24:2-13), wouldn't it make sense that He may desire that you take a moment to remember, as well? Will you spend the remainder of your study time today by briefly writing out your own history? If you can remember, state how and when the Holy Spirit moved upon you with respect to the faith in Jesus as your Savior; and then how He brought you into an understanding of the PURPOSE for your salvation. You can be as brief or as detailed as you wish, just get some of the facts down. You may want to ask the Lord to help you recall some of the details that He would like you to remember. (There is additional space on the next page.)

With all that you wrote concerning God's faithfulness to you, will you consider the same question that Joshua put before the Children of Israel?

**14 "Now, therefore, fear the LORD and serve Him in sincerity and truth, put away the gods..., and serve the LORD.**

**24 And the people said to Joshua, "We will serve the LORD our God and we will obey His voice."**

What are the "gods" you would have to "put away"?

The request for a decision *today* is found in a couple of places in the New Testament. Read the following passages:

**Hebrews 3**

**7 Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE, 8 DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS..."**

**... 12 Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. 13 But encourage one another day after day, as long as it is still called “Today,” lest any one of you be hardened by the deceitfulness of sin. 14 For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end; 15 while it is said, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME.”**

## **II Corinthians 6**

**1 And working together with Him, we also urge you not to receive the grace of God in vain-- 2 for He says, “AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU”; behold, now is “THE ACCEPTABLE TIME,” behold, now is “THE DAY OF SALVATION”...**

It is still called “Today.” As long as we have breath here on earth, it is still called “Today.” As long as the Church has not been raptured, it is still called “Today.” But *this* day is fast coming to a close; and “night” shall be upon us very soon, wherein judgment will take place. And so will you choose for yourself *today* whom you will serve? The choice is before you *today*; we are not guaranteed tomorrow. We may not have the luxury of putting off the decision until tomorrow. And no decision is a “No” decision. Please understand that!

So what will it be for you?

## Day Two — ...For Reproof

### **II Timothy 3**

**16 All Scripture is inspired by God and profitable for teaching, for reproof...**

Yesterday’s homework was a little different for us, but there must come a time in our lives, when having been faced with more and specific knowledge of God’s Word, as well as His purpose for allowing us to come into that knowledge, that we must allow that knowledge to have its good work in us. When that happens (and it should happen on a regular basis), we cannot ignore the reproof God may desire to bring into our lives through various Scriptures. And so today, we are going to deal with passages concerning this *reproof*. Remember God’s inspired Word first *teaches us*, and then *reproves us*.

If you want a refresher on what the word *reproof* means, look up the Strong’s number 1650 along with 1651 in the Appendix. (You looked it up for your homework on Day One of Lesson One.)

Do you have any new thoughts about the word? If so, what?

Printed below are several passages wherein the underlined word is translated from this Greek word or a form thereof. Read through these verses thoughtfully.

These first two passages deal with our heavenly Father’s reproof in the lives of individuals.

**Hebrews 12**

**...5 and you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED [elegcho <1651>] BY HIM; 6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.” 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?**

What can you learn from this passage?

**Revelation 3**

**14 “And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: 15 ‘I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. 16 So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 17 Because you say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked, 18 I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. 19 Those whom I love, I reprove and discipline; be zealous therefore, and repent. 20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me. 21 He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. 22 He who has an ear, let him hear what the Spirit says to the churches.”**

What can you learn from this passage?

According to these passages, exactly what might God do within the confines of individual lives?

*When (not if) God disciplines you or me, we need to accept this discipline and conform to it, because God is doing something in our life that will prove to be *profitable*. This reproof emanates completely out of His love for us as our heavenly Father, though it may be painful at the time.*

There is a variety of ways in which God *reproves* us. Not only can God directly discipline sons whom He loves (as we have just seen), but He may also use another person, a brother or sister in Christ, to reprove us. However, Scripture outlines the way in which this should be done within the Church. This, too, can be profitable, if done in the prescribed way.

These next few passages reveal how we are to deal with each other within the confines of the Body of Christ.

**Matthew 18** (Jesus speaking to His disciples)

**15 “And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother. 16 But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. 17 And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer.**

According to what Jesus says, what steps should be taken when the need of reproofing another comes up?

As you can see, there is a Scripturally-prescribed way for someone within the Body to go to a brother or sister for the purpose of reproof. Not only can we see this in the epistles, but, prior to the epistles, the Lord Jesus had previously given direction as to the way this should be done:

**Matthew 7**

**1 “Do not judge lest you be judged. 2 For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. 3 And why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log is in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye...”**

According to what Jesus said, what must be done in the life of the individual who goes to another for the purpose of reproofing an individual?

Paul also deals with reproof within the Church. (Remember the underlined word is either the Greek word *elegcho*, or a form thereof.

**Ephesians 5**

**11 And do not participate in the unfruitful deeds of darkness, but instead even expose them; 12 for it is disgraceful even to speak of the things which are done by them in secret. 13 But all things become visible when they are exposed by the light, for everything that becomes visible is light. 14 For this reason it says, “Awake, sleeper, And arise from the dead, And Christ will shine on you.” 15 Therefore be careful how you walk, not as unwise men, but as wise, 16 making the most of your time, because the days are evil. 17 So then do not be foolish, but understand what the will of the Lord is.**

What can be learned from this passage?

According to this group of passages, exactly what are we to do within the confines of the Body of Christ?

The next two passages are within lists of things which Paul tells Timothy to do in either of his letters. Paul instructs Timothy, as a leader within the Body, as to the means of reproving someone. He says:

**I Timothy 5**

**20 Those who continue in sin, rebuke in the presence of all, so that the rest also may be fearful of sinning.**

**II Timothy 4**

**1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. 3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; 4 and will turn away their ears from the truth, and will turn aside to myths.**

According to these passages, exactly what is the leadership to do within the confines of the Body of Christ? And how are they to do it?

There is a reason for being concerned about each other enough that we would take the steps as outlined in these passages. The reason is that you may “win your brother” as stated in Matthew chapter eighteen (p. 50). James states the same reason, only in a different wording:

**James 5**

**19 My brethren, if any among you strays from the truth, and one turns him back, 20 let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.**

According to James, what is the benefit of turning a brother back from sin?

Overall, what have you learned today in your study?

We must allow the Word of God to reprove us, whether this happens personally by the Father through the work of the Holy Spirit in our lives, or by His work through a trusted family member or friend. When He reproves you, allow His work to be brought to fullness, thereby receiving the profit of it.



## Day Three — ...For Correction

### II Timothy 3

**16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction...**

Yesterday we looked at passages dealing with the word *reproof*. Today we will do the same type of study, only we will deal with the word *correction*. If you want a refresher on what the word means, look up the Strong's number 1882 along with all that is connected to it in the Appendix. (You looked it up for your homework on Day One of Lesson One.)

The word *orthos* carries the thought of "correct," or "restore." If *orthos* has the prefix *ana* attached to it, the word would carry the meaning of "set straight," "set upright." But due to the use of the word in II Timothy — *epanorthosis* — having *two prefixes* attached to it (*epi* + *ana* [ending vowels are dropped in the use of the prefix when the word begins with a vowel]) — the meaning of "set straight," "set upright," may have been intended to be intensified. This passage in II Timothy chapter three is the only passage in all of Scripture in which *this exact form* of the Greek word is used.

However, various forms of the noun *orthos* (or the verb *orthoo*) are used in a handful of other passages, and the use of this word within these various contexts can help us to understand what is meant by the word in our passage in II Timothy 3:16.

But before we look at the passages which contain various forms of the word, please remember that the work of God's inspired Word in the life of a believer is for a specified goal — to give us *doctrine* (or teaching), which is to *reprove* us (convict us of areas that are wrong in our life, areas that need changing), then with that conviction in place, God's inspired Word would *correct* us, or *straighten us up again*.

With that in mind, let's consider the uses of various forms of this word within Scripture. (If you would like, you can look up the definitions of the various forms of the word by the Strong numbers in the Appendix).

### Luke 13

**13 And He laid His hands upon her; and immediately she was made erect <461> again, and began glorifying God.**

### Acts 15

**16 'AFTER THESE THINGS I will return, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE <461> IT...**

### Hebrews 12

**12 Therefore, strengthen <461> the hands that are weak and the knees that are feeble, 13 and make straight <3717> paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed.**

From the way *anorthoo* and *orthos* are used in these passages, what can you understand about the meaning of the word *epanorthosis*, as it is used in II Timothy chapter three for the fact that God's Word *corrects* us?

Yesterday we studied the word *reproof*, touching on a small portion of a passage in Hebrews chapter twelve dealing with the fact that God will reprove His children (v. 5). Today we want to look at the larger portion of this passage, and notice that the author of Hebrews combines the thought of God's *reproving* His children (v. 5) with the idea of *straightening* (orthos) them up again (vv. 12, 13). Let's look carefully at this long passage.

#### Hebrews 12

1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, 2 fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. 3 For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart.

4 You have not yet resisted to the point of shedding blood in your striving against sin; 5 and you have forgotten the exhortation which is addressed to you as sons,

**"MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED [elegcho] BY HIM; 6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES."**

7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

12 Therefore, strengthen [anorthoo] the hands that are weak and the knees that are feeble, 13 and make straight [orthos] paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed. 14 Pursue peace with all men, and the sanctification without which no one will see the Lord. 15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; 16 that there be no immoral or godless person like Esau, who sold his own birthright for a single meal. 17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

18 For you have not come to a mountain that may be touched and to a blazing fire, and to darkness and gloom and whirlwind, 19 and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word should be spoken to them. 20 For they could not bear the command, "IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED." 21 And so terrible was the sight, that Moses said, "I AM FULL OF FEAR AND TREMBLING." 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23 to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of righteous men made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel. 25 See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less shall we escape who turn away from Him who warns from heaven. 26 And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT

**ALSO THE HEAVEN.” 27 And this expression, “Yet once more,” denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. 28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; 29 for our God is a consuming fire.**

Not only does the author of Hebrews use the idea of *reproof* (*elegcho*, the word studied yesterday) and *correction* (*epi + ana + orthos* [*epanorthos*] the word/words studied today) in Hebrews chapter twelve, but it is all within the context of the *training* (discipline) of our Father (the word which will be studied tomorrow, and the next word found within the text in II Tim. 3:16).

In order to tie this picture of reproof, correction and discipline to what we have studied in this Bible study concerning the battle between Israel and Amalek (i.e. the battle between the spirit and flesh) let's consider some questions of the text.

According to v. 1, *what* are we to run?

*How* are we to run?

Look carefully at vv. 4-11. The author of Hebrews quotes from Proverbs chapter three:

**Proverbs 3**

**11 My son, do not reject the discipline of the LORD, Or loathe His reproof, 12 For whom the LORD loves He reproves, Even as a father, the son in whom he delights.**

Then the author uses the word *discipline* seven times in vv. 7-11. Will you go back and underline all the uses of this word?

As has been mentioned the word we will deal with tomorrow is the word *discipline*, can literally be translated *child-training*. And the purpose of this ‘child-training’ is to train up sons! And the reason for training up sons is because it will only be sons who rule with Christ in the coming kingdom. Sonship implies rulership. And to see that rulership is the goal of our child-training, reread v. 28. What does v. 28 say that we receive?

The end of v. 10 tells why God will child-train His children. Why is it?

Rephrase v. 12 in your own words.

With all of this in mind, look at vv. 12-15. Make a list of all the things that the author of Hebrews tells us we are to do because of what he has just stated about child-training and becoming sons.

Then in vv. 16, 17, the author gives us an Old Testament figure as an example of someone whose footsteps we are *not* to follow. Who is it?

What does the text say of Esau, that we have already learned?

In v. 17, what was Esau's end? In other words, what did he desire, and for what was he rejected?

In a respect, we have come full circle. We know that it was Jacob's descendants who inherited the earthly land, wherein God established his theocracy. But this only served as a picture for the heavenly land which God's children are to inherit as sons, yet in the future. (See vv. 18-29.) And it is for this reason that we joyfully accept our Father's discipline. He desires that we be corrected and straightened up again, for the purpose of our receiving the inheritance, and that we do not forfeit our inheritance as Esau did. The whole picture has to do with the battle between the flesh and the spirit, the type of which is set forth in the battle between Israel and Amalek.

Wow! Scripture all fits together, doesn't it?

See you tomorrow.

## Day Four — ...For Training in Righteousness

### II Timothy 3

**16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness...**

Thus far this week we have dealt with passages using the words *reproof* and *correction*. Yesterday we also touched on the word the English word *discipline* as it was used in Hebrews chapter twelve. This word is from the same Greek word as used in the phrase we'll look at today.

Today we'll deal with the phrase *training in righteousness*. If you want a refresher on what the phrase means, look up the Strong's numbers 3809 and 1343 in the Appendix. (You looked it up for your homework on Day One of Lesson One.)

In refreshing yourself on the word *training* <3809>, perhaps you noticed that the word *discipline* in yesterday's homework in Hebrews chapter twelve is the same word for *training* in the passage in II

Timothy 3:16. And the thing which the Father will train His children in is *righteousness*. You underlined the word *discipline* as it was used in chapter twelve. Go back and reread Hebrews chapter twelve.

Did you have any new thoughts about the idea of the Father's child-training of us as you reread the chapter today?

In his letter to the Church at Ephesus, Paul deals with the idea of our earthly fathers disciplining us. He speaks to children and fathers, telling children to obey and fathers to train their children in this way. He says:

**Ephesians 6**

**1 Children, obey your parents in the Lord, for this is right. 2 HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), 3 THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH. 4 And, fathers, do not provoke your children to anger; but bring them up in the discipline <3809> and instruction <3559> of the Lord.**

Look up the words in the Appendix and write out a brief comparison of the two words.

You see that the word *discipline* literally means *child-training*; and the word *instruction* in this passage has to do with *a calling attention to, a mild rebuke or warning, an admonition*. That is the work of a father! And within the passage in Ephesians chapter six, it is stated why children are to honor (obey) their parents. According to the passage, why are children to honor (obey) their father and mother?

There are a few other passages which we need to look at today, having to do with the righteousness into which we are to be trained by our heavenly Father. The first we will deal with is a message given by Jesus to His disciples in Matthew chapters five through seven. This message is often referred to as the Sermon on the Mount. It begins —

**Matthew 5**

**1 And when He saw the multitudes, He went up on the mountain; and after He sat down, His disciples came to Him. 2 And opening His mouth He began to teach them, saying,**

**3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.**

**4 “Blessed are those who mourn, for they shall be comforted.**

**5 “Blessed are the gentle, for they shall inherit the earth.**

**6 “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.**

**7 “Blessed are the merciful, for they shall receive mercy.**

**8 “Blessed are the pure in heart, for they shall see God.**

9 “Blessed are the peacemakers, for they shall be called sons of God.  
10 “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.  
11 “Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12 Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you.

As you can see, the verses that have the word *righteousness* within them are vv. 6, 10. In v. 6, what does it say about someone who hungers and thirsts for righteousness?

And then in v. 10, what does it say about the one who is persecuted for the sake of righteousness?

And what about this persecution? What does Jesus go on to say in vv. 11, 12 about those who are persecuted on account of Him?

At some point as you study, it is absolutely essential to know and understand that **the inheritance, as a first born, is the kingdom! And the inheritance, as a first born is the reward! And the reward is the kingdom!** It is as simple as that — the kingdom, the inheritance, the reward — these words are interrelation, all pointing to the same thing. And all of this relates back to something we have already learned — the fact that the firstborn of Isaac, Esau, lost his right as the firstborn, and he could not get it back (Heb. 12:16, 17).

Look at these verses which reveal that the inheritance is the kingdom:

**Matthew 25**

34 “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world...’”

What does Jesus say tell those who are blessed of His Father to do?

Now see that Paul writes that the inheritance is a reward:

**Colossians 3**

23 Whatever you do, do your work heartily, as for the Lord rather than for men; 24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. 25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

In v. 23, why does Paul tell us to do our ‘work heartily unto the Lord’? What is the implication here?

**Revelation 21**

“...7 He who overcomes shall inherit these things, and I will be his God and he will be My son...”

What does one who overcomes do?

And in so doing, what does this individual become?

(In our lecture this week, we will deal with the nuances of the difference between being “a child” and becoming “a son.”)

Now back to the Sermon on the Mount. In Matthew chapter six, Jesus was very specific as to what He wanted His disciples to seek after first and foremost. In this, He was telling His disciples not to be anxious about the things of this world. He said —

**Matthew 6**

**25 “For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on.**

**...27 And which of you by being anxious can add a single cubit to his life’s span? 28 And why are you anxious about clothing?**

**...31 Do not be anxious then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘With what shall we clothe ourselves?’ 32 For all these things the Gentiles eagerly seek; for your heavenly Father knows that you need all these things. 33 But seek first His kingdom and His righteousness; and all these things shall be added to you.**

According to v. 33, what two things did Jesus say we are to seek after first and foremost?

And if we do that, what is the promise that God made?

But who will understand these things about seeking after righteousness? Who will understand that righteousness and the kingdom are inseparably connected? Look at what the author of the Book of Hebrews has to say about those who *can understand* about righteousness and those who *cannot*.

In speaking of Jesus being our example of obedience through suffering, the author of Hebrews says:

**Hebrews 5**

**7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from [literally *out of*] death, and He was heard because of His piety. 8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been made perfect, He became to all those who obey Him the source of eternal <166> salvation, 10 being designated by God as a high priest according to the order of Melchizedek. 11 Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is a babe. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.**

Be sure to look up the definition of the word eternal in the Appendix. Look up both the noun form of the word <165> and the adjective form of the word <166>.

This passage deals with the fact that Jesus will come as our King/Priest after the order of Melchizedek (who was the king/priest who met Abraham after the war with the kings in Genesis chapter fourteen). This man, Melchizedek, was a type of the coming Messiah, Who will come as our King/Priest after the final war with the kings of the earth at the end of the Tribulation. The author of Hebrews says that there *is much that can be taught concerning him* — Melchizedek.

Then the author goes on to rebuke the recipients of this letter, because since *their ears had become dull*, he was not able to teach them these things concerning Melchizedek (with the whole type/antitype picture inferred), though these are things that at that time, they even should have been able to teach others.

With that in mind, go back and reread vv. 12-14. This compares milk to solid food. What is the comparison?

According to v. 13, who is not accustomed to the word of righteousness?

Juxtaposed to those who only partake of milk, who can discern good from evil?

Would you summarize what you have learned today about being trained in righteousness?

## Day Five — That the Man of God may be Adequate

### II Timothy 3

**16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 that the man of God may be adequate, equipped for every good work.**

We began this week by doing a different type of homework assignment, and we will end this week by something different as well. Rather than working through a variety of Scriptural passages and tying them together, today we are going to think through what we have learned, tying the whole of this study together for personal application. Then next week, the personal application of what we have learned will be further developed.



## The Battle with Amalek — A Kingdom at Stake

## Lesson Three Choose...Today

The questions which will be asked today are purposefully designed to cause you to think about how this Bible study concerning the battle between Israel and Amalek (the antitype of which is the battle between the spirit and the flesh), can reprove, correct, instruct you in righteousness.

According to II Timothy 3:17, what are we to be adequate and equipped for?

Compare v. 17 to what Paul told the Church at Ephesus:

### **Ephesians 2**

**10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.**

What are we to walk in?

Okay. With that in mind, summarize the doctrine, the teaching value, in what you have learned in the past three weeks? (Come on! You can do it!)

And with that in mind, what is the reproof value that you have learned? Where in your life has God reproved you (i.e. of what has He convicted you of)?

With that in mind, how is God correcting you? How is He straightening you up?

With that in mind, how are you being trained in righteousness? How is God disciplining you so that you might share in His holiness?

Studying and learning these things in themselves produce some of the good works that you, being His workmanship, created in Christ Jesus, are to do. These are some of the good works that have been previously prepared for you from before the foundation of the world. Now do the good work of walking in them.

Next week we will look more closely at faith and good works. See you then.

## Lecture Notes

The Battle with Amalek —  
A Kingdom at Stake

Lesson Three  
Choose...Today

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