

How to H.E.A.R. from God

We want to H.E.A.R. from God when we read His Word.



GOD'S STORY
THE TRANSFORMATION FOR ADULT LIFE GROUPS

2 Timothy 3:1-17

February 9, 2020

¹ But mark this: There will be terrible times in the last days. ² People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, ³ without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, ⁴ treacherous, rash, conceited, lovers of pleasure rather than lovers of God— ⁵ having a form of godliness but denying its power. Have nothing to do with such people. ⁶ They are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires, ⁷ always learning but never able to come to a knowledge of the truth. ⁸ Just as Jannes and Jambres opposed Moses, so also these teachers oppose the truth. They are men of depraved minds, who, as far as the faith is concerned, are rejected. ⁹ But they will not get very far because, as in the case of those men, their folly will be clear to everyone. ¹⁰ You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, ¹¹ persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. ¹² In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, ¹³ while evildoers and impostors will go from bad to worse, deceiving and being deceived. ¹⁴ But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, ¹⁵ and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the servant of God may be thoroughly equipped for every good work.

COMMUNITY – CONNECTING WITH ONE ANOTHER

- **Why do you think parents naturally talk to their infants/toddlers even though their child is not able to talk back to them? Why is it beneficial to talk to a baby?**
- **What are some of the benefits of regular Bible reading? What are some obstacles?**

Reading the Bible and hearing from God is a lot like a child learning by hearing their parents talk. The more a parent speaks to their child, the more familiar they become with their parent's voice. Talking to a child influences their development. Eventually, children are able to hold a conversation with a parent, and some times they'll talk back a little too much.

As believers, engaging in God's Word has a significant influence on our development as a disciple. Consistency in the Word of God breeds familiarity of the voice of God, develops maturity in the child of God, provides fluency in the gospel of God, and brings clarity to the things of God. But many people find it hard to read God's Word because they have never been taught how to study God's Word. Today, we are going to learn how we can actually read the Bible and H.E.A.R. from God.

Before moving on, take a moment and have your LifeGroup fill out a survey to help us measure Bible Engagement at Chets. It is essential that you lead your group to do this. Please emphasize that the survey is anonymous, so encourage members to be honest

You can access the survey by visiting www.surveymonkey.com/r/gods-story



OR by placing the camera on your phone over this QR CODE:

CONTENT – EXPLORING GOD'S STORY

**Leaders, please use the DVD/FLASH DRIVE to play the video explaining the H.E.A.R. method. Please pass out the Bible Reading Card to your members so that they can follow along with the H.E.A.R. method on the back side.*

We are going to watch a quick video explaining how we can H.E.A.R. from God when we read the Bible. You can watch this video and find many other resources to help you engage in God's Word consistently at www.chetscreek.com/gods-story.

A SAMPLE H.E.A.R. JOURNAL ENTRY

READ: Philippians 4:8-20

DATE: 2/9/2020

Title: Secret of Contentment

H (Highlight)

"I can do all things through Christ who strengthens me." (Philippians 4:13)

E (Explain)

Paul was telling the church at Philippi that he has discovered the secret of contentment. No matter the situation in Paul's life, he realized that Christ was all he needed, and Christ was the one who strengthened him to persevere through difficult times.

A (Apply)

In my life, I will experience many ups and downs. My contentment is not found in circumstances. Rather, it is based on my relationship with Jesus Christ. Only Jesus gives me the strength I need to be content in every circumstance of life.

R (Respond)

Lord Jesus, please help me as I strive to be content in You today. Through Your strength, I can make it through any situation I must face.

**Leaders, now ask them to try it for themselves. Using the Scripture at the top of the Transformation, have them fill out this H.E.A.R. journal. After a few minutes, ask for a few volunteers to share what they heard.*

A PRACTICE H.E.A.R. JOURNAL ENTRY

READ: 2 Timothy 3:1-17

DATE: 2/9/2020

Title:

H (Highlight)**E (Explain)****A (Apply)****R (Respond)**

COMMENTARY – 2 Timothy 3:1-17

2 Tim. 3:1 Paul's reference to the last days (Gk. *eschatais hēmerais*) puts the present evil situation in solemn eschatological (or "end times") perspective. As Acts 2:17 indicates, "the last days" began with the coming of the Spirit at Pentecost (see also note on 1 Tim. 4:1). Thus Paul's prediction of times of difficulty that will occur in "the last days" is already beginning to be fulfilled, even in the present situation.

2 Tim. 3:2–5 This "list of vices" vividly describes the negative impact of those who were opposing Paul and Timothy. The list begins and ends with references to misplaced love—i.e., people who are lovers of self, lovers of money (v. 2), and lovers of pleasure rather than lovers of God (v. 4).

2 Tim. 3:5 Paul uses a common technique, emphasizing an item in a list (vv. 2–5) by placing it either first or last and expanding upon it more than the other items in the list: while Paul and Timothy's opponents have the external appearance of godliness, they do not have its real essence. Power means the present, effective working of God in and through believers' lives (see note on Acts 1:8). "Godliness" (Gk. *eusebeia*) means genuine piety, including holiness, reverence, faith, and love and devotion to God. In 2 Tim. 1:7, Paul linked "power" to the presence of the Holy Spirit, and this power enabled perseverance through suffering (1:8; see 2:1) and faithful defense of the gospel (1:14). The people referenced in 3:1–9 claim to know God, but their lives are devoid of the work of the Spirit, which would have resulted in holiness, perseverance, and effectiveness in advancing God's kingdom. Avoid such people. This is the only command in vv. 1–9. This avoidance most likely involves excommunication. Although there may appear to be a contradiction between this and the exhortation in 2:24–26, the point in 2:24–26 is to seek the repentance of such people. In 3:5, however, Paul envisions those who remain obstinate and states clearly that there comes a time when such people must be excluded from Christian fellowship.

2 Tim. 3:6 women, burdened with sins. Due to their guilt from their past, these women are particularly susceptible to both the asceticism (promoting artificial self-denial; see 1 Tim. 4:3) and the antinomianism (teaching that all sorts of sins are really acceptable; see 2 Tim. 3:2–4) set forth by the false teachers.

2 Tim. 3:8 Jannes and Jambres are the names given in early extrabiblical Jewish writings to the Egyptian magicians who opposed Moses in Ex. 7:8–13. In these writings, these men became key symbols of opposition to God's truth. Though their names do not appear in the OT itself, they would be familiar to Timothy and other Jews; identifying the opponents with these archetypal enemies of God's truth would have significant rhetorical power. corrupted in mind. Again false teaching is cast in terms of deficient thinking (see note on 2 Tim. 2:26). This is why divine aid is necessary for coming to the "knowledge of the truth" (2:7, 25–26). disqualified regarding the faith. In spite of their claims, these people do not have saving faith, since they oppose the gospel both in their teaching and in their living (see Titus 1:16).

2 Tim. 3:9 Another note of encouragement similar to 2:19. In spite of the current success of the false teachers, they will ultimately fail.

2 Tim. 3:10–17 Call to Hold Fast to Scripture and Paul's Example. This paragraph opens with a clear, strong contrast: "You, however." The false teachers live and teach one way (vv. 1–9), but Paul provides a totally different model for Timothy. The repetition of "my" in vv. 10–11 places clear emphasis on Paul as the model for faithful living and ministry, in contrast to that proposed by the opponents. See note on Phil. 3:17.

2 Tim. 3:11 Antioch, Iconium, and Lystra are cities Paul visited on his first missionary journey (Acts 13–14), prior to Timothy joining him during his second journey (Acts 16:1). Since Lystra was Timothy's hometown (Acts 16:1–2), he was probably aware of what happened to Paul on this first journey. Thus Timothy would have known from his earliest awareness of Paul that suffering had been a central part of Paul's work. From them all the Lord rescued me does not mean that God kept Paul from experiencing any harm in these instances, for in Lystra he was stoned and left for dead (Acts 14:19–20), and it is possible that Timothy even witnessed this. Instead, Paul is probably referring both to the fact that the Lord preserved him from death so that he could continue preaching, and to the Lord's work in Paul's heart to keep him faithful even in suffering. See 2 Tim. 4:18.

2 Tim. 3:12 will be persecuted. Suffering is an expected element in Christian living (see 2:3; see also John 15:18–21; 16:33). The actual “persecution” may be less when there has been more Christian influence on the laws and cultural values of a society, but the unbelieving world will always remain deeply hostile to the gospel.

2 Tim. 3:13 The false teachers will “progress” from bad to worse (see 2:16). Those doing the deceiving are themselves deceived.

2 Tim. 3:14 from whom you learned. This could refer to Paul but may also refer back to Timothy’s mother and grandmother (1:5), especially since 3:15 mentions the teaching he received in childhood (see ESV footnote on v. 14).

2 Tim. 3:15 to make you wise for salvation. Scripture can lead to the “knowledge of the truth” (2:25; 1 Tim. 2:4). It has the power to bring its readers to faith (cf. James 1:18; 1 Pet. 1:23). This is in direct contrast to the false teaching which, as stated throughout the letter, leads only to useless disputes and ungodliness.

2 Tim. 3:16 All Scripture would refer first to the OT but by implication also to at least some NT writings, which by this time were already being considered as Scripture (see 1 Tim. 5:18; 2 Pet. 3:15–16). Breathed out by God translates a Greek word (*theopneustos*) that does not occur in any other Greek text (biblical or otherwise) prior to this letter. Some therefore suggest that Paul coined this term from words meaning “God” and “breathed,” which is certainly possible. The term stresses the divine origin and thus the authority of Scripture. Paul does not point to the human authors of Scripture as inspired people but says that the writings themselves (“Scripture,” Gk. *graphē*, “writing,” which in the NT always refers to biblical writings) are the words spoken (“breathed out”) by God. Whereas it seems that Paul and Timothy’s opponents stressed certain aspects or portions of Scripture (e.g., genealogies, 1 Tim. 1:4; cf. Titus 3:9), Paul stresses the authoritativeness of all of Scripture. The divine origin of Scripture is the reason for its power to convert (2 Tim. 3:15) and its usefulness in training (v. 17). Because Scripture comes from God himself, “all” of it is profitable in a range of ways, ultimately leading to righteousness.

2 Tim. 3:17 That (in the sense of “in order that”) refers back to the preceding verse (v. 16), indicating the purpose of Scripture for the believer. man of God. Both the OT background of this phrase (see ESV footnote and note on 1 Tim. 6:11–12) and the context show that Paul is thinking specifically of Timothy as his delegate and a leader over the church (see 1 Tim. 1:3–4; 6:11). While this verse applies generally to all believers, Paul’s specific focus here is the preparation of Timothy to continue in his task when Paul is no longer present. equipped for every good work. In a broad sense this includes everything that God calls a believer to do. But, in a specific sense, this also supports the doctrine of the “sufficiency of Scripture,” that is, the idea that the truth contained in Scripture is sufficient in all matters pertaining to doctrine and moral behavior. Although there are no commands outside the Bible that apply to all of God’s people, this does not exclude individual guidance by the Holy Spirit on how to apply the universal commands of Scripture in particular situations (cf. notes on Gal. 5:16; 5:18).