

Basic Discipleship

A Course On New Testament Discipleship

Topic #7

THE CHRISTIAN & THE BIBLE

Objectives: As a result of the study of this topic we want to be able:

- 1. To have a clear understanding of the importance of the power of God's Word in introducing unbelievers to _____ in Jesus Christ.**
- 2. To understand the role of God's Word in the life of the believer in renewing our minds & making us _____ like Jesus Christ.**
- 3. To understand the relationship between being filled with the Holy Spirit — and being filled with God's _____.**
- 4. To understand the why and _____ of Scripture meditation.**
- 5. To share some practical ways in which to implement a daily _____ time.**
- 6. To memorize two verses of Scripture & to take the top _____ challenge.**

Introduction

I suppose it is impossible to overstate the importance of the Bible because it is through God's Word that we are afforded the opportunity to see and know God. It is through the Bible that God reveals His character and care, His sovereignty and power, and His reason for creating us, the universe, and everything in it. Indeed, the psalmist succinctly said, "Your word is a lamp to my feet And a light to my path" (Psalm 119:105). In the apologetics section of this course, we will focus on how to prove the Bible is true & that the Bible the only book that God ever inspired. But in this lesson, we are going to learn how to depend on God's Word for our daily sustenance. We cannot underestimate the importance of consuming it regularly, in order to help others to find forgiveness in Christ, but also as the spiritual fuel to grow us to maturity. Jesus in modeling His own commitment to the Scriptures when quoting Moses said, "MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD" (Deuteronomy 8:3; Matthew 4:4). By the time this lesson is completed it is my desire that we will clearly see how God's Word equips & empowers us to serve Him (2 Timothy 3:17; Hebrews 4:12). We hope to learn that God's word is our greatest offensive weapon against our adversary, the devil & the powers of darkness as we learn to wield it effectively (Ephesians 6:17). No one should ever doubt the importance of the Bible when we read, "Heaven and earth will pass away, but my words will never pass away" (Matthew 24:35).

I. The Power Of The Word Of God

*In this section we will learn that not only does the Bible have the power **to save us**, but it also has the power **to sanctify us** by shaping us into the image of Christ. The degree to which we understand these truths will not only influence our ____ of Scripture in personal evangelism, but it will also deepen our personal commitment to learn God's word in becoming more like our Savior. God's word is the ____ the Spirit uses to bring about conversion & God's word also has the power to cleanse us, to sanctify us and make us _____. This is why Jesus admonished us for God's word to "**abide**" in us and this is _____ when praying for us He said, "**Sanctify them in the truth; Your word is truth**" (John 15:3; 17:17). It is God's word that the Spirit uses to gives us the power to defeat sin & bring our thoughts into spiritual obedience to God (2 Corinthians 10:4–5).*

A. God's Word in respect to those needing to be justified.

1. Justification is an act of God whereby He pronounces a sinner to be _____ because of that sinner's faith in Christ.
2. The Bible is clear that instrumental—to our being **justified** or saved, is the Scripture — that acts like a ____ resulting — in genuine faith.
3. The Bible _____ us in Romans 10:17, "**So faith comes from hearing, and hearing by the word of Christ.**"
4. People are called to believe in Christ, and everything that we know about Christ is revealed in the Bible — and so it ____ follows that, "**faith comes from hearing, and hearing by the word of Christ.**"
5. The call of God, that brings salvation, demands faith and the true faith of which the Apostle Paul is speaking comes from "**the word of Christ**" as it is proclaimed — and shared by — **God's** _____.
6. Faith in the Bible is not ignorance, nor it is blind, but it is based on the trustworthiness of God Himself as revealed in the _____.
7. As we will cover later on in the apologetics section of his course—it can be demonstrated—that the acceptance of the Bible is ____ blind because God has left internal evidence showing He uniquely authored the Bible.
8. The principle — that faith is born through — the hearing or reading of "**the word**," is a message that runs ____ the way through the Bible.
9. And so, the Apostle Peter stresses the ____ of Scripture in conversion.

22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart, 23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God (1 Peter 1:22-23).

10. There is an important connection here — between God’s love for us, and what is to be our “sincere” and fervent ____ for “one another.”
11. The connection between verses 22&23 is introduced by the little 3 letter word “for” as Peter is reminding us—that we are to “fervently love one another” because we have the same Father—born from the same ____.
12. When we are “born-again” we are placed into a new family as we have become children of God and therefore brothers ____ sisters in Christ.

1 See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him (1 John 3:1).
13. The Apostle Peter is reminding us that in the spiritual realm the same “seed” that conceived me—is the ____ “seed” that conceived you.
14. Jesus made it very clear to Nicodemus, that the only way to enter God’s family is by a spiritual ____, for He plainly said, “unless one is born again he cannot see the kingdom of God” (John 3:3 cf. John 3:5).
15. Just as in the physical realm—we were conceived in our mother’s womb by a “seed” — even so if we have been saved — it happened because we were conceived spiritually — a second ____ by — “imperishable seed.”
16. The Apostle James states the same identical ____ in James 1:18:

18 In the exercise of His will He gave us birth by the word of truth, so that we would be a kind of first fruits among His creatures.
17. Just as our human birth requires two parents, so our birth from ____.
18. The instrument that the Spirit of God uses to bring about the second birth is the ____ of God (cf. Mark 4:13-20).
19. So, on the one hand, John 3:5-7 teaches us that we are “born-again” by the Spirit of God—and on the other hand—James 1:18 & 1 Peter 1:23 informs us that—we are “born-again” by the ____ of God.

20. Please understand, that no one can be saved apart from the preaching and sharing of God's word — and we must never forget this as we are faithful to share the gospel to _____ people to **Jesus Christ**.
21. While your personal testimony might be _____ of God to open a door to share the gospel, the power to convert is found in using God's word.
22. The degree to which you believe "**that faith comes from hearing, and by hearing the word of Christ**" (Romans 10:17) — is the degree to which you will use God's word in trying to _____ people to Jesus.
23. You will soon discover that if a person is not understanding the gospel, if you will simply read more Scripture—to a doubting heart—then you will witness — God using His word — to bring about _____ faith.
24. I would encourage you to start by memorizing the Scripture found in the booklet, '*Would You Like To Know God As Your Friend*' and also consider taking the top 100 challenge at the _____ of this lesson.
25. _____ of us—can ever take any credit for introducing someone to Christ, because as we just read from James 1:18, this whole experience happens in the "**exercise of His will**" reminding us God is sovereign in salvation.
26. However, that God wants people to be saved does not negate that we are instruments the Spirit can use—to _____ His word (Romans 10:13-15).
27. Jesus underscores this _____ in *The Parable of the Sower* (Luke 8:11-18).
28. If you want to see God use you in the most exciting endeavor possible of bringing people to salvation, then learn to use "**the sword of the Spirit**," constantly *praying for opportunity* to take it _____ of its sheath & to use it.

B. God's Word in respect to those needing to be sanctified.

1. Justification is **an act** of God — when He pronounces the sinner as righteous because of that sinner's faith in Christ—but by contrast, sanctification is **the process** where he is making _____ righteous.
2. Before we are **justified**, we are spiritually dead, but the moment we are declared righteous we are made _____ through the indwelling presence of the Holy Spirit such so that we can be changed (2 Corinthians 5:17).
3. It is not until we are '**justified**' or declared holy in God's sight that God can refer to us as "**saints by calling**" (1 Corinthians 1:2) — which then allows the Spirit to indwell us—so that we can become _____ Christ.

4. It is impossible to grow spiritually _____ we are born spiritually & so biblically speaking “**sanctification**” takes place after “**justification**.”
5. To say that we are being “**sanctified**” is to say that God is progressively making us more & more like His _____ (Rom. 8:28-30; Eph. 4:15).
6. The process by which God makes us more like His Son is through the power of the Holy Spirit as He uses the Bible to renew our _____.
7. Having taught His Apostles about the Spirit, who is called our **Helper**, (John 14:16-18), who enables us to live the Christian life (John 16:7), Jesus went on to _____ later that evening for them & for us (17:17):

“Sanctify them in the truth; Your word is truth.”

8. It is important to understand that the Spirit does not work in a vacuum, but in conjunction with the truth that He inspired in the Bible such that as our minds are renewed our character can be _____ (Rom. 12:1-2).
9. We just studied from both James & Peter that the Spirit used the word of God — to bring about _____ conversion (James 1:18; 1 Peter 1:21).
10. In the same way, both the Apostles James & Peter teach that the Spirit now uses the _____ of God to bring about spiritual growth & maturity.
11. Having just described—that the Spirit used the word to _____ us, Peter goes on to show how the Spirit uses the word to sanctify us.
12. He begins by reminding us, that as those “**redeemed . . . from our futile way of life**” (1:18)—at the expense of Christ’s “**precious blood**” (1:19), we must now keep our hearts clean so that the Spirit is _____ to lead us.

1 Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander (1 Peter 2:1).

13. Some Christians—are not hungering for the Word of God like they should be—because they have been feeding on all the wrong things, and in the process — they are _____ their spiritual growth.
14. And so, negatively Peter _____ us to put “**aside all malice and all guile and hypocrisy and envy and all slander**.”
15. When you see words like those listed here, you should make sure that you know their meanings—so that you can _____ this command.

16. A formal equivalence translation has as its goal to take the best word in the receptor language with which to translate the word in the _____.
17. So, if you are uncertain—as to the meaning of words like “**malice**” or “**guile**” or “**hypocrisy**” or “**envy**” or “**slander**” then use a dictionary, or possibly even use a Bible dictionary to learn the _____.
18. First, we are told to get rid of “**all malice**” which is an all embracing word for “**evil**” in general, _____ on hurting others through revenge.
19. You will be stunted in your spiritual growth if you are revengeful and bent on hurting others—if you want to grow—then “**malice**” must ____.
20. Peter also mentions “**guile**” which could also be translated as “**deceit**,” because it comes from a verb meaning “**to catch with bait**” — and so, “**guile**” is a form of trickery _____ in order to achieve one’s purposes.
21. In addition—Peter mentions “**hypocrisy**” used of someone—who played a part—and so a “**hypocrite**” means a “**play actor**” & typically if we are nursing “**malice**” or “**guile**” we will try to _____ it producing **hypocrisy**.
22. Then we are told to put away “**envy**” which refers to “**resenting the hidden strengths or advantages**” that another person may _____.
23. We may be envious over what a person does, or what a person has or over what a person is able to accomplish be it a spiritual gift or some material possession—it must be put away or we will never _____ up.
24. Finally, he adds “**all slander**” which is typically the verbal fruit of an envious heart when used as a _____ it means “**to run someone down**.”
25. God wants us to know—that these sins—will _____ our spiritual growth, rob us of our appetite & keep the word of God from changing our lives.
26. Pastor John Bunyan (1628-1688)—had written in the cover of his Bible, “**This Book will keep you from sin, or sin will keep you from this Book**.”
27. And so — the old saying is true that — “**A Bible that is falling apart usually belongs to someone who is _____**.”
28. Essential to the process of sanctification or becoming more like Christ, is our relationship to the Bible & so Peter reminds us that we must **put away** what is evil—but that we should also long for that which is _____.

2 like newborn babes, long for the pure milk of the word, that
by it you may grow in respect to salvation (1 Peter 2:2).

29. In exhorting us to “long for the pure milk” of the Bible—Peter is not instructing us to be childish—but rather to be child-like—so that we might grow up in Christ—by the means the Holy Spirit _____.
30. We should have an appetite for ‘the word’ like a hungry newborn ____.
31. Sometimes the word “milk” is used to describe the simpler truths of the Bible (Hebrews 5:12-14), but here it is used to make an analogy between a baby’s hunger for milk & our _____ for God’s truth.
32. We must feed on the Bible every day, like a newborn baby drinks ____.
33. James gives the same instruction as Peter by first stating that the Spirit used ‘the word of truth’ (1:18) to bring about our second birth, so that now we can consume ‘the word’ to grow in the sanctification _____.
34. However, before the word — can have its full blessing — like Peter, James teaches us that we must now keep our hearts _____ to grow.
35. In James 1:21—the Apostle James pictures the human heart like a “garden” in that he reminds us that before “the word” of God can really be heard — hindering sins — must first be _____ with.

21 Therefore, putting aside all filthiness and all that remains of wickedness,
in humility receive the word implanted, which is able to save your souls.

36. Before we can “receive the word implanted,” we must remove all _____.
37. There _____ be a — ‘weeding out’ before there can be a — ‘seeding in.’
38. When we are *commanded* to put “aside all filthiness” — the Greek noun for ‘filthiness’ comes from *the medical realm* referring to **wax in the ear** and when _____ metaphorically—it refers to **moral filth & impurity**.
39. James is simply saying that sin in our lives—which we refuse to put off, acts as ‘wax’ in our ‘**spiritual ears**’ preventing ‘the word of truth’ from reaching our hearts — because our spiritual _____ is impaired.
40. Depending on your translation it is rendered “moral filth” (CSB), “every evil thing” (NCV), or “everything impure” (ISV), because this word for “filthiness” — refers to obvious _____ in one’s life.

41. Then to “**filthiness**” he then adds “**all that remains of wickedness,**” which speaks _____ sins—like evil motives and bad attitudes.
42. The point here, is that we must confess & repent & eliminate every vestige of sin in our lives — that corrupts our hearing, and in the process—reduces our hunger—for God’s _____.
43. Whenever — you “**confess**” and “**forsake**” sin — you effectively ‘**clean out your ears**’ so that — you can _____ the word of God.
44. There are no “**little sins**” in the believer’s walk — which is why God tells us through His Apostle James to put _____, “**all filthiness and all that remains of wickedness.**”
45. Listening to sermons, attending Bible studies or studying the Bible on your own—will accomplish little if our spiritual lives are _____.

21 Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.

46. When you study the Bible or a pastor preaches—not his own thoughts but Scripture, then he has “**implanted**” — “**the word**” in your heart & you must decide “**in humility**” to “**receive**” or _____ that word.
47. The end result is that—the received “**word**” will “**save your souls**” in the sense that it will change your character—because in this context James, is _____ referring — to our justification — but to our sanctification.
48. Remember, James is addressing Christians who had already been _____.
49. Do not ever forget that the word “**salvation**” can have _____ meanings.
50. I have _____ forever saved—in the past from the penalty of sin when I received — Christ as my Savior — we call that — “**justification.**”
51. Someday, I ___ be saved when I go to heaven—from both the possibility, and from the very presence of sin — God calls that — “**glorification.**”
52. But right now — between those two points — I ___ being saved from the power of sin—but that is largely dependent—on my allowing “**the word implanted**” to work in my life — the Bible calls that — “**sanctification.**”
53. That is precisely—what this _____, “**which is able to save your souls**” is referring to—not **justification**—nor **glorification**—but **sanctification.**

54. The Apostle James—is inspired by God to link—this word “**save**” with a present participle indicating the _____ ongoing aspect of our salvation.
55. Essential to the growth process is to understand—that the “**word**” that the Spirit uses to redeem us—is the same “**word**” He uses to _____ us.
56. And in the same way we initially *welcomed* the word in faith, resulting in “**justification**” — we are to continue to *welcome* the word in faith, which of course—presupposes a _____ heart, resulting in our “**sanctification.**”
57. Underscoring the Spirit’s _____ of the Bible to change us as the Bible says:

13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth” (2 Thessalonians 2:13).

58. Knowing that we are sanctified—or made more like Christ—both “**by the Spirit**” & “**the truth**” — we still _____ respond in “**faith.**”
59. While God can cleanse the believer of any sin (1 John 1:9), we must still “**confess**” our sins—which involves a _____ of attitude and action.
60. And while “**the Spirit**” can use “**the truth**” of the Bible to grow us, God does not automatically feed us His **word**—we must choose to _____ on the truth of Scripture (1 Peter 2:2; James 1:21).
61. The Bible is called — “**the sword of the Spirit**” in Ephesians 6:17, for as the writer to the Hebrews informs us—it not only brings salvation when when believed but it brings **rest** because it’s **alive** & can **judge** the _____.

12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart (Hebrews 4:12).

62. The finest surgeon in the world cannot correct a bad attitude, a closed mind, a rebellious spirit, or a lustful heart—but the Bible can because it serves as our judge (Hebrews 4:13) & it _____ our thinking.

13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do (Hebrews 4:13).

63. The Bible functions like an X-ray—in it goes beyond the surface right to the _____ “**thoughts and intentions of the heart.**”

16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work (2 Timothy 3:16–17).

64. Paul does ____ say all the authors of “Scripture” are “inspired by God,” even though that is true — but he writes — “all Scripture is inspired.”
65. Not only were the men—who wrote Scripture “inspired by God,” but he says “all Scripture” meaning the very _____ they wrote are “inspired.”
66. The skeptic is quick to protest that this claim is a circular argument, and therefore, is not a valid argument because obviously anyone can write a book claiming that it is the word of God when it is ____ so.
67. However, if the Bible did not claim to be the “inspired” word of God, and we as Christians—tried to _____ it through some other means, then we would — have a serious problem — on our hands.
68. However, the Bible does _____ to be the word of God—and that is an important piece of evidence—that cannot easily be dismissed.
69. The testimony of those who claim it is God’s word—like Jesus (Mt. 4:4), and scores of others like Moses, Joshua, David, Daniel, Nehemiah & the apostles _____ be brushed aside—without discrediting their integrity.
70. While not everyone is ready to embrace Jesus as God the Son, very few would write Him off — as an _____ man or — as an unreliable person.
71. Everything we know about the moral quality of the apostles demonstrate they were not dishonest men as they condemned lying, stressed honesty, and encouraged Christians to be respectful and law-abiding _____ (John 8:43-47; Rev. 21:7-8; Eph. 4:25; Romans 13:1-7; 1 Pet. 3:13-17).
72. If God was not behind the Bible—then you would be left to conclude that either “good men” or “bad men” wrote it without God’s _____.
73. If only “good men” wrote the Bible without God’s help then they were not really “good” because they would be _____ by saying over & over again “Thus says the Lord” if God—was not really inspiring them.
74. You would have to say they were “evil men” because the end of result of what they wrote has resulted in millions dying for the claims they _____.

75. On the other hand — if the Bible is the product of ‘**bad men**’ — it seems highly unlikely that they would write a book that forbids sin, commends good, while condemning their own lying lifestyles to an eternity in ____.
76. Again, if all we could say is, “**The Bible is the word of God because it says it is**” — we would be accused — of _____ reasoning.
77. And I would say to any critics who claim — “**Anyone could write a book and say that it is inspired by God**”—to please go ahead & do so and let’s see _____ it compares to the Bible—in any way they want to compare it.
78. The truth is, there has never been any book written by the most brilliant of critics giving us “**another bible**” — that has been inspired with more life-changing power—and producing so much good—than the _____.
79. Later on in this course, we will examine the clear evidence that God has left for us to examine documenting this is the only _____ that He wrote.
80. Since _____ of the Bible is “**inspired**” (*lit. God-breathed*) it is “**profitable.**”
81. The Bible is “**profitable**” for “**teaching**” or “**doctrine**” (**KJV**) telling us what is true about God, man, the world we live in & the world to come, all the while teaching us the path that God would have us to walk ____.
82. The Bible is “**profitable**” for “**reproof**” or “**conviction**” (**YLT**) because when the Bible—exposes our doctrine—or our conduct as being wrong, it also shows us—where we have gotten _____ the path—God has for us.
83. The Bible is “**profitable**” for “**correction**” or “**setting aright**” (**YLT**) by showing us — when we have gone astray and precisely what action we need to take—to get back _____ the path—of God’s will for our lives.
84. The Bible is “**profitable**” for “**instruction in righteousness**”—showing us how to _____ path of God’s plan in order that we might be adequately equipped to carry out the plan He has for our lives (Ephesians 2:8-10):

8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

85. Very simply — the fact that the Bible — is in one word “**profitable,**” tells us that we can understand the Bible—because if the Bible could _____ be understood—there would be nothing “**profitable**” about it.

86. That the Bible can be understood by ‘**the common man**’ is sometimes _____ as ‘**the doctrine of the clarity**’ or the perspicuity of Scripture.
87. ‘**The doctrine of the perspicuity**’ of Scripture is one of the basic tenets of Protestant evangelicalism concerning the Bible — along with such doctrines as the inspiration, inerrancy & the sufficiency of the ____.
88. In short, ‘**the doctrine of clarity**’ means that the central message of the Bible is clear and understandable & should be translated into various languages because it can be understood—in a normal, literal ____.
89. The Protestant Reformers in opposition to the Roman Catholic Church, taught that the central message of the Bible is clear so that a regenerate person (1 Cor. 2:15) with God’s ____ can read & understand it’s truth.
90. Roman Catholics have falsely taught that the Bible is obscure & difficult to understand—and that only the official teaching arm of their church, known as ‘**The Magisterium**’ — can correctly _____ the Bible.
91. This of course — contradicts God’s statement — that “**all Scripture is profitable**” for such a statement presupposes that the Bible _____ be understood (2 Timothy 3:16; Psalm 119:15, 23, 34, 48, 78, 130).
92. It is interesting to note — that when Jesus confronts false teachers in His day for misunderstanding the Bible—He places the blame for their error _____ on the Scriptures themselves, but on those who misinterpreted them (Matthew 12:3, 5; 19:4; 21:42; 22:29, 31; John 3:10).
93. On the road to Emmaus, He rebuked _____ disciples: “**O foolish men and slow of heart to believe all that the prophets have spoken!**” (Luke 24:25).
94. Jesus believed in **the doctrine of the perspicuity** of Scripture because He always assumed that the Scriptures could be rightly learned & _____.
95. It is also interesting to observe—that most of the NT letters are written not to church leaders but to entire congregations—and so for example, the Apostle Paul _____, “**To the church of God which is at Corinth**” (1 Corinthians 1:2 cf. Galatians 1:2; Philippians 1:1; Colossians 4:16).
96. The exhortations to read Scripture in public clearly show that ordinary believers in ordinary churches—could understand & so Paul _____, “**Until I come, give attention to the public reading of Scripture, to exhortation and teaching**” (1 Tim. 4:13; cf. Jn. 20:30–31; 2 Cor. 1:13; Eph. 3:4; Jas. 1:1, 22–25; 1 Pet. 1:1; 2:2; 2 Pet. 1:19; 1 Jn. 5:13).

97. The Apostle Paul also makes statements—indicating that even children hearing the Bible in the home and when present in the church are ____ in some capacity to understand the Scriptures (Eph. 6:1-3; 1 Tim. 3:15).
98. Of course, Catholicism cannot provide infallible evidence for their so called infallible — “**Magisterium**” — and to agree with this doctrine a person must _____ his own fallible reasoning to fully embrace it.
99. ‘**The doctrine of perspicuity**’ does not mean that every passage is equally clear as to its precise meaning & so the Apostle Peter said that Scripture _____ “**some things that are hard to understand**” (2 Peter 3:16).
100. The perspicuity of God’s infallible word, does not eliminate the need for interpretation and exposition of the Bible by pastor/teachers (Ep. 4:11), ____ that it is all immediately understood over time (Josh. 1:8; Ps. 1:2).
101. However, if God gave us minds with which to worship Him (Mt. 22:37), and if He gave us—the Holy Spirit to lead & to guide us (John 16:13), then wisdom would dictate that the believer can _____ the Bible.
102. This does not _____ the Bible is always easy to understand which is one reason that God raises up teachers for the saints (Ep. 4:11-12; Ez. 7:10).
103. It only stands to reason that if God gave His word and the guidance of the Holy Spirit to teach us (1 John 2:26-28), then God would certainly not restrict the most important Book to only a select _____ people.
104. Certainly, the Bible is deep enough for those with the brightest minds, and yet simple & clear enough for the uneducated person to _____ by.
105. And so—the Bible is “**adequate**” (**NAS**) or “**complete**” (**ESV**) —meaning that the Bible is “**capable**” (**NET**) in leading me into everything I _____.
106. If as a Christian—I will only hear and learn the Bible, and then apply it as “**a doer of the word**” (James 1:22) — then I will be “**complete**” as a believer “**equipped for every good work**” God has planned for _____.
107. This reminds us that as we learn God’s Word—we are ____ simply appreciating its truth—but we are being equipped as “**saints**” in order to accomplish “**the work of ministry**” (Ephesians 4:12).
108. When we come to the Bible and let God speak to us, it changes us, it transforms us—and this _____ is known as “**sanctification**.”

Additional Scripture (Matthew 4:4; 24:35; Psalm 119:89, 105; Isaiah 40:8)

II. The Priority The Christian Should Place On The Word of God

The New Testament exhorts us to take seriously our relationship with God through His word. If we have a casual relationship to Scripture, if we do not take advantage of learning God's word through those gifted in the Body to teach us, and through our own personal time with God each day, then we are the people who suffer. And if we do know Jesus as our Savior, we will have deep _____ at the judgment seat of Christ.

*I have never met any Christian who is truly living the abundant _____,
who is fruitful for God, and laying up eternal treasure in heaven,
who has a _____ relationship to the word of God.*

A. The Christian is to be diligent to learn the word of God.

1. As believers we are to be “**diligent**” in our study of the Bible so that _____ would deem our service for Him as “**approved**” for the simple reason we are “**accurately**” using His “**truth**”—Paul exhorts us in 2 Timothy 2:15:

15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

2. When you read this verse in its broader context — right off we learn that there are two different kinds of workmen — on the one hand — there are those who are “**approved**” & there are those who are _____ “**approved**.”
3. The Greek adjective used in the original language for “**approved**” was used outside—of the New Testament for coins or of metals that have been “**tested in fire**” — and have passed — the _____ as genuine.
4. There are students of Scripture who have been “**tested**” and have passed the test as genuine — but on the other hand — there are those who are not “**approved**” — because they have _____ the test.
5. The former group “**does not need to be ashamed**” while the latter group ought to be deeply “**ashamed**” because of choices they have _____.
6. After this command, the Apostle continues by setting before us two kinds of workers that he will contrast—and then give us _____ of each.
7. The good ‘**workman**’ handles accurately or literally **cuts straight** the word of truth, while the _____ ‘**workman**,’ as seen in *the false teachers* whom he specifically, names **Hymenaeus** & **Philetus**, have deviated from the truth.
8. These two men mentioned in 2 Timothy 2:17 are said to “**have gone astray from the truth**” — literally they — “**swerved or deviated**” from the _____.

17 and their talk will spread like gangrene.
Among them are Hymenaeus and Philetus,

9. Instead of creating unity in the church, they were causing catastrophe, _____, disunity, doctrinal infection—likened to “**gangrene**” (2:17).
10. The truth of the Bible is like a target that a teacher will either hit or ____.
11. Timothy ____ to be ‘**a workman**’ known for ‘**accurately handling**’ the Bible.
12. This same Greek word translated “**accurately handling**” was used outside of the Bible of a farmer “**plowing a straight furrow**” — and it was used of an engineer — “**cutting a straight road**” — through the _____.
13. Like a road or path that needs to be “**cut straight**” through the forest so that the traveler can go — directly to his _____ destination . . .
14. Even so, “**the word of truth**” representing the apostolic faith which Timothy had received from Paul & that Paul received from Christ, is to ____ communicated ‘**directly**’ & ‘**accurately**’ to “**others**” (2:2).
15. Simply said, our **handling** of **the word** is like a road that is ____ through the woods or it is like *a ploughed furrow* that will either be straight or crooked.
16. If a pastor like Timothy is diligent to study the word—then he will be able to cut a straight road, and people will be able to follow & ____ on course.
17. But if on the other hand, a pastor swerves like an arrow, then the people that he is called to shepherd will be distracted from the target and their eyes will follow the arrow — however widely astray — it has _____.
18. These two men had “**swerved from the truth**” (**ESV**) in they said “**that the resurrection had already taken place**” & so, instead of bringing _____ and stability — they had “**upset the faith of some**” (2:18).
19. No doubt, they spiritualized “**the resurrection**” because people could see it had not physically taken place — and so they were teaching — like _____ liberals today — that Christians must not expect a physical resurrection.
20. But the denial of a physical “**resurrection**” is a serious departure because as the Apostle Paul argues in 1 Corinthians 15:14-17—a denial of our literal future resurrection—is a _____ of Christ’s resurrection.
21. Like Timothy, we ____ to be good workmen, “**approved & not ashamed.**”

22. God wants us to know that it does not matter what kind of approval that we may have received from men—because the truth is we _____ forfeit God’s approval and have every reason to be “**ashamed**.”
23. The good teacher handles the word of God with scrupulous care as he stays on the path—cutting a straight course from Scripture—so that people do not get on some by-way missing the plain teaching of _____.
24. As the Apostle Paul told the Corinthians, a good pastor does _____ walk in craftiness — “**adulterating the word of God**” (2 Corinthians 4:2):
25. When God tests our ministries & service done for Him in His local church, a topic we will study later on in this course—sadly some of our ministry because of our mishandling of truth will become _____ (1 Cor. 3:10ff).
26. But an “**approved . . . workman**” or pastor diligently studies the Scriptures, and he seeks to apply it—first to his own life—and then to his _____.
27. Someone might reason—that this does not really apply to me—because the Apostle Paul is writing to Timothy who serves as a _____ of a local church.
28. While it may be true that you may not be called of God to serve in the _____ of teaching or as a pastor/teacher of a local church.
29. And while it may be true that your spiritual gift may not lie in the _____ of teaching, all of us have teaching as a God given spiritual responsibility.
30. James 3:1 warns against those—who would clamor to fill the teaching _____ in the church — knowing that such people — face “**a stricter judgment**.”

1 Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment.

31. The Great Commission given by the Lord Jesus as recorded in Matthew 28, tells us that every believer in some sense _____ the responsibility to teach.

18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

32. With the _____ common responsibility in view—we learn in Hebrews 5:12:

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.

33. A mark that you are growing up in Christ—is that while you continue in the role of learner — you also move into — the role of _____.
34. However, if we are to move into the role of a sound teacher, then we just be **diligent**” in our “**study**” — of the **Scriptures** — so that God might place His “**stamp of approval**” on our _____ (e.g., **2 Timothy 2:15**):

15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

35. If you know Christ as your Lord & Savior, then the Bible teaches you _____ one of God’s “**beloved**” & you are “**beloved**” of God (Eph. 5:1; Col. 3:12).
36. There is nothing you can do to improve your acceptability before _____.
37. You have the “**righteousness of God**” (2 Corinthians 5:21) and you are as much loved by the Father as He loves His _____ (John 17:23).
38. A root cause of our many of our spiritual problems & a major cause of lacking a passion & hunger to study the Bible — lies in our not knowing God as both a _____ Father and as a sovereign God.
39. If you are “**beloved**” by God—Jesus reveals in his “**High Priestly Prayer**” that the Father loves — “**the child of God**” (John 1:12 cf. John 3:36) just as much as He _____ His Son—as Jesus clearly revealed in praying:
- 22 “The glory which You have given Me I also have given to them, so that they may be one, just as We are one; 23 I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and You loved them, just as You loved Me (John 17:22–23).**
40. All Christians believe theoretically that we have a loving heavenly Father, but the fact that we are often worried and anxious & so full of insecurity and fear—proves that we do _____ believe this deep down in our hearts.
41. But sadly, there are too few born-again believers—who would dare to believe & to confess that God loves them as much as He loves _____.

42. This great truth that we are unconditionally and eternally beloved by God, should motivate us to learn God's word to be "**approved to God**" because there is a difference between being accepted by God & being ____ of God.
43. We are all equally loved — but we are not all — equally _____.
44. This truth is evident by what we have seen in the way God uses His _____ in both justification & in sanctification (James 1:18, 21).
45. Think through this with me—if ____ can become—a true believer in Christ apart from the word of God—for the Bible reveals that we are born-again or saved "**not of seed which is perishable but imperishable**" (1 Peter 1:23).
46. If it is true that no one has ever had "**faith**" until they first heard the Bible, to which they must respond in faith (Rom. 10:17)—then if you do not know Scripture very well—you be handicapped in helping others to ____ Christ.
47. In addition, if the word of God is the instrument that God uses to _____ us once we are saved, because "**like new-born babes**" we are to "**long for the pure milk of the word**" so that we can grow spiritually (1 Peter 2:2).
48. Once again, if you do not know Scripture very well then you be limited in helping _____ people to "**grow in respect to salvation**" (1 Peter 2:2).
49. While we all serve in different capacities using different gifts (1 Peter 4:4), most importantly the Christian life is about bringing people to Christ and helping them to _____ in their faith that they might love and serve God.
50. Since God's word—is the instrument of the Holy Spirit—in *both* conversion and spiritual growth, then we are forced to conclude that our usability with God in this process is indexed to our study & application of the _____.

B. The Christian must minister the word of God from a Spirit-filled life.

1. It would only make sense in light of how the Spirit uses His word in both conversion & growth — that He would minister His word effectively from a life that is both filled by Him & a life that is filled with His _____.
2. We have already studied—two primary conditions—that we must meet if we are to be prepared for the Holy Spirit who lives in us to in turn fill ____.
3. We studied in Section 2 & in Section 6 of this discipleship course, the command found in Ephesians 4:30 ____ to "**grieve the Spirit.**"

**30 Do not grieve the Holy Spirit of God, by whom
you were sealed for the day of redemption.**

4. The word “grieve” is a “**love word**” because you can only grieve someone who loves you and indeed the Spirit of God loves ____.
 5. While your next-door neighbor’s child who does wrong may bother you, only when your children do wrong — do you typically “grieve” for a we only “grieve” if we deeply ____ the person who’s doing wrong.
 6. If you can be grieved over those whom you love, all the more is the Spirit grieved out of His holiness & love for us (Romans 5:5) when we ____.
 7. Any ‘**known sin**’ that is unconfessed prevents the Holy Spirit from filling us so as to produce Jesus’ character in us & to accomplish His ministry through us—the solution to grieving Him is to confess any known ____.
- “If we confess our sins, He is faithful and righteous to forgive us
our sins and to cleanse us from all unrighteousness” (1 John 1:9).**
8. We learned in Section 2 of this discipleship course—that verse 9 is not an invitation to salvation—but an exhortation to fellowship with ____.
 9. God wants us to know — in our **experience** — what is already ____ of us **positionally**, & unless we are experiencing God’s forgiveness then we are not “walking in the light” and we will not be filled with Him (1 John 1:7).
 10. Positionally, every Christian has forgiveness of ____ their sins, past, present and future (Colossian 1:13, 14)—but practically not every believer is experiencing that forgiveness (Psalm 32; 1 John 1:9).
 11. So first—there must be a ‘**sincere desire**’ to—be “filled with the Spirit” (Matt. 5:6) knowing that ____ sin we cherish will prevent His filling.
 12. We also learned earlier this course that along with ‘**grieving**’ the Spirit, we can be guilty of ‘**quenching**’ Him & preventing Him from filling ____.
 13. For this reason we are commanded in 1 Thessalonians 5:19, “Do not quench the Spirit” or more literally it ____ be translated, “Quench not the Spirit” (ASV, 1901).
 14. We ‘grieve the Spirit’ when we do those things—we should not do and we ‘quench the Spirit’ when we do not do those things we ought to ____.

15. When the Apostle Paul writes in 1 Thessalonians 5:19, “**Do not quench the Spirit**” he is dealing in ‘**the positive aspects**’ of the Christian ____.
16. The verb for “**quench**” speaks of ‘**suppressing fire**’ which should not surprise us since the Holy Spirit is likened to a fire dwelling in ____ believer and so—the **ISV** reads, “**Do not put out the Spirit’s fire.**”
17. The Spirit wants to express Himself in our actions & our attitudes—and when we do not do those things that He wants us to do—when we do ____ allow the Spirit to work through us as He wants, then we “**quench**” Him.
18. The solution to quenching Him is to totally ____ to God (Romans 12:1).

1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

19. You must be willing to **go** anywhere He wants you to go, to **say** whatever He wants you to say—to **give** whatever He wants you to give—and to **do** whatever He ____ you to do as “**a living and holy sacrifice.**”
20. Assuming you are not “**grieving**” or “**quenching**” the Spirit, then you can by ____ trust God to fill you—according to His **command** (Eph. 5:18) to be filled & His **promise** to answer *prayer that pleases* Him (1 Jn. 5:14-15).

14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. 15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

21. Knowing that He does not fill a **dirty** or **unyielded** vessel, but knowing it is His will to fill you—then by faith you trust Him—to do what He ____.
22. These two primary conditions must be met if we are to be prepared, so that the Holy Spirit — who lives in us can fill us — but for Him to consistently fill us—there are some conditions we must ____.
23. **Negatively**, we are commanded not to “**grieve**” or to “**quench**” the Spirit, while **positively** we ____ commanded to “**walk by the Spirit**” (Gal. 5:16).

“But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”

24. The tense of the verb indicates a continuous moment by moment dependence on the Holy Spirit to live His life in & through ____.

25. In the physical realm — walking by its very nature — is a succession of dependent acts where one foot is on the ground & the other in the ____.
26. When one foot is lifted—it is done so in faith that the foot on the ground is able to support the full weight of your body—with each step trusting that the supporting foot — will allow you — to _____ forward.
27. In the same way, spiritually we must not live our Christian lives in our strength, but in the Spirit's power who is ready to fill us & to assist ____.
28. This attitude of dependence upon the Spirit is seen throughout the Bible in the many various commands that God gives His church to carry out, as illustrated in the realm of sin—God _____ us in 1 Corinthians 10:12:

12 Therefore let him who thinks he stands take heed that he does not fall.

29. In addressing the subject of sin & temptation, the Apostle Paul is reminding us that a '**self-sufficient**' attitude _____ stumbling.
30. God reminds us how others have fallen (1 Corinthians 10:1-11), and so will we if we are confident of our ____ strength (1 Corinthians 10:13).
31. The strongest Christian is one who sees himself as weak and feeble, and he believes that he needs the help & the strength of the _____.
32. We started the Christian life by faith & so every day we are to _____ by faith just as the Apostle Paul told the Colossian church (Col. 2:6):

6 Therefore, as you have received Christ Jesus the Lord, so walk in Him,

33. When you came to Christ for salvation, you came in a bankrupt state, admitting your total inability to save yourself, and by faith you placed your full confidence on what _____ did for you (Ephesians 2:8-9).
34. In the same manner, to grow in Christ you continue to admit your total inability to live the Christian in your own strength & you choose by faith to '**walk by the Spirit**' depending on Him as a branch depends on a ____.

5 I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing (John 15:5).

35. In ourselves, we are powerless, fruitless and as helpless as a branch cut off from a vine—we are unable to produce any fruit that pleases ____.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control (Galatians 5:22–23) . . .”

36. The conditions that sustain us to keep being filled with the Spirit is first for us to “walk by the Spirit”—depending on Him—but second, we are also sustained to be filled by learning the _____ found in God’s word.
37. And so, beyond the command to “walk by the Spirit” in Galatians 5:16, you are also _____ to be one who “sows to the Spirit” in Galatians 6:8.
38. If you are abiding in Christ—then His Word will be abiding in you, because the Holy Spirit does not work in a vacuum, but He always works in — conjunction with the truth — of His _____.
39. For this reason, we are commanded in Galatians 6:8, not to feed or ‘sow’ to the ‘flesh’ but to feed or ‘sow to the Spirit’ as we _____ God’s word.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect (Romans 12:2).

40. Sadly, the Spirit-filled life today is _____ described in terms of emotions.
41. Sometimes people think that if they are Spirit-filled that they will display a certain kind of emotion & if that emotion is not present, they conclude that they are _____ longer filled with the Spirit.
42. Christ was always filled with the Spirit, and yet He displayed a wide range of emotions including “joy” (Jn. 15:11), “anger” (Mk. 11:15), “exhaustion” (Matt. 8:24) & “sorrow” (Heb. 5:7) to name a _____.
43. While feelings have their place in our lives — God did _____ intend for our emotions to rule our lives but He desires His word to rule us and when the Spirit — rules our emotions — then we are Spirit-filled.
44. Only as your “mind” is renewed through the counsel of Scripture will more & more areas of your life conform to the Spirit’s _____.
45. For instance, we may not always “feel” like giving thanks when difficult times come in our lives but when we do, we are obeying what God says, and this is all a part of walking by _____ (1 Thess. 5:18; Rom. 8:28).
45. And so, in this section as promised earlier in this course, we will explore how we practically are _____ in obedience to sowing “to the Spirit.”

C. The Christian must sow to the Spirit by meditating on Scripture.

1. As expected, since the Spirit uses His word in both our conversion and in our growth—it only follows that He would minister His word effectively from a life that is ____ filled with Himself & the Bible that He inspired.
2. To “**sow to the Spirit**” involves saturating our _____ in the Bible, which is often referred to or described as ‘**Scripture meditation.**’
3. While it is true that you cannot find the phrase ‘**Scripture meditation**’ or ‘**Christian meditation**’ anywhere in the Bible, the truth is clearly ____.
4. In fact, the words ‘**meditate(s)**’ and ‘**meditation**’ are found some 23 times in the Old Testament in relation to ‘**thinking very seriously**’ about what we _____ of God concerning His word or his Person or His ways.

8 This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will achieve success (Joshua 1:8).

1 Blessed is the person who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! 2 But his delight is in the Law of the LORD, And on His Law he meditates day and night (Psalm 1:1-2).

6 When I remember You on my bed, I meditate on You in the night watches, 7 For You have been my help, And in the shadow of Your wings I sing for joy (Psalm 63:6-7).

15 I will meditate on Your precepts And regard Your ways (Psalm 119:15).

27 Make me understand the way of Your precepts,
And I will meditate on Your wonders (Psalm 119:27).

5 I remember the days of old; I meditate on all Your accomplishments;
I reflect on the work of Your hands (Psalm 143:5).

5 On the glorious splendor of Your majesty And on Your wonderful works, I will meditate (Psalm 145:5).

5. The Hebrew ____ which is translated ‘**meditate**’ as found in passages like Joshua 1:8 or Psalm 1:2 (*hagah*) — means ‘**to ponder, to imagine, to talk, to mourn, to deliberate, to muse, to study, to ruminate, or to mutter.**’

6. The word “**meditation**” in our day has _____ connotations like in “**eastern meditation**” — that has as its goal — to empty the mind.
7. Repeating a mantra in attempting to ‘**empty one’s mind**’ of all thought is dangerous—because an _____ mind is an invitation to deception.
8. Biblical meditation—carries the exact opposite meaning—for its goal is to _____ your mind with the word of God as you carefully think about words, and thoughts and truths concerning their meaning & their application.
9. As just noted, to “**meditate**” in the original Hebrew language means “**to mutter, to ruminate**” which can bring _____ vivid images to mind.
10. One is of a person who is walking around “**muttering under his breath**,” as if he cannot stop obsessing over a thought—even so when we meditate on Scripture—we are turning its truth over and over in our _____.
11. The second image is of a cow chewing its cud—for as a cow swallows her food fast & then stores it in one of her stomachs—until a later time when she brings this food (cud) back into her mouth to _____ it over again.
12. Likewise, when we “**sow to the Spirit**” by meditating on Scripture, God’s word is chewed, swallowed, regurgitated, chewed again and then swallowed—until it is thoroughly absorbed in our _____.
13. Biblical meditation is the practice of ‘**muttering**’ & ‘**ruminating**’ on Scripture such that God’s word is internalized in our _____.
14. When we go through this process—we really begin to think _____ thoughts, after God’s thoughts—discovering God’s truth & owning it for ourselves.
15. While there is immense value—in learning a broad overview of Scripture, by reading it through each year—“**meditating**” balances this by infusing the truth of Scripture into our _____ bringing both blessing & freedom.
16. Psalm 1:3 captures the importance of **meditating** on “**the Law**” of _____:

“**He will be like a tree planted by streams of water, which yields its fruit in its season, And its leaf does not wither; and in whatever he does, he prospers.**”
17. In describing the new life and the freedom—that a heartfelt realization of knowing God’s word brings — Jesus said, “**and you will know the truth, and the truth will set you free**” (John 8:32) & so He prayed in John _____:

17 “**Sanctify them in the truth; Your word is truth.**”

18. James 1:22-25 also captures both the blessing and the freedom that comes from having a deep desire to learn, understand & apply God's _____.

22 But prove yourselves doers of the word, and not merely hearers who delude themselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;

19. If we read the Bible or hear “the word” without truly internalizing what it means and how it applies to us personally, then we are not **meditating** on Scripture _____ obeying — the command to — “**sow to the Spirit.**”

20. When we are “**hearers**” & not “**doers**” we are not only disobedient to the command to “**sow to the Spirit**” — we _____ “**delude**” ourselves.

21. If we only hear God’s word by coming to church or reading the Bible without applying it — then we have deceived ourselves into thinking we are “**spiritual**” & so some “**grow old**” — without “**growing** ____.”

22. Hearing **the word** without responding is nothing ____ spiritual regression.

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 (Hebrews 5:12).

23. An infant does not ‘**come to need milk**’ because he is born with that ____.

24. The only one who “**comes to need milk**” is someone who has gone back into childhood—by a failure to truly hear and _____ what he knows.

14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil (Hebrews 5:14).

25. Remember—in this context James is not contrasting—a believer with an unbeliever, rather he is contrasting a maturing growing believer with an immature believer, who simply hears “the word” without obeying ____.

26. The word translated as “**delude**” or “**deceive**” (**NAS20/20**) is a Greek verb that carries the idea of — “**cheating or defrauding yourself**” — that is you cheating yourself out of growth & maturity & a closer _____ with Christ.

27. The Apostle James likens such a person to “**a man who looks**” in “**a mirror**” and who “**immediately**” forgets what he _____ like.

28. In Greek — there are two different words for “**man**” — the word “**anthrōpos**” giving us our word ‘**anthropology**’ which is used to speak of ‘**mankind**’ & so sometimes it is translated as “_____.”
29. This word is a generic word — including both men and women, whereas—the other Greek word for “**man**” is “**anēr**” referring specifically, ‘**to someone of the male sex**’ and _____ a woman.
30. Here, the Spirit inspired James not to use the generic word for “**man**” but the gender specific word for “**man**”—because someone of the male gender is a better illustration based on the way _____ tend to look in “**a mirror**.”
31. “**A man**” tends to **glance** into “**a mirror**” whereas a woman tends **to gaze** into “**a mirror**” — studying her appearance & giving it _____ attention.
32. Some Christians may study “**the word**” of God in the same way “**a man**” looks into “**a mirror**” — in that they only **glance** — missing the detail and the meaning & how it applies to them—such that James tells __:

**24 for once he has looked at himself and gone away,
he has immediately forgotten what kind of person he was.**

33. James is teaching us that because sometimes both men & women can just **glance** at “**the word**” and not really see much less remember—what God wants them to see & to remember & so they are _____ sowing to the Spirit.
34. However, if we look long & deeply enough — we will see truths that are absolutely unforgettable — such that our character — can be changed and long rooted _____ broken and — “**the truth will set you free.**”
35. Casual glances into “**the word**” do not really force a believer to see what shortcomings they really have, nor God’s solutions to change those _____.
36. If you only “**hear the word**” without giving careful focus, then before long you will have “**immediately forgotten what kind of person**” you are and the change or “**sanctification**” that God wants to bring is only _____.
37. But when I take a good hard stare into the “**mirror**” of Scripture, then I am able to get—an accurate picture of my soul—and I will not _____ “**what kind of person**” that I am — as I “**meditate**” on “**the word.**”
38. When we “**sow to the Spirit**” in this way—we can then _____ James 1:25:

25 But one who looks intently at the perfect law, the law of liberty,
and abides by it, not having become a forgetful hearer but
an effectual doer, this man will be blessed in what he does.

- 39. Notice that James characterizes “the word” as “law” for he is reminding us that it is—the authoritative body of _____ to be—heard and obeyed.
- 40. Notice too—that he characterizes “the word” as “perfect”—because it is complete, sufficient—it’s all you need because it is the revelation of ____.
- 41. James also refers to “the perfect law” as “the law of liberty” because _____ discover that it is liberating when we obey—in the words of Romans 12:

2 And do not be conformed to this world, but be transformed by the renewing
of your mind, so that you may prove what the will of God is,
that which is good and acceptable and perfect.

- 42. Lost people think the Bible curbs their freedom and cramps their style, not knowing that real “liberty” is not just doing anything we want, but “real freedom” is doing — that which we _____ to do.
- 43. James is teaching us that when you look intently into the Bible and then you obey—then & only then will you find true ‘liberty’ as God designed, and in doing so—you are really “blessed”—a _____ fulfilled individual.
- 44. Once again, to state the same _____ in the words of King David (1:1-3):

1 How blessed is the man who does not walk in the counsel of the wicked, Nor stand
in the path of sinners, Nor sit in the seat of scoffers! 2 But his delight is in the law
of the LORD, And in His law he meditates day and night. 3 He will be like a
tree firmly planted by streams of water, Which yields its fruit in its season
And its leaf does not wither; And in whatever he does, he prospers.

- 45. James & Peter follow *the same pattern* of Psalm 1, when they command us to get rid of “all filthiness and all that remains of wickedness” along _____ “malice, deceit, hypocrisy, envy & slander” (James 1:21; 1 Peter 2:1).
- 46. Whether the influences on us come from thoughts within or from without, by the company we chose to keep—the counsel is the same—in that there must be a ‘weeding out’ of sin before there can be a ‘seeding in’ of ____.
- 47. While we are called—to reach a lost world (Matthew 4:19)—and to be a a “friend of sinners” (Matthew 11:19) — the Scripture also exhorts us to _____ ourselves from the influences of the world system and its people:

19 For the report of your obedience has reached everyone; therefore I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil (Romans 16:19).

33 Do not be deceived: “Bad company corrupts good morals” (1 Corinthians 15:33).

14 Do not be bound together with unbelievers; for what do righteousness and lawlessness share together, or what does light have in common with darkness?
15 Or what harmony does Christ have with Belial, or what does a believer share with an unbeliever? 16 Or what agreement does the temple of God have with idols? For we are the temple of the living God; just as God said, “I WILL DWELL AMONG THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 “Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE,” says the Lord. “AND DO NOT TOUCH WHAT IS UNCLEAN; And I will welcome you. 18 “And I will be a father to you, And you shall be sons and daughters to Me,” Says the Lord Almighty (2 Corinthians 6:14–18).

48. Even so, in Psalm one God makes a division—between “**the wicked**” (1:4), and “**the righteous**” (1:5)—between the saved & the lost for God does not divide men as we do because He does not see as man ____ (1 Sam. 16:7).

49. And so, we are not to — “**walk in the counsel of the wicked**” — because ungodly philosophies will poison your mind as “**wicked**” counsel always ____ to sinful living, resulting in our standing “**in the path of sinners.**”

50. Satan is “**the god of this world**” (2 Cor. 4:4) & he knows that if he can get you to think incorrectly *since our thinking* influences our behavior, he will have won in getting you to live out some sinful ____ (Pr. 23:7).

51. We find in Psalm 1 an **evolution** to sinful behavior because ‘**the counsel of the wicked**’ will put you into ‘**the path of sinners**’ & the sinful lifestyle of the lost will land you in “**the seat of scoffers**” who are proud of their ____.

52. In a downward spiral, the lost move from “**walking**” or entertaining ____, to “**standing**” or lingering in sin — to “**scoffing**” where one is defending his sin—a progression from being “**ungodly**” to becoming “**anti-godly.**”

53. Since this happens to the lost, “**the righteous**” are to guard against certain teachings & certain people & certain companions ____ a deadly disease.

54. And so—Psalm 1:2 has within it a contrast (**but**) because the godly person has “**his delight is in the law of the LORD, and in His law he meditates day and night**” as he shuns “**the counsel of the ungodly**” for the word ____.

55. However, if you “**clog up your spiritual arteries**” with filth, then your “**delight**” will not be in Scripture — nor will you “**meditate**” on ____.
56. As we have noted, like a cow that loads up on grass in the morning so she can chew on it all day long—we too should “**ruminate**” on God’s ____.
57. Clearly, “**meditation**” as revealed in the Bible has nothing to do with any practices—that have foundationally—the emptying one’s ____ (e.g., *transcendental meditation, centering & contemplative prayer*).
58. Again, God’s voice is heard in His word and not in some “**extra-biblical**” revelation & so our goal is not to empty our minds but to ____ our minds.
59. When David prayed, “**Let the words of my mouth, and the meditation of my heart, be acceptable in Your sight**” (Psalm 19:14) — contextually his thoughts are rooted in “**the precepts**” & “**the commandment**” of ____.

8 The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes (Psalm 19:8).

60. True Christian meditation is an active thought process—as we study God’s word—praying & asking our Teacher, the Holy Spirit, to give us the understanding we ____ (John 14:16, 25, 26; 1 John 2:27).
61. Nowhere in Scripture — are Christians encouraged to seek any ____ of “**meditation**” beyond the Bible, which is “**God-breathed**” (2 Tim. 3:16).
62. When we put into practice the truth that God has revealed—God in ____ reveals more of Himself & we grow closer to Him (Jn. 14:21; Col. 1:9,10).
63. When it becomes our practice to read, study & internalize God’s word, the process is not a “**burden**” but it is “**blessing**” — it is not something that the believer has to do — it is something that — we ____ to do.
64. When the study of Scripture becomes our “**delight**” then we have moved forward in our walk with the Lord — from simply reading the Bible, to actually meditating on the Bible—we are sowing to the ____.
65. This is what allows us to experience the ____ of 2 Corinthians 10:3–5:

**3 For though we walk in the flesh, we do not war according to the flesh,
4 for the weapons of our warfare are not of the flesh, but divinely powerful
for the destruction of fortresses. 5 We are destroying speculations and
every lofty thing raised up against the knowledge of God, and we are
taking every thought captive to the obedience of Christ,**

66. Many have found this acrostic helpful when first beginning to learn the practice of “**meditating**” on the Bible — not in some mechanical fashion, but in reading more reflectively to internalize God’s _____.

M _____

E _____

D _____

I _____

T _____

A _____

T _____

E _____

67. Jesus modeled for us **taking every thought captive** when He was tempted, because each _____ He responded by quoting Scripture (Matthew 4:1-11).
68. The Bible informs us that He was operating under the power of the Spirit, as Matthew indicates He was “**led by the Spirit into the wilderness**” (4:1) and as _____ notes—Jesus us was “**full of the Holy Spirit**” (Luke 4:1).
69. By the way, God’s objective was to demonstrate the character of His Son by exposing Him to Satan’s tests—for Scripture consistently teaches that God does not ‘**tempt**’ anyone in order to seduce them to _____ (James 1:13).
70. The Holy Spirit cannot tempt us, for He is God and “**He Himself does not tempt anyone**” (James 1:13) — but the Holy Spirit — will help us if we are “**filled**” with His presence in order to _____ the temptation.
71. Jesus quoting Scripture shows us of His total commitment to memorize and to follow God’s _____ as revealed in His word (Matt. 4:4, 6-7, 10).
72. While Jesus could have commanded Satan into another universe, by His reliance on the power of the Holy Spirit—and the truth of God’s _____, He resisted the devil as a man giving us an example that we can imitate.
73. Jesus faced Satan as a man & not as God, as seen in the fact that He did not use His own divine powers to overcome the enemy — which is what Satan tempted Him to do—He relied _____ the Spirit & the hidden word.

74. When He “**emptied Himself**” (Phil. 2:8) He chose to live in dependence on the Spirit & He was able to answer Satan each time with “**it is written**” because the God the Holy Spirit was filling & empowering His ____.
75. For the simple reason—that Jesus had the Scriptures hidden in His heart, He was able—to take “**the sword of the Spirit**” (Ephesians 6:17) from its sheath, demonstrating that the same resources He used ____ can use too.
76. Assuming we are not **grieving** or **quenching** the Spirit & we ‘**walk by**’ or depend on Him each moment—then as we “**sow to the Spirit**” He will as as our “**Helper**” bring the “**treasured**” or “**hidden**” word to our ____.

**9 How can a young man keep his way pure? By keeping it according to Your word.
10 With all my heart I have sought You; Do not let me wander from
Your commandments. 11 Your word I have treasured in my heart,
That I may not sin against You (Psalm 119:9–11).**

77. When we hide the ‘**word**’ in our hearts, it becomes more difficult to chose to sin because we have to willfully *block out the truth* that we have **hidden** when the Spirit brings—to the forefront of our minds—God’s clear ____.
78. When this happens, we must consciously tell our **Helper** “**no**” & then by a by determined ____ of the will — we are allowing sin — to take its course.
79. Sadly, for many Christians because they have such an apathetic approach to meditating on “**the word**”—the evil desire or temptation is “**conceived**” and it produces a sinful _____ instead of a godly response (Ja. 1:14-15):

14 But each one is tempted when he is carried away and enticed by his own lust.

80. God’s word is clear — that sin is not an “**outside**” job but rather it is an “**inside**” job — because by nature we _____ sinners (Psalm 51:5).
81. The Greek noun for “_____” simply means ‘**a strong desire**’ & it can be used positively — or negatively — here it refers to — ‘**an evil desire.**’
82. We tend to use the word “**lust**” only in terms of sexual temptations, but God uses the word “**lust**” — to refer to ‘**any strong desire**’ and in the case of James 1:14 — any kind of — strong _____ desire.
83. James in verse 15 — uses the ‘**analogy of pregnancy**’ because there must be conception for “**birth**” to take place, such that when there is outward attraction meeting with — inward desire — the byproduct is “_____.”

15 Then when lust has conceived, it gives birth to sin;
and when sin is accomplished, it brings forth death.

- 84. Some Christians—think that they can flirt with “sin” in their thoughts, but such thinking brings ‘conception’ that gives “birth” to a sinful ____.
- 85. Yet, the “treasured” or “hidden” word can ____ the process of conception.
- 86. However, the Spirit will only engage our thoughts with His “sword” if we are allowing Him—the freedom that He wants & He desires (James 4:5), and if He has something to ____ up that we have “hidden” (Eph. 6:11).
- 87. We studied in Section 6 of this course—that what ____ us will controls us.
- 88. We ____ this on the day when Jesus taught in the synagogue in Nazareth:

28 And all the people in the synagogue were filled with rage as they heard these things; 29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff (Luke 4:28–29).

- 89. Notice that the emotion of ____ filled the people of Nazareth as it controlled them & resulted in an action attempting to kill Jesus!
- 90. In parallel to one is filled with wine—as the Spirit fills us (Eph. 5:18) He controls the way we speak, act, & walk—even so if one is ____ with the “word” He will direct me in concurrence with the word that I have hid.
- 91. If there is some sinful “attitude” or “action” that seems to be repetitive, make sure that you are “filled with the Spirit” and make sure that you have found the Scripture—addressing that sin—and ____ it within.
- 92. If we are not grieving or quenching the Spirit—and we are walking in dependence on Him as seen in our commitment to prayer & His word, our lives will change and we will become more & more like ____.
- 93. There is a direct parallel between what the Spirit produces when He fills us & when we “richly” ____ “within” us “the word” that He inspired.
- 94. The parallels—between the command to be “filled with the Spirit,” and the command to “let the word of Christ richly dwell within” ____ unmistakable (Ephesians 5:18-6:9 cf. Colossians 3:16-4:1).

Parallel Between Being Filled With The Spirit & Filled With the Word of Christ

Ephesians 5:18-6:9

Colossians 3:16-4:1

Be filled with the Spirit (:)

Let the word . . . dwell within you (:)

**Speaking to one another in
psalms, hymns, spiritual
songs (:)**

**Teaching & admonishing one another with
with psalms hymns & spiritual songs (:)**

**Singing & making melody with
your heart to the Lord (:)**

**Singing with thankfulness in
your hearts to God (:)**

**Always giving thanks for all
things in the name of our Lord
Jesus Christ to God, even
the Father (:)**

**Do all in the name of the Lord Jesus,
giving thanks through Him to God
the Father (:)**

**Wives be subject to your own
husbands (:)**

**Wives be subject to your
husbands (:)**

**Husbands love your wives
(:)**

**Husbands love your wives
(:)**

**Children obey your parents.
in the Lord (:)**

**Children be obedient to
your parents (:)**

**Fathers do not provoke your
children to anger but bring
them up in the discipline and
instruction of the Lord (:)**

**Fathers do not exasperate
your children (:)**

**Slaves be obedient to those who
are your masters according to
the flesh (:)**

**Slaves in all things obey those
who are your masters on
earth (:)**

**Masters do the same thing to
them {slaves} and give up
threatening (:)**

**Masters grant to your slaves
justice and fairness (:)**

With all prayer & petition (:)

Devote yourselves to prayer (:)

**Pray on my behalf that
utterance may (:)**

**Praying . . . that God will open up
to us a door for the word (:)**

95. The fact that the supernatural work of the Spirit-filled life should be so intimately related to the supernatural effects—of the inspired and infallible word of God He inspired—should ____ be surprising to us.
96. Here in Section 7, you have seen how ‘**the Spirit of Truth**’ (Jn 14:17) uses ‘**the word of truth**’ (2 Timothy 2:15)—to bring about the second ‘**birth by the word of truth**’ (Jas 1:18) as His instrument __ bring about salvation.
97. We have also seen—how ‘**the Spirit of Truth**’ (John 14:17) uses ‘**the pure milk of the word**’ (1 Peter 2:2) in order to progressively ‘**save**’ ____ ‘**souls**’ (Jas 1:21) so that we “**may grow in respect to your salvation**” (1 Pet 2:2).
98. The Lord Jesus taught His disciples the relationship between the Spirit and the ____ during His ‘**Bread of Life Discourse**’ when He said:
- 63 “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life (John 6:63).**
99. A few verses later in John 6:66-67, many of the **disciples** in name only, withdrew & so separated the true **disciples** from the ____ **disciples**.
- 66 As a result of this many of His disciples withdrew and were not walking with Him anymore. 67 So Jesus said to the Twelve, “You do not want to go away also, do you?”**
100. Knowing that—the majority of these alleged “**learners**” were defecting, Jesus asked a question of ‘**the Twelve**’ that assumed a negative ____.
101. He asked the question not because He had questions about the Twelve’s perseverance—but because they needed to reaffirm their commitment since the majority of the **disciples** present — had abandoned ____.
102. What is clear is in verses 68&69, is that Peter understood the relationship of the Spirit of God to the ____ of God—in the giving of “**eternal life**.”
- 68 Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life. 69 “We have believed and have come to know that You are the Holy One of God” (John 6:66–69).**
103. Typically, Peter spoke up for “**the Twelve**” & on this day he on behalf of “**the Twelve**” — he affirmed their allegiance—to the One whom He ____ identified as “**the Holy One of God**” (cf. Ps. 16:10; Isa. 43:3; Mark 1:24).
104. When Peter said “**Lord, to whom shall we go**” he did not mean that they viewed Jesus as their last resort—but that Jesus was their only ____.

105. When together they said, “You have the words of eternal life,” they ____ agreeing with Jesus’ point in John 6:63, “the words that I have spoken to you are spirit and are life (i.e., bring God’s life-giving Spirit/**GNB**).
106. They believed that Jesus’ teachings or ‘**words**’ resulted in ‘**eternal life**’ for those who believed, once again *establishing a close connection* between the word that not *only saves us* but the word *that also sanctifies or changes* ____.
107. Peter realized that **The Spirit + The Word = Real Life**, which is why ____ later prayed in His **High Priestly Prayer** just before His arrest on His way to Gethsemane, “**Sanctify them in truth, Your word is truth**” (Jn. 17:17).
108. The Apostle Paul also alluded to this intimate ‘**working relationship**’ of the Spirit using “**the word**” that the Holy Spirit inspired in _____:

18 But we all, with unveiled faces, looking as in a mirror at the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit (2 Corinthians 3:18).

109. God wants us to know that you & I can be ‘**transformed**’ into the ‘**image**’ of Jesus Christ and go ‘**from glory to glory**’ through the ministry of “**the Spirit**” of God as we ____ into the “**mirror**” of the Bible.
110. We have learned earlier in this section that a “**mirror**” is a symbol of the word of God (James 1:22–25) such that as we look into God’s Word and see God’s Son—the Spirit transforms us into the “**same image**” of ____.
111. For the Scripture to have its full impact we have seen that there must ____ a ‘**weeding out**’ before there can be an effective ‘**seeding in**’ for if we are grieving or quenching the Spirit we will *not be able* to ‘**sow to the Spirit**.’
112. And so, it is important that we are open and honest with God and as such, are not ‘**wearing a veil**’ by hiding ____ instead of confessing & forsaking it.
113. The word translated “**transformed**” (metamorphoō) in 2 Corinthians 3:18, is the same word used of the Lord’s Transfiguration in Matthew 17:2:
- 2 And He was transfigured (metamorphoō) before them; and His face shone like the sun, and His garments became as white as light.**
114. It describes a change on the outside that comes from the inside & so our English word ‘**metamorphosis**’ is a transliteration of this Greek ____.
115. When an insect like a caterpillar goes into the cocoon and comes out a butterfly—that is a ‘**metamorphosis**’ meaning, “**a change of form.**”

116. It describes a change on the outside that comes from the inside & so our English word ‘**metamorphosis**’ is a transliteration of this _____ verb.
117. When an insect like a caterpillar goes into the cocoon and comes ____ as a butterfly—that is a ‘**metamorphosis**’—it means, “**a change of form.**”
118. When the disciples saw Jesus’ face shine “**like the sun**” & His clothing become “**as white as light**” — they were seeing a glimpse of His inner glory, because there was a — ‘**metamorphosis**’ — that took _____.
119. *When* God saves us, we become ‘**partakers of the divine nature**’ (2 Pt. 1:4), and then by God’s design as we grow, we are ‘**transformed**’ and our inner nature comes to the surface as we _____ changed ‘**from glory to glory.**’
120. If you know the context of 2 Corinthians 3:18—then you know that in chapter 3, Paul is contrasting the old covenant ministry with the new covenant ministry—where Jesus changes us—from the _____ out.
121. The most that the old covenant ministry could accomplish was to show us our need for Christ (Gal. 3:24), but it was unable to make us _____ Christ.
122. However, the one who “**sows to the Spirit**” (Galatians 6:8) by staring _____ the “**mirror**” of God’s word can begin to see a change from the inside out.
123. We have studied the inextricable link between being filled with the Spirit, and immersing our minds in Scripture—the only issue that remains is whether or not I am desperate for His Spirit and His _____.
124. To have God’s word “**richly**” dwell “**within**” us—we must meditate on the word & this involves prolonged thinking as *one literally* ‘**mumbles**’ or ‘**speaks to oneself**’ each day by continually thinking on the _____.
125. You will grow—by “**meditating**” upon the word of God—by going over “**the word**” again & again until it becomes a part of your _____.
126. “**Meditation**” is not simply the setting aside of a special time for personal devotions, but it is constant reflection on the word of God over the course of a day as we desire to know & obey what _____ has revealed (Josh 1:8).
127. There is no discipleship program or activity or ministry that can develop you as a believer apart from the digesting of God’s _____.
128. When meditating on Scripture becomes part of who you are, then the Spirit & He will change your character & make you more like _____.

III. The Product Of The Word Of God In The Christian's Life

After the Holy Spirit enters our lives through a second birth, as we meditate on Scripture, of which He is the Author and Teacher, He is able to rebuild our thoughts & emotions giving us increased power over sin & wisdom to live life.

A. The Bible can renew your mind and change your life.

1. Satan who runs ‘**the worldly world**’ wants to shape our thinking so as to shape our behavior, that our lives might fall in conformity to his ____.

1 And you were dead in your trespasses and sins, 2 in which you previously walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all previously lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, just as the rest (Ephesians 2:1–3).

2. For this reason, it is essential for us to obey the command in Galatians ____ to “**sow**” to the “**flesh**” but to “**sow to the Spirit**” (Galatians 6:8).
3. Only as your “**mind**” is renewed through the counsel of Scripture, will more & more areas of your life conform to the Spirit’s ____.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect (Romans 12:2).

4. The **Philips Translation** paraphrases Romans 12:2:

“Don’t let the world around you squeeze you into its own mold, but let God remold your minds from within.”

5. And so, negatively you are commanded “**do not be conformed**” while positively you are commanded to “**be transformed by the renewing of your mind**” in order to “**prove**” the will God has for your ____.
6. The word, “**prove**” is from the Greek verb (dokimazō) that was used to refer to metals that had been tested & proved to ____ without impurity.
7. The metal under close scrutiny—did not lack internal fortitude, or integrity & so it was “**accepted as approved**” after ____.
8. In the same way, one outcome of a renewed ‘**mind**’ is that we are able to ‘**prove**’ or to determine—in the laboratory of life—that God’s ‘____’ is known to us in our experience to be ‘**good and acceptable and perfect.**’

9. As we have seen—from 1 Peter 2:2, James 1:21, Psalm 1:1 & Romans 12:2, the conclusion through our experience that God’s “will” is “perfect” is not automatically realized if we are harboring unconfessed & unrepented ____.
10. Proving God’s “will”—first requires the condition—that I am ____ being “conformed to this world” so my “mind” can be “transformed” within.
11. These 3 words, “good and acceptable and perfect” describe God’s ____.
12. In Romans 12:2 — a renewed “mind” finds God’s will — to be “good” because God never asks us to do anything that is ____ for our “good.”
13. And only a renewed “mind” can perceive God’s “good” will because sometimes “the will of God” — will seem to be anything but “good” and so, receiving God’s “will” demands the perspective of ____.
14. “The will of God” for _____ who was convicted as a sex offender for attempted rape—that landed him in prison for obeying God—seemed to be anything but “good” when prison was God’s “good” will for him.
15. This perspective can only come as we study Scripture from which our faith can grow (Romans 10:17) — and because Joseph walked by faith God was able to use him to preserve a nation—and so he could say to ____ brothers:
 “As for you, you meant evil against me, but God meant it for good” (Genesis 50:20).
16. Satan who will try to convince you—that God cannot be trusted (Gen. 3:8), and that God’s will is not “good” — and so only a renewed “mind” that has been radically altered by the _____ of God is able to testify to this.
17. First, a renewed “mind” finds “the will of God” to be “good” and second, a renewed “mind” will also discover God’s “____” to be “acceptable” or it could be translated “pleasing” (ESV) or even “well-pleasing” (LEB).
18. The believer who is learning & applying the word—discovers that what is “well-pleasing” or “acceptable” to God becomes his goal—because if it is not “acceptable” to God — then it is not “acceptable” to ____.
19. When Abraham—was asked by God to offer up Isaac as a burnt offering (Gen. 22)—as hard as it was for him—he was still able to find God’s will to be “acceptable” — and so he receives God’s “will” without _____.
20. _____ says in 1 John 5:3, “His commandments are not burdensome.”

21. A renewed mind understands that God never asks us to take a step to do something that we are not ready for—because as we have meditated on Scripture, we have come to _____ that God’s will is “**acceptable**.”
22. The Apostle Paul also tells us that the believer with a renewed mind will find God’s will—not only to be **good** and to be **acceptable** but _____.
23. There are several different Greek words translated “**perfect**” in the _____, and this adjective (**teleios**) was used to refer to something that is complete.
24. The verb (**teleioō**) is used of Jesus who became a complete or perfect _____.
25. Hebrews 5:9 says that Jesus was “**perfected**” not because He did not sin, for the connotation of this verb—carries the idea of growth & maturity, not necessarily of moral perfection—though _____ possessed that too.
26. The Apostle Paul is reminding us—that those who do “**the will of God**,” discover that His “**will**” is _____ lacking in any respect for it is “**perfect**.”
27. It is true that sometimes “**the will of God**” will lead you into places that you cannot see the reason for it—it seems everything—is going _____.
28. *Christians* who through the “**renewal**” of their minds have “**proved**” over & over again the truth that God’s will is ‘**perfect**’ are *motivated to submit* even when they do not understand—because they know God’s will does not ____.
29. A person who has reached—the end-of-life dissatisfied—means they have have either never been saved—or it means they have never matured and have been _____ “**conformed**” by the “**world’s mold**” than Gods “**will**.”
30. There are true believers who are living for self rather than for God, which is why they are always reaching for “**something missing**” in their _____.
31. These same truths of building a stable & satisfied life through a renewed “**mind**” are also—brought out in Psalm _____ which—we studied earlier.

**1 How blessed is the man who does not walk in the counsel of the wicked,
Nor stand in the path of sinners, Nor sit in the seat of scoffers! 2 But his
delight is in the law of the LORD, And in His law he meditates day and night.**

32. The pattern of negatively shunning *the ungodly philosophies* of the ‘**wicked**’ so as not to be ‘**conformed to the world**’ & *positively* to find ‘**his delight is in the law of the LORD**’ so as to be ‘**transformed**’ is _____ to Romans 12:2.

3 He will be like a tree firmly planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers.

33. On the one hand—the Apostle Paul speaks of those—who find God’s “**will**” as something “**good and acceptable and perfect**”—while on the other hand the psalmist uses the simile of “**a tree planted**” to make—the same ____.
34. Here in Psalm 1 God uses a figure of speech, namely a simile, when He ____ that the man of God “**will be like a tree firmly planted by streams of water.**”
35. This is an appropriate comparison in that first—like a healthy “**tree**” with a strong “**water**” source—he will show vitality—in contrast to the “**ungodly**” which are ____ spiritually—and so they “**are like chaff**” (Psalm 1:4).
36. The difference between a “**tree**” and “**chaff**” is simply life—and when you have life you are able to minister ____ to those around you (John 7:37-39).
37. The simile of the “**tree**” is also helpful in that the man or woman who shuns evil and “**in His law he meditates day and night**” will also show ____.
38. Again, God is contrasting the “**tree**” with “**chaff**” in that the spiritually dead “**are like chaff which the wind drives away**” when the storms of life ____.
39. *By contrast*, a ‘**tree**’ that is ‘**firmly planted**’ stands strong, because a personal grasp of the truth—through our own study & meditation of the Bible makes ____ in difficult times ‘**firmly established and steadfast**’ as in Colossians 1:23.
40. I think it is interesting to note that the “**tree**” described in Psalm 1—did not form from a seed dropping to the ground or floating thru the air—but was “**planted**” indicating it did not just spring up & is not just there by ____.
41. When we respond to God’s grace—by turning from the world (Psalm 1:1) to the living God (Psalm 1:2) and then we make decisions to grow—we become like a “**tree**” — that ____ sowed — “**He shall be like a tree planted**” (1:3).
42. I have often wondered whether Jesus, who ____ the Psalms (e.g., Lk. 24:44; Ps. 22; 31: 5; 118:22-23) — had this Psalm in mind — when He said, “**Every plant which My heavenly Father did not plant will be uprooted**” (Mt. 15:13).
43. The simile of the “**tree**” is also helpful in that the man or woman who shuns evil and “**in his law he meditates day and night**” will also ____ fruitfulness.
44. Once again he is contrasting a fruitful ‘**tree**’ with ‘**chaff**’ where the crop has been taken from the chaff—and ____ that is left is the husks without produce.

45. Even so, the spiritually dead are like this for one cannot expect them to bear “**the fruit of the Spirit**” — because they do not have — the ____ of the Spirit.

46. In juxtaposition to verse 4 is verse __, where God promises fruitful ministry:

3 He will be like a tree firmly planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers.

47. No born-again follower of Christ—will have a fruitful ministry who does not shun evil companions & who does not seek godly communion & who does not put his roots down deep — into “**the river**” of God’s ____.

48. The Holy Spirit wants to produce His fruit, for He inspires Paul to ____, “**But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control**” (Galatians 5:22-23).

49. Likewise, Jesus wants to ____ us fruitful for He said in John 15:16:

16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.

50. The “**fruit**” that grows on the godly tree will be both “**the fruit of the Spirit**” and the “**fruit**” that comes when we “**go and bear fruit**” by sharing ____.

51. And the fruitfulness described here—that comes for the one who “**in his law he meditates day and night**” is __ just for a moment—but it is consistent.

52. When I read Psalm one, I am reminded that the leaves are ‘**the seen part**’ of the “**tree**” but the roots are ‘**the unseen part**’ that only God can ____.

53. We are told this person—is likened to a “**tree**” that has—a “**leaf**” that does “**not wither**” for he is perennially green as his roots go deep—because like roots that you do not see — this person has ____ alone with the Lord.

54. Dead & withered leaves are signs of death and dryness, but leaves that do “**not wither**” — will in their proper “**season**” bear “**fruit**” as ____ chokes.

55. Some get discouraged—when they begin to walk as uprightly—and fruit is not immediately evident—but we must wait for harvest time to ____.

56. We must learn to cultivate faithfulness and in God’s perfect time, __ will be like one who “**yields its fruit in its season**” (Psalm 1:3).

57. In fact, God promises that “**in whatever he does, he prospers**” reminding us that through our lives—God brings some good out of everything—such that even in tough circumstances we shows that we “**prosper**” under God’s ____.
58. God does not spell “**prosperity**” as “**m-o-n-e-y**” like many false teachers do, but God describes “**prosperity**” — throughout Scripture — as continually achieving of the will of God for one’s _____ (Rom. 12:2 cf. 2 Tim. 4:6-8).
59. God is simply promising that a man or woman who has God’s word deep in his or her heart will have God’s _____ on their life and family and ministry.

B. The Bible can produce a close personal relationship with the Lord.

1. God promises in His word that as we discover His will and we obey what we know—we will _____ in our intimacy or closeness—with the Lord.
2. Solomon, perhaps as much by his failure learned that there is nothing more satisfying than being _____ with the Lord and so he wrote (Proverbs 3:32):

**32 For the devious are an abomination to the LORD;
But He is intimate with the upright.**

3. Instead of walking the straight and narrow road the Lord has marked out in Scripture, “**the devious**” person travels his own way, the way of lawlessness, selfishness, and violence and so he does what God _____ (cf. Proverbs 14:2).
4. By contrast, God describes “**the upright**” and He uses a Hebrew word which implies something “**straight**” & so spiritually speaking he _____ the Lord.
5. The promise given to the obedient believer who walks the straightway found in God’s word, is that he will have a close intimate walk with the living ____.
6. The Lord Jesus made a very similar promise in John 14:21 when He _____:

**21 “He who has My commandments and keeps them is the one who
loves Me; and he who loves Me will be loved by My Father,
and I will love him and will disclose Myself to him.”**

7. In the context of John chapter 14—the primary teaching of verse 21 is that if we truly know Christ as our Savior—then we will love and follow Jesus—because if we are rooted in Him—there will be ____.
8. Certainly, this statement by Christ does not mean that God’s love is merited by our obedience—for John’s Gospel reveals—that a relationship between Jesus & His followers begins with God & not _____ (e.g., John 1:13; 6:44).

9. So, please understand this verse does not mean that God's love is earned, but it does mean that if you are one who keeps Christ's commandments, it shows that you are in a born-again relationship & know God's _____.
10. There is a sense in which God the Father and God the Son loves all people, even as _____ are to "love" all people — even our "enemies" (Luke 6:27).
11. Jesus tells us that the Father's heart goes out in a special way to those who love His Son—that is to those who are His 'beloved'—and if we are—then we are to show our love by obeying Him—giving us a new level of _____.
12. With that said, the Bible is clear that we can choose not to love God as a member of those His "beloved" and so _____ our intimacy with God.
13. You can see this truth of disclosure between two believers Abraham and Lot, who had vastly differing degrees of _____ to God (Genesis 18 & 19).
14. If we love God by obeying Him, He will manifest Himself to us more fully & so, the Apostle Paul told the Philippians that this was his reason for _____:

7 But whatever things were gain to me, these things I have counted as loss because of Christ. 8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them mere rubbish, so that I may gain Christ (Phil. 3:7–8).

C. The Bible can produce a progressively growing Spirit-directed life.

1. As we have learned through this entire section, it is only as we spend time in God's Word that the Spirit will use His word to bring more & more areas of our life _____ His control (Ps. 119:11 cf. Pr. 6:20-24).

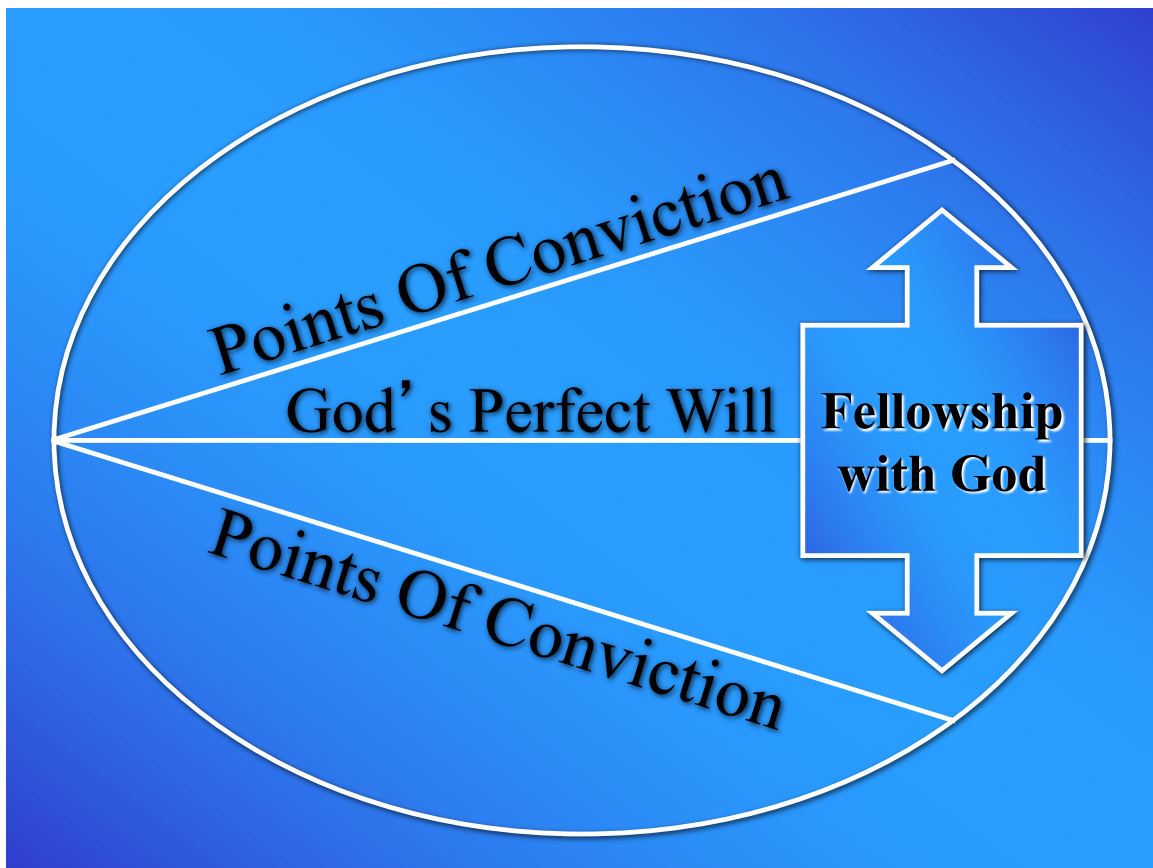
11 Your word I have treasured in my heart,
That I may not sin against You (Psalm 119:11).

20 My son, comply with the commandment of your father, And do not ignore the teaching of your mother; 21 Bind them continually on your heart; Tie them around your neck. 22 When you walk, they will guide you; When you sleep, they will watch over you; And when you awake, they will talk to you. 23 For the commandment is a lamp and the teaching is light; And rebukes for discipline are the way of life 24 To keep you from the evil woman, From the smooth tongue of the foreign woman (Proverbs 6:20–24).

2. We have seen there is a direct parallel between being Spirit-filled & allowing God's word to saturate our _____ (Eph. 5:18-6:2 cf. Col. 3:16-4:1).

3. When we are saved by faith in Christ, we enter into an eternal relationship (inside the circle) from which we can never leave or ____ (John 10:27-30).
4. We also ____ into fellowship with God which is a moment by moment experience that can be broken when we sin against God (1 John 1:5-10).
5. The center line represents sinless obedience; while we will never achieve this perfectly until we arrive home in glory (1 John 2:1-2), it is no less God's plan for us ____ as we grow and mature in Christ (John 8:11; 1 Peter 1:15-16).

28 We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. 29 For this purpose also I labor, striving according to His power, which mightily works within me.
(Colossians 1:28-29)



6. While we enter into the circle on the right side with the lines of conviction somewhat spread a part — they grow closer & closer together as we learn God's ____ & we respond to the Spirit's teaching & convicting ministry.
7. As illustrated above, while we as believers can break our “**fellowship**” or intimacy with God—it is impossible to ____ our relationship with God.

8. The “**lines**” or “**points of conviction**” grow closer and closer to the center line of God’s “**perfect will**” as we meditate on Scripture and we ____.
9. As we ____, God reveals Himself to us & so Daniel promises, “**the people who know their God will display strength and take action**” (Dan. 11:32).
10. For this reason Solomon could tell us—that where there is “**no vision**,” __ clear revelation from God, the people are “**unrestrained**” (**NASB**), or “**the people cast off restraint**” (**ESV**) or flounder (Proverbs 29:18).
11. Likewise, God said by the Prophet Hosea, “**My people are destroyed for lack of knowledge**” (Hosea 4:6) so as to remind them that they were “**destroyed**” not because God had lost His love or strength but ____ to their ignorance.
12. While the people in Hosea’s day had some “**knowledge**” — they did not have enough “**knowledge**” concerning God’s person & God’s ____ (Hosea 4:1).
13. They were like many people today who think they know God’s word well enough—and knowing more is not necessary—for a vital ____ with God.
14. We have been learning that God & His Word ____ vitally connected.
15. And so, we are ____ surprised when King David write in Psalm 138:2:

**2 I will bow down toward Your holy temple And give thanks to Your
name for Your lovingkindness and Your truth; For You have
magnified Your word according to all Your name.**
16. In the Hebrew culture a “**name**” reflected — the nature & character of a person (Gen. 25:26; 32:38) —which is why Moses asks for God’s “**name**” in order to fully convey to the Israelites who God really __ (Ex. 3:13-14).
17. King David knew that God held His “**word**” on par with His “**name**” or you might render the Hebrew “**above all Your name**” in the sense that David knew that God communicates His Person through His ____.
18. This is a stunning & remarkable statement, reminding us of the incredible high regard — God has for His own “**word**” as He holds — His “**word**” in accordance to — His very character — or His “____.”
19. If this is what God thinks about His “**word**” — we should think the ____.
20. God is reminding us—that He values the integrity of His “**word**” above everything else because everything we know about who God is & what God’s “**name**” or Person represents—is ____ in His infallible word.

21. Though God's creation expresses God's glory & character (Psalm 19:1), God has a greater _____ for His "word" and so God the Son stated:

35 "Heaven and earth will pass away, but My words will not pass away" (Matthew 24:35).

22. So, as we spend time daily — finding out who God is through His word, and as we obey what we know, we will know more of Him (John 14:21), and to know Him more _____ is to love Him more dearly (1 John 5:3).

V. Application

A. Establish a daily quiet time.

1. The _____ needs to be regular. (Matthew 14:23; Mark 1:35)

35 In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there (Mark 1:35).

23 After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone (Matthew 14:23).

2. The _____ ideally should be where you are not distracted.

6 "But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you (Matthew 6:6).

16 But Jesus Himself would often slip away to the wilderness and pray (Luke 5:16).

3. The _____ is to read Scripture, pray and to worship God. (Matthew 4:4; Acts 17:11; John 4:23)

B. Commit to memory these two passages.

1. 2 Timothy 3:16-17

2. 1 Peter 2:2

C. Consider the top 100 challenge.

100 NEW TESTAMENT PASSAGES TO MEMORIZE

1. Matthew 4:4
2. Matthew 5:13-19
3. Matthew 5:23-24
4. Matthew 5:27-30
5. Matthew 6:9-13
6. Matthew 6:33-34
7. Matthew 7:7-8
8. Matthew 7:13-14
9. Matthew 7:21-23
10. Matthew 10:37-39
11. Matthew 12:30
12. Matthew 16:18-19
13. Matthew 18:15-20
14. Matthew 28:18-20
15. Mark 1:35
16. Mark 10:13-16
17. Mark 10:29-31
18. Mark 16:15
19. Luke 1:35
20. Luke 2:9-11
21. Luke 5:16
22. Luke 6:31-33
23. Luke 6:46
24. Luke 8:12-15
25. Luke 9:46-48
26. Luke 11:9-13
27. Luke 12:8, 9
28. Luke 15:7
29. Luke 16:10-13
30. Luke 18:9-14
31. Luke 22:24-27
32. John 3:16-18
33. John 3:36
34. John 5:24
35. John 6:37-40
36. John 10:27-30
37. John 14:1-6
38. John 15:5-8
39. John 15:18-20
40. John 17:17
41. Acts 1:8
42. Acts 16:30-34
43. Romans 1:16-18
44. Romans 3:23
45. Romans 4:1-5
46. Romans 5:8-10
47. Romans 6:23
48. Romans 8:9
49. Romans 8:14-16
50. Romans 8:28-39
51. Romans 10:9,17
52. Romans 12:1-2
53. Romans 12:18
54. Romans 13:14
55. Romans 14:21-23
56. 1 Corinthians 5:11-13
57. 1 Corinthians 6:9-11
58. 1 Corinthians 10:12-13
59. 1 Corinthians 15:1-3
60. 2 Corinthians 5:17-21
61. 2 Corinthians 13:5
62. Galatians 1:8-9
63. Galatians 5:16-21
64. Ephesians 1:13; 4:30
65. Ephesians 2:1-3
66. Ephesians 2:8-10
67. Ephesians 4:32
68. Ephesians 5:5-6
69. Philippians 1:6
70. Philippians 2:3-11
71. Philippians 3:7-13
72. Philippians 4:6-7
73. Colossians 1:15-20
74. Colossians 3:16
75. 1 Thessalonians 5:17-18
76. 2 Thessalonians 1:6-9
77. 1 Timothy 1:15
78. 1 Timothy 2:5
79. 2 Timothy 3:16-17
80. Titus 1:16
81. Titus 2:11-14
82. Hebrews 4:12-16
83. Hebrews 11:6
84. James 1:2-3
85. James 4:17
86. James 5:16-18
87. 1 Peter 1:18-19
88. 1 Peter 2:21-24
89. 1 Peter 3:1-7
90. 1 Peter 5:8-9
91. 2 Peter 1:20-21
92. 2 Peter 1:21
93. 2 Peter 3:9
94. 1 John 1:9
95. 1 John 2:19
96. 1 John 3:5
97. 1 John 5:11-15
98. Revelation 3:16-17
99. Revelation 20:11-15
100. Revelation 22:18-21

