



Objective Direction - September 21, 2017

Ephesians 6:10 – 11

Matthew 3:16-17

Matthew 4:1 – 4

Hebrews 11:1 – 3, 6

Hebrews 12:2

Romans 10:17

Psalms 119:15, 18, 27, 45, 62, 94, 97, 99, 130, 174

Ephesians 1:3, 5, 6, 12, 14

Mark 6:46 – 52

Alright ladies. Remember we talked about the fact that, and we're going to look at it a little bit today, but Ephesians 1 talks about the fact that God the Father chose your redemption, God the Son accomplished it, and God the Spirit applies it. So if I'm going to achieve the purpose that God has for me, both in direction and in ability, I'm going to have to be directed by the Spirit. And remember we talked about the fact that the Spirit's going to speak to us in two ways: subjective and objective. You've got to have both. You've got to have a subjective direction because there are things He has to tell you to do that you don't have in the Scripture. They have to be connected with the Scripture. They have to agree with the Scripture. But if you're going to really impact, as a matter of fact, you're going to love what the Father loves, you're going to be repulsed by what the Father is repulsed by, and if you're going to really impact, both these are going to have to be paramount in your life.

Now look at Ephesians. We're going to start there today. And again we're going to cover a little ground. Look at Ephesians chapter 6, verse 10. Now we will look at this passage in detail another day where we talk about demons and angels and we'll have a time where we do that. But before we get there, just listen to the context of what he says.

¹⁰Finally be strengthened by the Lord and by His vast strength. ¹¹Put on the full armor of God,

Now he's going to list some metaphors for armor in here, right. But if you put on the full armor of God, it's two things. It's the subjective direction of the Holy Spirit and it's the objective

understanding of the truth of Scripture. So the full armor of God I think really is basically the subjective and objective understanding of the Spirit in your life. Now he says:

¹¹Put on the full armor of God, so you can stand against the schemes of the devil.

So the enemy, now this is going to be important that you understand that. The enemy's going to come after you, but only if you follow the subjective direction of the Spirit. If you don't follow the subjective direction of the Spirit, the enemy's not going to bother you. Look at what he says:

¹²Our struggle is not against flesh and blood, but against the rulers, against the authorities, against the cosmic powers of this darkness, against evil spiritual forces in this heaven. ¹³For this reason take up the full armor of God, so that you may be able to resist in the evil day, and having prepared everything, to take your stand.

So we have this clear directive, right, and we do see, we saw last week Acts 16, the Spirit subjectively moved Paul into Macedonia so the Gospel wound up coming to America. Now I don't remember who it was that asked the question from the back, but they alluded to something that I wanted to start with today. Go to Matthew, chapter 4, because this is the classic example of what we're talking about. Now we'll talk about baptism and the Lord's Supper down the road, but right before this verse that we're coming to in Matthew 4, Jesus is baptized. Now baptism in the Bible is not a picture of the washing away of your sins. How do we know that? Because Jesus had no sins to wash away. It's not a picture of washing away sin, it's a picture of death. If I hold you under there long enough, you drown. And so the idea is that there's a death that's occurred which is exactly what's happened in the life of Jesus Christ. There's a death that has occurred in the sense that, not that He's quit being God, but that He's now died to living as God and now He's going to come up and live as a man is supposed to live. What's the very next thing we hear? At the end of chapter 3, it says:

¹⁶When Jesus was baptized, He went up from the water, the heavens suddenly opened for Him, He saw the Spirit of God descending like a dove and coming down on Him; ¹⁷and a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

So we have this clear statement, right, that the Holy Spirit of God is now leading Him and it is creating a situation where Jesus is bringing pleasure to the heartbeat of the Father. Now watch what happens in chapter 4, verse 1. We see both the subjective and the objective work of Scripture. Look at this. Chapter 4:

¹Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

So subjective or objective there? OK. This is not a trick question. This is not the little guy in Bible school when the teacher said, "What's furry, has buck-teeth, eats acorns, and lives in a tree?" And the little guy said, "I think it's a squirrel, but I'm going with Jesus." It's not that trick question, OK. Is this subjective or objective? Subjective. The Spirit is leading Him. There is nothing in the Old Testament that tells Him to go into the wilderness. He can't read Malachi and it says after my baptism I should go into the wilderness. It's the subjective direction of the Holy Spirit. It's the same thing we have in Acts 16 where the Spirit forbids Paul to preach

in Mysia and Bithynia and ships him up. So it's when the Spirit speaks to you outside of the Scripture, but never in disagreement with the scripture. So here's the subjective direction. Spirit comes to Jesus. There's nothing objectively that He can read that tells Him to go to the wilderness. The Spirit leads Him into the wilderness. But watch this. Now look at this.

He was tempted by the devil.

So what happens when you yield to the subjective direction of the Spirit of God in your life. What happens? The enemy comes. He is not going to bother you if you're not following the subjective direction of the Spirit of God.

We're in a chess game spiritually. We're not in a game of checkers. We're in a chess game. Any of y'all play chess? Any at all? OK. This isn't going to work. But at any rate, we're going to go with it because it's all I got. So here we go. When you play chess every piece is different. Every piece has to, to win you have to move them in the right place, and they have to do what they're supposed to do. Queen can move anywhere. The Rook can only move a certain place. All of us have different gifts. All of us have different talents. All of us have a different place of calling here in Bryan/College Station. Now if God called you to the mission field next week, that's fine. We have a couple in the church that feels extremely called to India. And if God does that that's great. But if He doesn't call you out of here, your called to be here in Bryan/College Station. 85% of Texas is lost. So it's not like we have a mission field in Texas. So you're called here and God's moving the chess board. He's going to move you on the chess board to put you in a place where your giftedness, your influence, will win. When we talk about a spiritual battle, we're not talking about God against Satan. If you have a spiritual battle of God against Satan, it'd be over like this. We're talking about, a spiritual battle is this, it is God's influence in the world through you, versus Satan's influence in the world through his people. Now that's what the battle is. So God's going to move you to place you in a position where He can use you to deal with what the enemy is doing. So there's this cosmic chess match going on between the Father and the enemy.

So He's moved Jesus subjectively by the Spirit. Now watch this.

²After He had fasted forty days and forty nights, He was hungry.

Is that not like the greatest understatement in the word of God?

³Then the tempter approached Him and said, "If you're the Son of God, tell these stones to become bread." ⁴He answered, "It is written, "Man must not live on bread alone, but on every word that comes from the mouth of God.""

Is that objective or subjective? Objective. OK. We are moving alone. If it's written down, it's objective. If the Spirit moves you outside the scripture, it's subjective. So here's what happens. Now he's going to run through the other two temptations, but here's basically what you have, right. Jesus being baptized, he didn't quit being God, but now He's going to live not as God, but as a man does under the direction of the Holy Spirit. Both subjective and objective. So watch what happens. The Spirit of God moves Jesus subjectively into a position where He's going to

deal with him. Wherever He moves Him, in here if He's alone in the wilderness to find the Father, wherever the Spirit moves you, the enemy's coming. So Satan comes along behind Him, goes after Him, but when he goes after Him, how does Jesus fight him? Subjectively or objectively? He fights him objectively. So if I'm going to be a full member, an impacting person in the kingdom of God, I'm going to have to follow the leadership of the Spirit and I'm going to have to know and stand on and believe the objective word of God. So if I don't know this, when He leads me the enemy will overcome me. If I know this, and I believe on it and I stand on it, then I overcome the enemy and I impact the enemy's kingdom. And that's why you're here. When you get saved, I mean I constantly hear the idea that, "Well our whole purpose is to worship." Worship is a key part for us, but the ultimate worship isn't how well you sing on Sunday morning, it's how well you impact the enemy because you're so sure of who He is in your life.

So here's what we have to do. Turn to Hebrews chapter 11. If you get to James hang a left. If you get to Revelation hang a left. If you get to the maps, hang a hard left. Now I want you to listen to what he writes. He's going to give this long diatribe about all these guys in the Old Testament. He says:

¹Now faith is the reality of what is hoped for, the proof of what is not seen. ²For by it our ancestors won God's approval. ³By faith we understand that the universe was created by the word of God,

He walks on through. Now look down in verse 6.

⁶Now without faith it is impossible to please God, since the one who draws near Him must believe; one, that He exists and two, that He rewards those who seek Him.

So if you know what this says, but you don't believe it, then you don't please Him. You say, "Well what does it mean to believe it. I believe it's true." No, no, no. It's not a matter of believing it's true. It's a matter of believing it in a way that you stand on it. He gives you that example. Look in chapter 12. Look at verse 2.

²Keeping our eyes on Jesus, the source and perfecter of our faith, for the joy that lay before Him.

Now let me back up a second. When it says that Jesus is the source of our faith, now I want you to understand this. Romans 10:17, this is a really bad translation, it's messed people up for years, says:

¹⁷Faith comes by hearing and hearing by the word of God.

That's the old translation. It's a bad translation because it makes you think you can read the Bible and possess faith. No, no, no, no, no. What the Greek says is: faith comes by hearing and hearing by the word of Christ. The idea is that when you get convicted by the Holy Spirit of God about who Jesus is and who you are, immediately there is placed in you the ability to believe. So once you get saved, you have the faith. You're not going to have any more faith because you

read twelve chapters tonight. You possess the faith, according to Romans 10:17. Now listen to what he says.

He's the source and perfecter of our faith, for the joy that lay before Him, He endured the cross, despising the shame, and sat down at the right hand of the throne of God.

Now if He had simply believed it was true that the cross would do something wonderful, He can believe that's true, but if He doesn't go to the cross, then His faith really doesn't work. You can't just believe that the book is true. You can't believe the certain principles are true. You have to stand on those principles. That's going to be the statement of whether or not you really believe it. Jesus goes to the cross, not because He wanted to, He didn't want to, and I don't have any problem with that. If He wants to become sin, He doesn't understand sin. He did so He didn't want to become it. He didn't want to go, but He chose to go. How many people believed in Him when He died? One. His own disciples don't buy it. So He is basically alone when He dies, except for some guy who's never even seen Him before. But He stayed on the cross that entire six hours filled with sin believing that God would honor His word. It's when you believe that God will honor His word in your life and you hang on to that. That's when you have faith.

So you've got to do two things. You've got to know what scripture says. You've got to put your faith in it.

Now that's a big book. It's daunting to look at this and think, "OK. Spirit's got to lead me. If He does the enemy who's way smarter than me," and let me tell you how smart Satan is. He talked Adam and Eve out of the best golf course in the universe. There was golf in there because in the Bible Paul said, "I finished the course." So there was golf in and will be in heaven. So he talked them out of the best thing in the world. So he's really good at conning you. So I've got to follow His subjective direction and I've got to know this; which again, there's a bunch of stuff in here.

If you're a mom with little kids, if you are a lady who works outside the home, if you work inside the home, even if you're retired, whatever you are, everybody's busy. So you face this problem of I want to impact the enemy, I have to know what this says, I don't have the time. So today I'm going to give you a little trick. I'm going to tell you what I do each week. Now the difference between me and you is I have time. I'm paid to have time. That's what I do. The Bible says my job is a ministry of word and prayer. So I'm paid to have time. So it's not going to be the same. But I'm going to give you a microcosm of what I do. Let me show you something. Go to Psalm 119. Does anybody know what Psalm 119 is? Longest, why? What's it about? It's about the Word. Psalm 119 is the longest Psalm, 22 stanzas, each stanza has a letter of the Hebrew alphabet in front of it. And so it walks you through a full composite of the word of God. Now this is all over the Bible. OK. The Bible never says you have to know Greek to understand the scripture. It never says you have to know Hebrew. But it does say everywhere this concept. Now look in 119. We're going to start in verse 15. Look at what he says.

¹⁵I will meditate on Your precepts and think about Your ways.

Now Hebrew poetry basically didn't rhyme like we do. They would take two sentences and say something different, but they meant the same thing. So when he says, real simply, I will meditate on your precepts, I will think about your ways; that's all meditation is. You're thinking about what he says. Now look at 18.

¹⁸Open my eyes so that I may contemplate wondrous things from Your instruction.

Look at 27.

²⁷Help me understand the meaning of Your precepts so I can meditate on Your wonders.

Look at 45.

⁴⁵I will walk freely in an open place because I study Your precepts.

Look at 62.

⁶²I rise at midnight to thank You for Your righteous judgments.

Look at 94.

⁹⁴I am Yours. Save me for I have studied Your precepts.

Look at 97.

⁹⁷How I love Your instruction. It is my meditation all day long.

And let's just, whoever wrote this I guarantee you they were busy. He thought about it all day long. Look at 99.

⁹⁹I have more insight than all my teachers, because Your decrees are my meditation.

Look at 130.

¹³⁰The revelation of Your words brings light and it gives understanding to the inexperienced.

And then finally, and there are all sorts of others in here. Look at 174.

¹⁷⁴I long for Your salvation, Lord, and Your instruction is my delight.

So over and over and over and this is the longest, most erudite chapter in the Bible on the word, it says all through it; I think about Your Word, I study Your word, I meditate on Your word. So here's what we're going to learn to do today. I'm going to give you, and again there's nothing magic about what I'm going to tell you, I'm going to make what I do weekly a simplistic deal in your life. I'm going to give you a method that will work, and again, this is not magic. But I

think, I really do think it will work. We're going to do simple and hard meditation. Now here's what we're going to do. Simple meditation is this. Let's take, for example, the book of Ephesians. Six chapters in the book of Ephesians, right. Four in Philippians. Four in Colossians. You'll find some small chaptered book in the New Testament. So we've got six chapters in Ephesians. So here's what we're going to do. You're going to get up in the morning; you're going to read one chapter. That's all. You're going to read Ephesians 1 tomorrow. You have homework. I lied when I said you wouldn't have homework. You're going to read Ephesians 1 tomorrow. All day long you're going to think about it. You're going to read it once. The rest of the day you're going to let it settle. Now women can do this. Men can't. You're connected to everything. If you start your day with Ephesians 1, you'll think about it for the rest of the day. If a man starts with Ephesians 1, he'll wind up thinking about A&M football before the day is over. You on the other hand will stay connected. So you're going to think about that all day long. If some thought comes to you, you're going to jot it down. Now I'm not suggesting, they have these journal Bibles, don't jot it down there yet until we're done with the hard-core meditation. But I would jot down, if an idea comes, jot that down. Tomorrow's what, Friday? So Saturday you're going to do Ephesians 2. You're going to read Ephesians chapter 2 and you're going to think about that as he said in Psalm 119 all day long. We're going to go to 3, 4, 5, and 6. In one month you'll read the book five times. You'll meditate on all six chapters 30 days out of the month. You will know what Ephesians says within the month. If you do it with Colossians and Philippians, you'll read both those letters seven times inside the month. So You're going to take one day. You're going to take that first chapter. You're going to focus on it.

Here's the second thing you're going to do. We're going to do hard meditation. There's no magic to what I'm about to say, to the time frame particularly. The Bible says remember the Sabbath day to keep it holy. Now for me there is no Sabbath. Sunday's a work day for me. And for a lot of people in this church it's a work day. A lot of people teach Sunday school and they do this and they usher. It's not really a Sabbath. So here's what you're going to do. One day a week, doesn't matter what day, it doesn't have to be Sunday, it doesn't have to be Saturday. Whatever day is good for you. You're going to ask your husband, if you're married and you have children, to take those rug rats out of your life for one hour. Now if you're married to an unbeliever, you're going to pray that God will make his heart amenable to your request. You're going to take one hour, one day a week, you're going to get in your closet, according to Matthew 6. You're going to shut the door and now you're going to take one of those chapters, which ever one hit you maybe the hardest, and now you're going to spend an hour meditating on it. Now when you meditate, I took a PhD seminar on genres of scripture, as a matter of fact we helped the prof write his book. There are all sorts of genres of scriptures. There's law, there's history, there's apocalyptic, there's prose, there's poetry, there's narrative, there's gospel narrative; there's all these different genres. I think that's really academic. We're going to boil this thing down. We're going to boil the Bible down real simply. It really is two things. It's either stories or straight truth. Now the terms are narrative or didactic. But basically it's either stories or straight truth. Ephesians would be which? Straight truth. See these are not trick questions.

When you read straight truth, here's what you're going to do. Whether you're doing hard or soft, you're going to meditate, you're going to ask yourself when you walk through, as a matter of fact go over to Ephesians chapter 1. You're going to look at the context. Now there's no context

for you in Ephesians 1. But there will be when you get to Ephesians 2 because Ephesians 2 is going to be based on 1. So you'll look at the context. Now it's not academic but you're going to have to do this. You're going to look at clauses. You're going to look at prepositions. You're going to look at conjunctions. You're going to look at how all these things fit together and then when you're done, you're going to try to figure out, you're going to ask yourself, "What is the one main thing this chapter is talking about?" In Ephesians 1 there are really three things. It's going to talk about the Trinity. He's going to talk about power. He's going to talk about the fact that you can have the power. But look at, for example, Ephesians 1 verse 3. You're going to look at verb tenses.

³Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavens in Christ,

What's the verb tense in there? Past, present, or future for all you little English grammarians. Past. How many spiritual blessings has He given me? Every spiritual blessing. Do I get any more spiritual blessings? No. I already have them all. So now I understand. I don't have to worry about getting something else from God. I've already gotten it. So if I got it in the past, when did I get it, obviously? When I got saved. So if I focus on that verb tense and I remember Jesus built his doctrine of immortality on a verb tense, so I've got this verb tense that tells me already I've meditated and think, "I've got everything I need. Every spiritual blessing God has for me, I already possess." So when the enemy starts dogging me and saying, "You need." I go, "No. No. You're a liar. God's already told me I've got everything. So get off my back you little punk dog brat." I'm going to teach you some Greek words for him. Now look at verse 5.

⁵He predestined us to be adopted as sons through Jesus Christ for Himself,

Now look at those two prepositions. I've been adopted through Jesus Christ. So He is the basis of my adoption. What, according to that, is the purpose of my adoption? For Him. Who's Him? God the Father. He says I've been adopted through Jesus for the Father. So the purpose of my adoption isn't so I can run around saying, "I'm forgiven." The purpose of my adoption is so that He can become paramount in my life and we can have a relationship established by which I can worship Him, hear Him, experience Him, and walk with Him. So I'm going to focus on prepositions. I'm going to focus on verb tenses. I'm going to focus on everything I can.

Now when I get done, as a matter of fact look at verse 6. Here's one thing you'll discover if you hard core meditate on it. Verse 6:

⁶to the praise of His glorious grace,

Then look down in verse 12:

¹²so that we had already put our hope in Christ might bring praise to His glory.

Then look in 14:

¹⁴to the praise of his glory.

Three times he has the same phrase basically. Because all three are the end of a section on the Trinity. I'll realize when I walk through this I praise God the Father for choosing to redeem me, I praise God the Son for accomplishing that redemption, I praise God the Spirit for applying that redemption. If you want to do triple A, it's:

Authorized
Accomplished
Applied

So I have this tremendous sentence that gives me the understanding of the Trinity and then when I understand that I start taking it to other places in Scripture and now I understand why Jesus, in Matthew 28, said "Baptize people in the name of the Father, Son, and the Holy Spirit." Why all three name? Because if the Father doesn't choose to redeem me, there is no Jesus. If the Father chooses to redeem me and Jesus comes to Gethsemane and says, "I changed my mind." I don't have any salvation. If God the Father chooses to redeem me and Jesus goes to the cross, but the Holy Spirit doesn't convict me, I can't be saved. So it requires this three prong work of the Trinity in my life to be able to be saved. And now I understand why Jesus has the content thing. When you go out and baptize, you baptize in the name of the Father, Son, and the Holy Spirit. So I'm going to meditate on the scripture. I'm going to take one chapter a day. Four times a month I'm going to hard-core hunker down for an hour and think through all that.

Now go over to Mark 6. We've looked at this. Now when you do a narrative; when you focus on a narrative, it is totally, totally different. When you focus on a didactic portion of Scripture, you're going to look at clauses, prepositions, verb-tenses, all the difference grammar things. When you come to a story, now you're going to look at context any time you're in the Bible. For example, in Ephesians chapter 2 you're going to look back in chapter 1. You certainly have context here because look in Mark 6 verse 52:

⁵²because they had not understood about the loaves, instead their hearts were hardened.

So you have the context that there's this great miracle that Jesus did that fits and fits into Him walking on the water. Now when you do a narrative, or a story, it's not so much the verb tenses and the clauses, what you have to do is you have to put yourself in that day in the story. Now the way you do that is through looking at the details. And you think about the details. Now look in verse 46:

⁴⁶After He said goodbye to them, He went into the mountains to pray. ⁴⁷Well into the night the boat was in the middle of the sea; He was all alone on the land.

So immediately you're thinking about their day, right. They're in the middle of the sea. That's a little easier for Peg and I to work on this. One of the first things you do the second day you're there, you go to Galilea and you get on this boat, right. Every other time it's been, there are ten or eleven boats out there, it's been this really calm, wonderful thing. And they know how to work it. They play Christian music and you're all moved and everything. But one year we get out there and this storm comes up. We're the last boat out. We can't get in. And it's freezing

cold and it's rainy and I'm thinking, "Well this is bad for the trip." And all of a sudden a bunch of our single guys were going, "How cool is this, man! We're in the middle of a storm." So you get a better idea if you're there, but you've got to remember they don't have any lights on the boat, right. You need to go home and look up the Jesus boat. They actually unearthed the boat, 2,000 years old, and basically it's a big canoe. You can put 20 people in it, but they're in this thing. Any Coast Guard here? No. Life vests? No. So if they're in the middle of this lake and a storm's coming and it goes over, are they afraid of getting wet or cold? What are they afraid of? Dying. So you're going to think that. You're going to put yourself in the story and go, "OK. It's dark. It's cold. It's windy. This thing's rocking back and forth. We're going to die.

⁴⁸He saw them straining at the oars because the wind was against them, very early in the morning He came toward them walking on the sea and wanted to pass by them,

Why does He want to pass by them? What's He hoping for? He's hoping that they will recognize Him and go, "You know, He just did a miracle with 15,000 people and 2 fish and 5 pieces of bread. I bet He can walk on the water. That's probably Him." But the disciples being Southern Baptists didn't get it.

⁴⁹When they saw Him walking on the sea, they thought it was a ghost, and they cried out; ⁵⁰because they all saw Him, and were terrified. Immediately He spoke with them and said, "I'm really sorry; I didn't mean to scare you."

Is that what it says? No.

"Have courage; it is I, don't be afraid." ⁵¹He got into the boat with them, and the wind ceased; and they were completely astounded, ⁵²they had not understood about the loaves, their hearts were hardened.

So you're going to be focusing, you're going to put yourself in the details. It's night. It's dark. We can't move the oars. We can't move any further. We're going to die. They look up. This being is walking toward them. They've got to figure it's the death angel. They're terrified. The Bible says "phantom", they think it's a phantom, they freak out, Jesus steps into the boat, everything stops, and now you realize He wasn't changing their theology, He was changing their emotional reaction to their theology. It says their hearts hardened. They know He fed 15,000 people. They know they couldn't do it. How do we know that? Because Jesus asked them to do it and they said, "We can't." So they have the right theology. He did a miracle. We know He did it; we can't. But it has no effect on them, but now their whole attitude toward Him, their demeanor toward Him is different. Their theology hasn't changed. Their emotional reaction to their theology has changed. You get that when you put yourself in the story. So you've got to get into the story. You've got to immerse yourself in the details. That's why those details are there.

One last thing and then I'll open it up for questions. For example, in Matthew 2, don't go there, there's a story about the Wise Men coming, right. They come from the East and they're astrologers; they follow a star. They get there, now they're obviously going to be dressed differently, everybody's going to know that. There's a little phrase inside the text, you're

immersing yourself in the story, there's a little phrase in the text that says, all Jerusalem was troubled by their arrival. They know why they've arrived. They came and said, "We've heard the Savior, the Messiah, has been born. We want to know where He is." They ask the Scribes. The Scribes come out and say, "It's Bethlehem." They talked to Herod, he says, "Bethlehem." How far is Bethlehem from Jerusalem? Anybody know? 5 miles. It says, all Jerusalem is troubled. They're the only ones that walk 5 miles to see the birth of the Messiah. Not a single person in the capital city of the nation of Israel went. Matthew, who writes a gospel to the Jews, is basically saying kind of subliminally, "Listen, I want the Jews to come to Christ, but it's pretty clear, they're not going to because they don't care." But it's a great statement because the Jews kind of argued, "Well Jesus didn't make sense." What Matthew's saying is, "Absolutely He made sense He was." They just, in their heart, didn't want Him.

So when you put yourself in these stories, you get insight and the only way you can put yourself in that story; you've got to meditate on it, you've got to think about it, you've got to go all day. So we're going to do two types of meditation. One chapter we're going to think about it all day. Then we're going to have some hard-core, one-hour, one day a week, meditation where your husband takes the rug rats out. He owes you that, I assure you. He takes the rug rats out; you spend an hour there. If you do that, you will know, you can work through, for example, you can work through 12 books in a year. You can work through half the New Testament. In three years you will have meditated on virtually every book in the New Testament. You can impact your life.

Now understanding the Scripture is daunting and it does take a little time. There's a great statement in a book called the Green Letters which is one of my favorite little books. But there's a great statement. It says it takes six months to grow a squash and sixty years to grow an oak tree. You want to be a squash or an oak tree? You want to be an oak tree for Christ. Doesn't come over night. But you meditate; and here's the other thing that I really do believe. If He guides you to the book He wants you to meditate on, it's because that's the book you're going to need for that particular month. I can't tell you how many times God has given me a Scripture and when I got it I thought, "This has no bearing on my life." And a week later something happens that that Scripture is the key to me making it for the week. So we're going to meditate once a day and once a week. We're going to meditate on didactic. We're going to meditate on narrative. And, again, you're much better at this than your husband. Don't offer him this because he can't do it.

Questions.

Q: So after we've meditated for an hour we jot down thoughts?

A: That's a good question. When I take the hour, particularly, I'll jot down anything. I really have a pretty good memory, so I generally remember what I meditate on, particularly for the sermon. But I will jot down, particularly when I'm writing a sermon, different things and then I try to gel those together. Yeah, I would jot down anything. You have these journal Bibles which are really neat, but I would not write anything in the margin until I was sure of where I was going. So I would keep a piece of paper and if something hits me, I would, I'd jot that down.

Q: So you suggest we avoid commentaries?

A: No. I didn't suggest you avoid commentaries, I just hate to, alright when I research a passage, I read 25 – 30 commentaries every week. But mine are all Greek based. I think the best commentaries are language based and history based. Because that way you're studying what the language of the text is; not what another guy's interpretation is. If you have the money, it's expensive, but if you have the money there's a thing called LOGOS software. Don't ever upgrade what they send you. I will tell you that. But LOGOS software is outstanding. They've got even a basic passage has tons of commentaries. There are a lot of commentaries out there that can really help you. You just have to be really careful with commentaries. Generally, if you're not doing a language and a history based commentary, you're dealing with a guy's opinion. As long as you read 25 or 30 where you get a bunch of opinions, that's fine. But I don't even read opinion commentaries. I stay straight in the language commentaries.

Q: Can you repeat the three A's again, please.

A: God **authorized** it. Jesus **accomplished** it. The Holy Spirit **applies** it. Triple A. Instead of Auto Service, Salvation Service. We have a triple A agreement with the Father.

So next Thursday, we're going to look at how to be filled with the Spirit. We've learned how to look at it objectively. Now we're going to look at it subjectively next week. We're going to learn how to hear from the Spirit, how to be filled with the Spirit. What baptism in the Spirit is, what it is not. What filling is, what it is not. And how we're going to be filled with the Spirit. It's going to be the reverse of Baptist theology. So we'll work through that next Thursday morning.