



Objective & Subjective Direction – Part 2
Women's Discipleship – August 14, 2019

Verses Covered

Ephesians 1:3 – 14

Ephesians 6:10 – 12

Romans 10:17

Hebrews 11:6

Hebrews 12:2

Matthew 4:1, 4:3 – 4, 4:7, 4:10

Matthew 3:17

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

Joshua 1:8

Romans 12:1 – 2

Matthew 2:1 - 7

We're going to cover some ground again. I want you to slide to Ephesians 1. If you don't know where that is, you don't go to this church. Now Ephesians 1:3 – 14 is the reason why Jesus said when we baptize, we baptize in the name of the Father and the Son and the Holy Spirit. It's based on Ephesians 1:3 – 14. If you remember back to when we went through that, I talked about the fact that this is one sentence in the Greek. It talks about, it has the picture of the role of the Trinity in your redemption. Now when you see the Trinity in creation, it doesn't say, God the Father created the plants, God the Son created the water, God the Spirit created the animals. It doesn't say that. There's no breakdown in the Trinity in creation. But there's a huge breakdown in your redemption. God the Father, in Ephesians 1, God the Father has the responsibility, He authorizes our redemption. It talks about the fact that He makes the choice of us. He authorizes it. Then you have God the Son in Jesus. He accomplishes it. He goes to the cross. That's why the Bible talks about grace coming through Jesus. God didn't offer grace. It only came through Jesus because He gives us the chance to be forgiven. And then we have the Spirit who applies this redemption. So God authorized it before the creation of the world. It was accomplished in Jesus, literally, if He died in 27 A.D., then we're looking at almost exactly 2,000 years, but the Holy Spirit is what takes what Jesus did 2,000 years ago and that God determined before the foundation of the world, and now He makes it real in our life. He's the one, and He does it in two ways. We have John 16 where He says the Holy Spirit's got to come and He's going to convict the world. So He's the one that brings us to Christ when He speaks to you about the truth about Jesus and you believe that. At that moment then you're saved. And then the Holy Spirit is going to guide your life with

objective and subjective truth. Now what's the objective truth? We looked at it last week. What is it? The Bible. What's the subjective? The Holy Spirit doing what? Where He speaks to you directly. He's already written down. Do these ever contradict each other? No. OK. So the Holy Spirit brings me to Christ and then He's the one that's going to create the purpose of all this. As a matter of fact, look at Ephesians 1 and walk with me. Look at chapter 1, verse 6. Look at what it says.

⁶to the praise of His glorious grace,

Then look down in verse 12. It's going to say,

¹²so that we were first to hope in Christ might be to the praise of His glory.

Then look in verse 14 of chapter 1;

¹⁴who is the guarantee of our inheritance until we acquire possession to the praise of His glory.

So at the end of each statement, at the end of each one of these, it talks about the glory of God. Now we mentioned Sunday morning that His purpose for us, He created us as the highest being He made. So we're the greatest exemplar of His glory in His entire created universe. This is why when we sin, it's not just this planet that's redeemed; it's the entire universe. We're that important in His glory that our sin destroyed everything. And God is totally refurbishing the entire universe because of who we are. So the purpose of the Trinity is to restore me to God's glory. God authorized it, the Father did. God the Son accomplished it. God the Spirit applies it.

So for God the Spirit to apply it to my life, I have to respond to His conviction and I have to live out what He's written down and then what He tells me to do. Now this is going to be critical. Now go to Ephesians chapter 6, verses 10 – 12. You are in a chess game. Now listen to what it says.

¹⁰Finally, be strong in the Lord and in the strength of His might. ¹¹Put on the whole armor of God, that you may be able to stand against the schemes of the devil. ¹²For we do not wrestle against flesh and blood, but against the rulers, authorities, cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

He says we are in a spiritual battle. Now this is not God against Satan. That battle's coming at the end of time. When that battle comes, it's going to be like this. God's going to say a word, Satan's done. It's over. There is no battle of God against Satan right now. What the battle is, is God's influence through you versus Satan's influence through his people. That's the battle that's going on now. So what is God going to do with that? You're in a chess game basically. We're all different pieces. We all have different calls. We all have different abilities. So God's going to do two things. He's going to take His objective word and create a chess piece that has character and integrity. And then He's going to take His subjective word and move that chess piece all over the board so that wherever He needs you to impact the realm in the world, He will move you and He will use what you are and place you where He can do what He wants to in your life and through

your life. So you're in this chess game. You're in this spiritual battle. And what God's trying to do is influence the world through you versus the influence of the enemy through His people. So it is imperative that both these become real in my life.

So there are two things then that I've got to have. I've got to have a heart and I've got to have the ability to hear and grasp. A heart as in John 6. We saw that last week where a disciple is somebody that says, "I'm so sure of who Jesus is, I don't care what He asks me to be or where He asks me to go. I'm in." But I need to be able to hear Him grasp and that is I hear and grasp the objective truth of the word and the subjective direction of His Spirit. So I have to hear and grasp His Spirit. My heart has to be, I'm so sure of who the Son is that I will do exactly what the Spirit tells me to do whether it's written or whatever He directs me. So that I can wrestle and conquer those forces that are trying to conquer me in my life.

Now when you hear people talk, and I don't have time to go into this, but when you hear people talk about being in a spiritual battle and what the weapons of warfare are, let me be very clear here. You are the weapon. It's not what weapons you possess. You're what God possesses in the battle. Now we're going to talk about prayer and you're not going to like it. We're going to talk about prayer in a couple of weeks, particularly as we live under this domain. Because you're not going to be able to pray like you do on Facebook. So we're going to look at what He says. Now what we're going to do tonight is I want us to understand, so we're going to look next Wednesday night at how to hear the subjective voice of the Holy Spirit. We'll talk about that next Wednesday night. Tonight I want you to learn how to understand the objective voice of Scripture, which is the Bible itself. Now before you do that, you've got to put your faith in there so that when we come to the Scripture now, we're talking about the objective, you've got to have the faith that you need. So let me go to Romans chapter 10, verse 17. So slide over there. Hang a left. I want to hear pages turning. I don't want you to be like the men. They can't find anything. Now what I'm going to ask you to do tonight, women do well, men can't do it. So here's what it says.

[17So faith comes from hearing and hearing through the word of Christ.](#)

Now is it King James? Anybody have a King James? What's the new one say? It says.

[\(New King James Version\) So faith comes by hearing and hearing by the word of God.](#)

Ah! Hear that? New King James is the same as the old King James. The hearing comes through the word of God. That is a wrong translation. There are two Greek words that are very distinct. There's *Theos* and *Christós*. If Romans 10:17 says faith comes through the word of God, then what you will think is what I always thought, if I just read the Bible enough, my faith will increase. No, no, no. If it's about the word of Christ, then it's the message of the gospel. So that when the Holy Spirit brings that gospel to you, He will give you the ability to believe. So if you're a believer, do you have the faith? OK. These are not trick questions. OK. It's not like the little guy in Bible school who when the teacher said, "What's furry, lives in a tree, eats acorns, and has a bushy tail?" And he looked at his little buddy and said, "I think it's a squirrel, but I'm going with Jesus." It's not that kind of question. No trickery here. If you're a believer according to Romans 10:17, the word of Christ, then you have the faith that you need. Now that faith is critical.

Slide over to the book of Hebrews, chapter 11, verse 6. One thing we'll do by the time we finish this at the end of January, we will know deeply the books of the Bible. I ache for you because when I grew up, there were no study Bibles. So they had this trick, if you opened in the first quarter, you went to 1 Kings. If you opened it in the middle, you went to Psalms. You opened it in the third quarter, you went to Matthew. You open it to half, you're still in the maps in these new study Bibles. So it's a little more difficult. Now listen to Hebrews 11:6.

⁶Without faith it is impossible to please Him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him.

I have to believe, for me to be able to live correctly, I've got to have faith in God's word. Now that doesn't just mean I believe it's true. I've got to actually stand on it. So when I come to the word, I have to believe that it really is from God and that if I stand on it, it will reward me. But I have to stand on it. The way I stand on it, is I'm obedient to it. So my faith isn't just believing it's true, but I stand on it. And then He gives you the perfect example. Look at Hebrews 12, verse 2.

²Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Now what would be the joy that was set before Him? Anybody have any idea? What would it be? Us. Those of us in this room was the joy set before Him. He said, for the joy set before Him, He endured the cross, despising the shame. Now how many people believed in Him when He died? One. One guy who believed in Him for how long? About 3 hours. One guy who was one of the worst guys in the city. His guys that He spent 3 years with that for literally for over a year and a half, He said, "They're going to reject Me. They're going to kill Me. I'm going to come out of the grave on the 3rd day." How many guys were there at the tomb when He comes out? Nobody. Jesus actually stayed on the cross when experientially He had no reason to. Nobody believed in Him. Even the guys He busted His head open for didn't believe what He said. But He did believe what God said enough that it kept Him on the cross. That's what you have to do. You can't just believe the word's true. You've got to believe it in a way that it shows up in your life. And you need this because you have an enemy who's really smart. The problem you face is two things. You've got to know this and it's daunting. I mean there are 66 books in it. Most people can't quote it. Most people today don't know the basic stories. And you've got an enemy who knows this backwards and forwards. He knows it in Hebrew. He knows it in Greek. He knows the Aramaic. He knows every single thing about it. And you've got this book that is daunting. And if you don't put your faith in it, you're going to lose. And the problem is, you've got to be able to live off both the objective and subjective.

Let me show you what we're talking about. I want you to turn over to Matthew chapter 4:1. I want you to watch what Jesus does. He ends His ministry; He ends on the cross with His faith in God's word to Him. Starts His ministry there. Now look in 4:1.

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

Is that the Spirit leading Him subjectively or objectively? Subjectively. There is nothing in the Old Testament that told Jesus to go out and sit for 40 days. Nothing. So the Holy Spirit personally directed Him. Now watch what happens because this is what happens. You're on the chess board, Holy Spirit begins to direct you, look at this.

He was led up by the Spirit into the wilderness to be tempted by the devil.

That's when the enemy is coming. When two things are true. In chapter 3, verse 17,

¹⁷and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-please."

If I am integrating the word into my life, He is well-pleased with me. When He is well-pleased with me, and then as a result of that, He begins to direct me on the chess board, here comes the enemy. Now we know the temptations. I won't read them all, but I simply want you to notice something. Satan quotes Him, and actually Satan talks about His character,

"If you're the Son of God, command that these stones become bread." ⁴Jesus says, "It is written,

Devil takes Him up. Well if we're going to talk about the Bible, here's what it says about You. Verse 7.

⁷Jesus said to him, "On the other hand, it is written, 'You shall not put the Lord your God to the test.'"

Then Satan takes Him back up. Says, "I'll let you skip the cross. I'll give You everybody back if You'll just bow down." Verse 10:

¹⁰Jesus said, "Be gone, Satan, for it is written..."

So inside that, Jesus bases His debate with Satan on the objective word after He has been directed by the subjective Holy Spirit. So inside the temptation of Christ, you have both the subjective direction of the Holy Spirit and the objective faith in what the Holy Spirit's written. Both allow Him to conquer Satan here. And both allow Him to conquer Satan on the cross. So if I'm going to be instrumental in really impacting, God's objective truth has got to be focused in my faith in it, and I've got to live under the spiritual direction of the Holy Spirit. Both have to be there.

So it's obviously key that I've got to understand this. Now here's the other problem you have. Turn to Psalm 119. Now I will give anybody a free trip to Colorado, all expenses paid, who by now and next week memorizes Psalm 119. Now if you notice over each kind of section, there are the Hebrew names of the Hebrew letters of the alphabet: Aleph, Beth, Gimel. So you've got the Hebrew words, each one. Now I want you to notice, this is the greatest statement about God's word. We're going to walk through a few verses here. You've got to remember something. Anybody, I don't know if y'all remember, how do the Hebrews do poetry? Anybody know? How do they do poetry? They don't rhyme. Anybody remember? They say the same thing twice.

Sometimes they say the same thing three times. The heavens declare the glory of God. The firmament shows His handiwork. That's their poetry. They just say the same thing a couple of times; different phraseology. So we're going to see that here. But I want you to walk with me and listen to what it says because this is the other problem you face. Not only do you have to know the word, but you can't reader's digest it. Look at verse 15:

¹⁵I will meditate on Your precepts, fix my eyes on Your ways.

That's just saying the same thing twice. I'm going to fix my eyes on it. I can't just read it. I have to meditate. Look at verse 18.

¹⁸Open my eyes, that I may behold wondrous things out of Your law.

I need the Holy Spirit to open my eyes to what's in the scripture. Look in verse 27.

²⁷Make me understand the way of Your precept, and I will meditate on Your wondrous works.

Look at verse 45.

⁴⁵I shall walk in a wide place, that is I will win, for I have sought Your precepts.

⁶²At midnight I rise to praise You because of Your righteous rules.

They impact me even when I sleep. Look in verse 94.

⁹⁴I am Yours, save me; for I have sought Your precepts.

They are the basis of my victory. Verse 97:

⁹⁷O how I love Your law! It is my meditation all the day.

Look in verse 99:

⁹⁹I have more understanding than all my teachers, for Your testimonies are my meditation.

Look in 130:

¹³⁰The unfolding of Your words gives light; it gives understanding to the simple.

So even an Auburn guy can actually understand the word of God. You people have no sense of humor. I'm just telling the truth.

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

You stay where you are. I want you to listen to what God told Joshua. He says (Joshua 1:8):

⁸This book of the law shall not depart from your mouth. You shall meditate on it day and night so that you may be careful to do according to all that's in it. Then you will make your way prosperous.

So I can't just read it. I have to meditate. Now we hate that word. It sounds like eastern mysticism. But the fact is that you're going to meditate on what this says, not what you think about what it says. Now I'm going to teach you as best I can tonight a couple of little tricks. Now when you come to the Bible, we had a class in PhD seminar on all the genres of literature in the Scripture. And there are a ton, but we won't go into that. Basically for most of the Bible you've got one of two things. You've got didactic and you've got narrative. That is, you've got clear teaching. I have to start using these words. You have clear teaching and then you have a story. So when you meditate on the Scripture, it's different ways to meditate on these two different aspects. But you've got to meditate to understand exactly what it says. Now go to Romans 12. We're going to meditate real quickly on chapter 12, verses 1 and 2. As a matter of fact, we're going to meditate real quickly. It's going to be the quickest meditation you've ever done because I'm going to meditate for you. When you come to a didactic passage, gospels are not, they're narrative. Acts is not; it's narrative. Romans, all the letters. Revelation; is not. But when you come to those, mainly letters in the New Testament, they're didactic, you're going to look at several things. You're going to look at verb tenses, you're going to look at prepositions, you're going to look at clauses, you're going to look at words, what they mean. You're going to ask why all these things are in there. What is their purpose? How do they all fit together. For example, Romans 12, and I'll just walk you through this, but this is what you're going to do.

¹I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ²Do not be conformed to this world, but be transformed by the renewal of your mind, so that by testing you may discern what is the will of God, good, acceptable, and perfect.

So the main clause is, I appeal to you brothers to present your bodies as a living sacrifice. Now when he says, I appeal to you through the mercies of God, what would that be? Anybody have any idea? What would the mercies of God? God's mercy is centered in what? The cross. You don't have any mercy without the cross. So when he says through the mercies of God, he's probably referencing the first 11 chapters of Romans. Because the first 11 chapters talk to you about you're a mess, God's not, put Jesus on the cross to pull you back to Him. So He says, I appeal to you through the mercies of God. In other words, I can't present my body as a living sacrifice without the mercies of God being active in my life. So a lost person can't do this. Living sacrifice. Does that make sense? If you're living and you're sacrificed, what happens? I die. So if I'm a sacrifice and I'm living, does that make sense? No. So what would it mean? He says, I want you because of what Jesus has done in your life, to present yourselves as a sacrifice that's still alive. What's that he talking about? We have it in the New Testament. Yeah, I think exactly, you're talking about baptism in one sense. Baptism is not a picture of your sins being washed away. How do we know that? Because Jesus was baptized. If you go in the water and stay under there long enough, what happens? You die. So baptism is a picture I'm dead to something and now I'm alive to something else. I'm dead to self and alive to the Holy Spirit. So when he talks about a living sacrifice, he says, I want you to present yourselves in a way that you become dead

to self and alive to God which is holy and acceptable to God. In other words, it's a good thing. Which is your spiritual worship. You don't worship because you hold your hands up when you sing. You worship because you're dead to self and alive to the Holy Spirit. How do I do that? Well there it is in verse 2. You don't be conformed to this world. You don't let this world control you. But you're transformed by your mind being renewed so that you can now know what the will of God is, which is objective and subjective, perfect, well, and great. So I'm going to really meditate, I'm going to look at the tenses of the verbs. I'm going to look at the clauses. I'm going to look at prepositions. In other words, I'm going to look at everything and try to figure out as I meditate, what is the main thrust in the little section of scripture that I'm reading. What is it? And the main thrust here is that he says, you've been saved so I want you to live out your salvation by becoming a living sacrifice; dead to yourself and alive to the power of the Holy Spirit in you.

Now when you come to a narrative, we have a whole different ball game. You're going to look at all the details. You're going to look at the characters in the story. You're going to look at the plot in the story. Virtually all narratives start out with a story, they have a crisis, and there's a resolution of that crisis. You're going to look at the plot of the narrative. You're going to look at the details in that narrative: geography, all the details. Because they're going to be pivotal. And then you're going to see what the point of that narrative is. For example, go with me over to Matthew chapter 2. We'll see if you catch this. And it is difficult, but it's interesting. Matthew 2. So we're going to look at all the characters. We're going to think about what they would be. We're going to look at the details. What's the plot? Now listen.

¹After Jesus was born in Bethlehem of Judea in the days of Herod the king, (he's about 2 years old) the wise men from the east come to Jerusalem.

Now here's the first question. Are they going to look normal? They going to be dressed differently than people in Jerusalem? That's right. They're going to look different. So when they stroll into town, are they going to be obvious when they come in? Yes.

²“Where is He who has been born King of the Jews? For we saw His star

Is that going to blow people away? Yes.

³When Herod the king heard this, he was troubled,

How much of Jerusalem was with him? All of Jerusalem. So Herod's bothered by these guys arriving. This is what I mean. I want you to think through the details. He's bothered by these guys arriving. And now the entire city is bothered by it. OK. They're emotionally affected.

⁴Gathering all the scribes, where is He going to be? ⁵They told him, “Bethlehem of Judea;

⁷The Herod summoned the wise men secretly and ascertained from them when the time the star appeared. ⁸Sent them to Bethlehem, “Go search diligently;

They go down and they find Him. So here's the plot, right. These astrologers arrive. They talk to Herod. They find Jesus. They leave. And they trouble everybody. Now all those are in that

passage, right. That fair? So those are all in the passage. What's wrong here? How far is Bethlehem from Jerusalem? Anybody know? Five miles. They walk five miles in no time. What's missing in this story? Nobody went with them. If they're bothered, why didn't they go? Our Messiah's been born. The people that tell us about the Bible say it's in Bethlehem. These dudes have come that are dressed freaky weird from the east. They've shown up. Nobody goes. Why does he tell that story? Because now you're going to understand context. Why does he write the gospel of Matthew? Does anybody know? He wrote it to whom? The Jews. So he's trying to get them to come to Christ. What does he start his gospel out with? He says, "You know from the beginning, you didn't want to find Him anyway." So the story is powerful. Fits just dead in to his gospel if we hit the detail. So when you meditate, you're going to hit the details, you're going to meditate the didactic differently than the narrative.

Now here's what you're going to do. We're going to do this for the first month. We're going to take the book of Ephesians because if you don't know the first four chapters by now, you're just not right with Jesus. How many chapters in the book of Ephesians? Six. So here's what you're going to do. Two things. Beginning tomorrow, you're going to get up in the morning, you're going to read chapter 1. That's what I want you to do before you do anything. You read chapter 1. Now men don't do this because they're not connected to anything. We stink at this. But women do this really well. You're going to spend the whole day thinking about chapter one. You play with your kids; you're going to think about how chapter one fits there. How does chapter one fit in your work? How does chapter one fit with your husband? How does chapter one fit everywhere. But you're going to think about chapter one all day long. Friday you're going to read chapter two in the morning. Friday you're going to spend all day thinking about chapter two. You're going to get up and read that all day. Chapter three is Saturday. So in six days, you're going to meditate on all six chapters. On the seventh day, you're going to start back over on chapter one. You're going to do two, three, four, five, and six. So that by the end of the month, you will have gone through Ephesians five times. You'll have meditated on every chapter five times. You'll have thought about it all day. Now I would journal and if something really hits me one day in my meditation, I'd keep this with me and I'd jot it down. Because I think God's going to show you what He wants in your life out of the objective word. And you may discover the Holy Spirit leading you through what He says in His word. So one month we're going to study Ephesians. At the end of the month, you remind me, and I'm sure you will, I'll pick another book. If you do this, in three years, you'll have meditated on the entire New Testament. Meditated. Now you're going to go a little slower obviously in the book of Acts. 27 chapters. So you're probably going to do that once. But in three years you're pretty much going to meditate on the entire New Testament.

So you're going to do that daily. You're going to do one other thing. Now be careful before you answer this. How long does the Bible say you should pray? Without ceasing. How long is that? Time wise. You're going to get alone in your closet; how long are you supposed to be there? Doesn't say. Sabbath. Was it instituted before or after we sinned? Before. So God created us, now listen, He created us with a need of Him before we sinned. You can't skip this and be OK spiritually. The reason some of you live in a tremendous state of depression, not always but sometimes, because we don't live this out. If you're a pastor you don't get a Sabbath, so you've got to create your own. So here's what I want you to do, and I know some of you have young children and I get that. That's why I think the Bible asks one day. If you've got young children at home then you grab your husband and you say it kindly, because men are what? Stupid. So

you say it kindly and you say, “I want to know Jesus as well as I can know Him.” I want you to give me, now this is not magic, I’m just saying. I want you to give me today, take the kids, get them away from me, I want some time. So you’ve got to get them out of there. But tell him, “I need at least an hour and I need to be alone one day a week.” Now you pick the day, nothing holy about Saturday or Sunday. You pick the day and you say to your husband, “I need time, just me and Jesus, where I really have time to hear Him and to speak to Him. I want to establish a conversation with Him and I need one day a week.” That’s all the Bible really demands. So you need to do that. If you’ll meditate every day and take one day a week, I think you’ll find your life entirely and completely altered. And this way, you’re saturating yourself into the objective truth of God while trusting for His Spirit to speak to you, which we’ll talk about next Wednesday night. So we’re going to balance those two. But for tonight, I just want you to get focused here on allowing yourself to hear and understand and meditate on the Scripture. You do not have to know Greek. You do not have to know Hebrew. All you have to do is really think through what is said. So we’re going to spend the next month studying the book. And I’ve done a lot of the meditation for you. So we’re going to walk through. And if at the end of the month you go, “You know, Brother Chris, I looked at chapter two and you’re wrong in what that says.” We’ll just send your letter somewhere else.

Questions

Q. To clarify with what you just said, the simple meditation versus the hard meditation?

A. Yes, the clarification would be this. On these, I’m just going to think about this all day long. I’m going to go all day long, chapter one, thinking, “OK, God the Father chose to redeem me. God the Son did it. God the Spirit applied it.” I’m just going to think about that all day long. Sabbath day, I would suggest you move to something beyond what you’re meditating on in the month. I’d find another book, and again, I’ll talk about this a little more next Wednesday night. I’m going to wait until we get there. But this is, I’d get a different book. Let me just say this for tonight. My favorite two books in the Bible are 1 and 2 Samuel. So when I get in, I find a book I’m really comfortable with that I’m not really going to meditate hard on. And I’m going to read it fast until I feel like the Holy Spirit and I are connected. Then I’m going to sit it down and try to hear Him speak to me. And then I’ll go back. What I’ve discovered when I do this, there are days when I open up the Bible and I’m not comfortable. I shut it down and I just pray. There other days when I start to pray and I shut it down and open up the Bible. There are days He wants to speak to me and days He wants to hear from me. So I allow this to drive that. Now I do have an advantage you don’t have, obviously. I am paid to be alone with the Father. I mean, I am. It’s my job. You don’t have this. So for me, this is the best thing. You’ve got an all-day deal that you’re centering in. I want you to do something different on the Sabbath; some book you really enjoy and just allow Him to speak. But I think you’re going to read one chapter and then go out in the world, you’re going to stop here and get away from the world. You’re still going to be in the world when you’re doing this meditation. You’re going to be out of the world when you’re doing this meditation.

Q. How about using commentaries?

A. I think commentaries are really good as long as you use the right one. Don't use homiletical commentaries which are preacher commentaries. Don't use those. It's just some goofy preacher's idea. The best commentaries are exegetical. The Greek and Hebrew based commentaries are the best. I don't really know what to tell you in regard to that. Because every commentary I've got is Greek or Hebrew based. I'm locked into that and so when people ask, what's a good commentary, I really don't know English-wise. It's hard for me. David Allen's got a book. I'll try to get something for you the next time we meet and bring up some commentaries. Commentaries are good as long as they're working you through the verb tenses and the clauses and the prepositions and telling you how it all fits together. When I teach preaching to these young men in seminary, one of the things I'm going to share with them in one period is exactly that. But if you can read three to five, if I read five commentaries in my Greek set, I have a pretty good idea of where that passage is going. So I think commentaries are a great idea as long as you make sure you get good ones. And I'll try to get a list of some English good ones for next week. Anyone have LOGOS software? That's the greatest thing since the microwave. I have like 2,000 books on it on my laptop. And you can punch the little button on LOGOS and if I pull up Ephesians 1:7, it will pull up where Ephesians 1:7 is mentioned in all those 2,000 books and how often. I mean it's an incredible system.

Recommended Commentaries

Vines Expository
InterVarsity Press Commentaries
New International Commentary
NIV Application Commentary
Tyndale Commentary

Q. What Bible translation do you recommend?

A. That's a really good question. I've got two for you. I've got the ESV which is what I read from when I'm not in the Greek. And then New American Standard. But you have to get the updated. In the non-updated New American Standard, when deity is addressed the thees and thous are employed. You'll find it all through the Psalms, for example. But in the updated, they're not. They're basically two types of Bible translations. There's literal and dynamic. New International is dynamic. No matter what our convention says, Christian Standard Bible is dynamic. It's the idea, we'll give you the thought in the passage, but not the literal word. I don't want somebody else figuring out what the thought is. I want to be able to do that myself. For example, in 1 Thessalonians, slide over there. Let me show you what I'm talking about. 1 Thessalonians, because this is really good, I think these are the two best. Here's why. Somebody read, I'm looking at, somebody read. Does anybody have the Not Inspired Version? 1 Thessalonians 1:3. Now listen carefully.

NIV

³We remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.

ESV

³Remembering before our God and Father your work of faith, your labor of love, and steadfastness of hope in our Lord Jesus Christ.

What's the difference between those two? They added words. There's two ways to take a genitive in the Greek. But if you take this as, I won't go into all that Greek for you. Your work of faith, that's what it literally says in the Greek. They have your work produced by faith. That's not in the Greek. So what have they done? They've interpreted the grammar for you. I don't want somebody else interpreting the grammar for me. I want to look at it and go, your work of faith, does that mean work produced by faith or work that produces faith? Now obviously they're probably right, it's a subjective genitive in Greek grammar. It's not an objective genitive. But both are possible. I just want to be able to do that myself. So I don't like the dynamic translations. These are the two most literal and that's why I think they're the best.

Q. You were talking about the moms getting along time and it's whatever works for you. But it might be better they left. Well I'm saying maybe they left and then the drive time back could be their decompression time.

A. If you do leave, don't go somewhere where there are other people. Don't go to Starbucks and think you're going to focus on Jesus. There's going to be some knucklehead going, "I want a double blended green tea Frappuccino please." So do not go to Starbucks. Go to research park.

Q. What is some other resource we can use to get verb tense?

A. Really nothing but commentaries or just thinking. For example, look at Ephesians 1. Sometimes it's right there and people don't pay attention to it. Look at Ephesians 1:3. We'll just meditate here.

³Blessed be the God and Father of our Lord Jesus Christ, who has blessed us

What tense? Past.

with every spiritual blessing

How many? Every

in the heavenly places

Now if that's true and you pay attention to the verb tense, and the all, there's nothing to ask God for that He has not already given to you. Which is why your prayer is not answered

because you're asking Him for something He's already done. If you pay attention to the verb tense and to the word all.

So, mainly commentaries. That's really all I've got. Even the study Bibles won't generally address it. What the study Bibles will do is if there's a manuscript difference, they'll put it down in the bottom. Like when we looked at Psalm 4 Sunday, it talks about don't be angry, but the actual Hebrew they have down at the bottom is be agitated. It's a poor translation, but you're really going to have to go with the commentaries. There are a couple of good ones. Let me mention a couple. Vines Expository Dictionary for the New Testament. That's a really good book. I made the mistake of giving that to my Father. And I had five and a half years of Greek and I gave it to my Father and he began to correct my Greek. So I pulled him aside one day and I said, "Dad I really love you and I'm never going to correct your electrical engineering degree, so get off my back about Greek because I know more than you do here." Which he never did agree with until the day that he died. Vines is really good. I'll try and come up with some English sources for next week. But LOGOS, if you can afford that, that's the best thing to buy. LOGOS software.