

Ephesians 15-03-08b

Let's resume our study now. We're in Ephesians chapter 6 and we have recognized at some length and in some depth and with some survey of context and frame of reference that God wants us to do what we do sincerely from the heart, right? Sincerely from the heart. Now, my question is, can you choose to be haplotēs? Remember we looked at that a couple weeks ago, translated insincerity, which is purity.

I won't give you etymology, but haplo is something you'll encounter in biology, talking about something that is single, something that is pure, something that is united, that is sufficient. If you look this up in the lexicon it says that this is noble simplicity, characteristic of the psyche of heroes, single-minded dedication to a purpose. It just doesn't mean, you know, sincere almost in my mind has a negative connotation.

You know, sincerity isn't much good if you're wrong. You know, well, I felt like I needed to pass along this gossip because I sincerely felt that you needed to know this piece of mal information, this piece of dirt on somebody else. I sincerely thought it would be a good idea for me to share.

You know, we can be sincere and be sincerely wrong, be sincerely out of line. Sincerity in isolation is not necessarily a virtue. Criminals are sincere when they throw all of their efforts into accomplishing their crimes.

This is a characteristic of the psyche of heroes, singleness of heart. It is related to aletheia, a dedication to truth, a singleness of purpose when it comes to truth. Thus it can come to mean generosity, purity, and dedication.

Dedication in the positive sense, not dedicated to self-interest, dedicated to truth, dedicated to doing what is best, what is right, and so on. That is haplotēs in the Greek. And simplicity means not complicated with mixed motives, not complicated with self-interest, not multi-layered, I'm doing this.

Yes, I'm a celebrity and I created my foundation because I really do think orphans ought to be helped, but it's also good for my image. Simplicity in haplotēs means it's not complicated with any of that kind of stuff. There is one idea, one motivation.

I see a need, I want to meet the need. I see a purpose, I want to accomplish the purpose. It's related to truth and I'm dedicated to it with simple motivation, not complex, not mixed, not adulterated.

Well, we want to have this characteristic and it says here simplicity of heart, sincerity in your New King James of heart. And this is haplotetēs kardias. What are the five parts that the New Testament typically assigns to us? Do you remember? Kardia, that's here, the heart.

You have psyche, psuche, the soul. You have nous, the mind. You have pneuma, the spirit.

And you have soma, the body. When I was in seminary, there was a big argument, it's probably still going on somewhere, but everybody was all vexed and at odds and trying to strangle each other over, are we made of two parts or three? Are we dichotomous or trichotomous? Thanks. Are we a dichotomy? We have a body and soul or do we have a soul and spirit and body? Well, to me, this is a bit haplo in that it's leaving out these other pieces.

Do we have a pneuma, a spirit, and a psuche, a soul, and a soma, a body? Well, what about the kardias? What about the heart? What about the nous, the mind? I think we're quintessential. I think we're five part, at least. And these are not so much discrete components.

This is not like the steering wheel and the airbag and the shifting knob and the tire of a car. These are different aspects of what is a very integrated organism. These are aspects of our thought life, aspects of our existence.

And we see this as we look at the use of the word. I don't want to read you, if you go to these words in the theological dictionary of the New Testament, it is pages and pages and pages. Well, here's how it was used in the Septuagint.

Here's how it's used in the extra biblical literature. Here's how it's used in the New Testament. By the time you read all of that, you feel like a guy that walked into the apartment of a hoarder of newspapers, and there's just newspapers all through, and he is somewhere in the apartment under a collapsed pile of them.

I can't parse that much information. It's too much. What I like to do in situations like that is, how is it used in the Word of God? Let's just go where they use the Word and figure it out from context.

It can't be that hard, and it's not. Well, let's start with Cardea, because Paul says bond servants, be obedient to those who are your masters according to the flesh. And this really comprehends wives submissive to their husbands, comprehends the husbands who obey those that have the rule over them, it comprehends children obeying their parents in the Lord, right? This is pretty much the same.

It is a kind of bond service if you recognize that you have an obligation to function within the authority structure God has ordained, and that God has assigned people to carry and fulfill. So, we want to do this in the realm of the flesh. We're talking about our family assignment, our employment assignment, our military assignment, our academic assignment, where we involuntarily or voluntarily find ourselves functioning under authority.

How do you do it? To what extent do you do it? Where do you stop doing it? Well, this is very, very helpful, especially when we're suddenly in a challenge. And sometimes we think, well, this isn't an authority challenge, this is a health issue. This is not authority, this is financial.

This isn't authority, this is social. I've got a turbulence cropping up in a relationship. Somebody is unhappy, I'm unhappy with somebody.

What's this got to do with authority? Stop. Rethink your assumption. Everything has to do with authority.

You are under orders. I am under orders to behave in a certain way, and that is a response to authority. If you think in those terms, instead of, well, how should I respond to this person that's just been so beastly and unkind to me? How do I respond to this thoughtlessness on the part of this person? How do I respond to this unkind, whatever it may be? Fill in the blank here, whatever.

It's usually people. Most of our testing comes through people, their commissions and their omissions, and we get torqued. We have angst.

We have anxiety. We have disappointment. We have turbulence in our soul because of what somebody did or didn't do, what somebody said or didn't say, how somebody behaved or didn't behave.

They showed up or they were absent. Something having to do with people. The answer is back up.

Don't try to find the answer in that relationship or in that act or lack thereof. Go back to authority. Why do you think Ephesians 5 and 6 is so long? Because this is what defines the answers for us.

What are my orders in this situation? What are my instructions? Who am I serving as I deal with this happenstance, this circumstance, this situation? I'm not free to react any old way I think is right. I am not free to behave any old way I choose. I am a person under authority, and I've got instructions that I am enjoined to obey and to follow.

You are not free to react any old way you feel like it. We are under authority. So stop and think.

Get out of this subjectivity of the moment. Eyes on people. Eyes on things.

Eyes on situations. Back up. Who am I and why am I here? What are my instructions? Who do I serve? I want to be pleasing in the Lord's sight.

I want to do this as unto the Lord. I want to do this in Him, for Him, because of Him, reflecting Him. I'm the body of Christ here, a part of it.

I represent Him. I bear His name. Hopefully I carry His cross.

Think about it. If any man will come after me, let him take up his cross, deny himself and follow me. If any man wants to arrive where I arrive, reflecting the glory of the Father, doing the will of

the Father, being pleasing in His sight, let him deny himself, take up his cross and follow me.

I am not free. Was Jesus free in the garden to do whatever He wanted? Not if He was going to please the Father. If it be Thy will, Lord, let this cup pass from Me.

Nevertheless, not My will but Thine be done, the Lord Jesus recognized and functioned under the authority of the Father. It wasn't His preference to die simply for its own sake. Why was Jesus willing? Why did He voluntarily go to the cross? Not because it was the best thing for Him, because it pleased His Father.

It fulfilled the purpose of the Father. Thy will be done. He put that exact same phrase in the model prayer for the disciples.

Thy will be done on earth as it is in heaven. Nevertheless, not My will but Thine be done. That is a reflection of consciousness of our place in the authority structure.

This is the solution. Listen to me. Problems, issues, questions, disappointments, troubled in your heart? This is the answer.

As is so often the case with God's plan and purpose, it's not what you would think. Well, I've got to look in the Word of God to find something that talks about this issue, this problem, this circumstance. No.

The answer is, set that aside and go back to basics. Who am I? Why am I here? Who do I serve? What are my instructions? Authority, orientation is the answer. It is the way we position ourselves over our feet with our center of balance ready to do what needs to be done.

We don't get knocked off our pins. We're not falling. We are standing.

Stand therefore. Having done all, you're still standing. Just like our memory verse.

So, be obedient to those who are your masters according to the flesh with fear and trembling. What is the source of this phobos and tremors? Remember that? Phobos and tremors. Fear and trembling.

Phobia and tremors. Why would you have phobia and tremors as you serve a master according to the flesh? In Matthew 10, verse 28, Jesus said, Do not fear those who kill the soma. Do not fear those.

Do not phobia after those who can kill your body. Rather, phobos, phobia, fear, him, capital H, who is in the flesh, fear him. He's able to destroy both psuche and soma in hell.

So, if you're going to serve with fear and trembling, who are you thinking about when you fear? Who are you thinking about when you tremble? Not the person, not the master, not the earthly authority, the one who established that person and that authority, the one who assigned you a

place underneath that person and that authority. That's who we fear. That's whose power we acknowledge and tremble.

Don't fear and tremble over the ones who can shoot you, who can harm your physical existence, who can put you out of a job, for example. Well, I've got to do what this person says or I'll get fired. I could never get another job.

What would happen to me if I was unemployed? I've got to do whatever. I fear the instructions of this person. I'm going to have to follow them, whether they're right or wrong, whether it's in the Lord or out, because if I lose my job, all hell will break loose.

Jesus said, No, don't fear those people. Fear your Father in heaven, who is able to do a lot worse. If you're going to fear, fear the one who's got the power, the one who has delegated that power and that authority.

Fear the source, not the bendy end of the twig at the end of the branch. Well, with fear and trembling, in sincerity of heart, we talked about sincerity, with sincerity of cardia. Cardia.

What does cardia mean? What aspect of our... Now, honestly, if you want to talk about dichotomous, trichotomous, pentacotomous, or whatever it might be, quaranta, cinquenta, you know, setenta, ochenta, noventa, ninety, you could have ninety different parts. What are we talking about? There is the material and the immaterial. In the grand sense, we are dichotomous.

There is a physical element to our existence, and there is a complex of invisible elements. Visible and invisible. So four of those terms refer to the invisible essence, the invisible existence, right? And they are going to concentrate on... These are not discrete parts.

This isn't something you can order off eBay and replace. Just unplug it and plug the new one in. These are aspects of, these are functions of our invisible self.

Is there a difference between the soul and the spirit, the heart and the mind? Yes and no. They are all integrated and interrelated. They are aspects.

So material and immaterial, you can talk about dichotomous. If you're going to start talking about the invisible in detail, the Bible has at least four, and there are actually several more terms. But the prominent ones, the main ones, the ones you encounter the most are cardia, psuche, pneuma, and nous.

Your mind in reverse order, your mind, your spirit, your soul, and your heart. But these are aspects, and we're going to see what they mean. Let's start with cardia, since that's the first one in our passage.

By the way, just so you know, as you continue through the passage, and he says, "...with fear and trembling and sincerity of heart," in verse 5, "...not with eye service as men-pleasers, but as

douloi, bond-servants of Christ, doing the will of God from the heart." Different word. It's not cardia. Why did they translate it heart? I don't know.

It's bad translation. This is not cardia in verse 6. It is psuche, from the soul, from the psyche. Completely different Greek word with a completely different connotation, and they translate it with the same English word.

Unhelpful. Not good. First year Greek student, no Greek student, somebody with a lexicon, somebody with the strong's would say, wait a minute.

So we are to serve with purity and singleness in our cardia and from the psuche, from the soul, from the psyche. Well, why does he say two things here? It's not helpful to just kind of mob it all together, bundle it all up like they were doing out here with the melting snow. You try to roll up the snow into a ball because it wasn't sticky enough until it was melting.

What happens when you do that? In my yard, you get twigs and leaves and all kinds of detritus. It's the nastiest looking. You think, you can't make a snowman out of that.

It's an insult to snowmen everywhere. He's corrupted. He's a snow twig leaf man.

So how do we do this? Well, we need to know what the heart is and what the psuche is, right? Let's start with cardia. It's the first one in our passage. And we begin to find this in, as you would expect, the gospel according to Matthew from the lips of the Lord Jesus.

The first occurrence of this in the gospels is Matthew 5, verse 8, blessed are the pure in heart for they shall see God. Blessed are the pure in heart. This is not our sincere word that we have in Ephesians.

This is katharos, katharos, which has the root meaning of being clean, being pure, not being adulterated or compromised or mixed. Katharos, blessed are those who have a clean heart. They shall see God.

So what can we deduce about cardia from this? This is what gets polluted by sin. This is the part of our immaterial nature that suffers when we sin. It gets polluted.

It gets stained. It gets dirty. It is defiled.

So it is the part of us. So we think this has to do with our moral nature, right? If we don't act according to morality and we become immoral or we commit immoral acts. So cardia, we can already see from this usage in Matthew, has something to do with our moral existence where we stand.

And what is morality? It's our understanding of right and wrong. If we offend our sense of right and wrong, we have corrupted and defiled our moral nature, our conscience, you might say.

Conscience says this is good.

Conscience says this is bad. Can you have a corrupt compass? Can you have a compass that points in the wrong direction? Can you think something is right when it's wrong and you feel perfectly free to do a thing because you don't consider it to be wrong? Most young people in Christian churches today have no moral issue whatsoever, don't think it's wrong to sleep with their girlfriend slash boyfriend slash boy boyfriend slash girl girlfriend or something short of sleeping with, some other actions that involve consensual physical pleasure given and taken. Well, it's not this, so it's okay.

And their mind is untroubled. Their conscience is unruffled. Well, it's not what you think is right.

There is a way that seems right to a man and you know what the ends thereof are. This is conscience measured by God's standard, conscience compared to an absolute. I saw somebody working on a guitar yesterday and there is a part of the guitar, the saddle, it's the little white piece under the bottom of the strings.

It sits in the bridge and this is what transmits sound to the top and to the rest of the guitar and what greatly affects the sound. There are purists who say, well, the saddle has to be made of thus and thus material and it needs to be even the nut up the other end, which I think has probably the least effect on the sound. There are people who say, well, the nut must be made of bone or some other thing.

It can't be made of plastic. It all affects the tone and they imagine, rightly or wrongly, that they can hear a difference with a different nut. Well, it really does make a difference down when you get to the saddle and the bridge.

On a violin where you just have the wooden bridge itself between the strings and the top, one of the ways to mute a violin, I discovered when I wanted to mute mine and I didn't have an actual buy it at the store mute, you know what you can do? You just, if you remember what a violin looks like, you've got your strings coming over this really ornately carved wooden piece that sits on the top. It transfers the vibrations down to the top of the violin. Well, if you don't want the violin to be so loud, you take a clothespin or two clothespins and clip it on that.

It's out of the way of the bow, but it prevents that piece from vibrating like it normally would and it mutes the whole violin. It's a quick fix if you're in a hotel room and you want to practice, you stick a clothespin on there if you can find one and it mutes the thing. Well, I saw somebody yesterday working on this vital piece of a guitar and he was curious as to whether the bottom of it that sits in the slot in the bridge was absolutely flat because obviously the more contact you have between the bridge and the saddle, the better the vibrations are going to be transmitted.

Let's say that thing is arced, it's not shaved straight and only the ends are touching. Well, it's kind of like putting those clothespins on. You're not going to get all of the vibration and particularly in

the center, you know, it's going to be sort of by proxy.

The vibrations of the center strings have to go to the ends and get transmitted there and it's just, it's not good, it's not the design, it's not proper. So this guy took all the strings off, took the saddle out and he had a manufacturer's, this manufactured thing that he could hold it up to the light and stick it on there. It's absolutely perfectly flat, just like a level would be and he thought he saw a little gap in the middle.

So then he takes it over to a grinding area, some real fine grit deal and shaved it down and then put it back on the thing and shaved it some more and put it on the thing. He did this three times before he was satisfied that it was absolutely perfectly straight. What he didn't do and couldn't do is check whether the slot inside the bridge is perfectly flat and straight and I still wonder if that's not the problem.

It's not the parts you can see, it's the parts you can't see. It's the parts you have great difficulty comparing to a standard because it's inset, it's a groove in a thing. How do you check the flatness of that? How do you achieve the flatness of that? Very difficult.

But comparing to a known good standard, this happens everywhere in all areas of life. Compare this to what you know to be right. Compare your picture on the wall to a level that's got a bubble that you know is accurate.

Well, morality in the heart, the seat of our moral conscience has to be compared against and corrected to the absolute. This is why you're here. Why are we listening to the Word of God? The act of intake and reflection, meditation, thought on the Word of God circulating it in the soul corrects our moral compass, gives us a better and improved and more accurate sense of what is right and what is wrong.

That takes place in your heart. That is your heart. If you are going to serve as a bond slave, if you're going to function under authority, this is the point, this is the application, this is how you do it.

Ephesians 6, 6, how do you do it? This is how. You have to do it in sincerity, in purity, in accuracy of heart. How do I get an accurate heart? I don't wish for it.

I don't just crank up a bunch of determination. I'll be more sincere. I'll be more genuine.

No, our heart is corrected to the standard by the intake and reflection upon the Word of God. This is what fixes our heart. This is what corrects the flaws.

Psalms 1, the man who is blessed is the one who doesn't corrupt his moral compass by constant exposure to bad things like television. What is TV morality? What is right according to the world as defined by Hollywood and New York? What is the world as defined by popular opinion? What's the world according to trends and tweets and Facebook posts? Well, that's just heinous and

wrong. Those cops in Ferguson are all corrupt.

I know this in my heart. And you're just as wrong as you can be. Are there corrupt policemen? I'm sure there are.

As an entire force, can that be proven by looking at these particular statistics? No. Even if it were true, those statistics are not sufficient to prove it. That situation is susceptible to other equal and perhaps more compelling explanations.

It needs to be looked at more closely and more carefully. It needs to be compared to more standards of truth than just the one. But the knee-jerk, quick flex, oh yes, of course, I knew it all along, that's a corrupt heart at work.

We don't need that. We don't want that. We're not going to overcome.

We're not going to be pleasing in God's sight if we do that. So, what are we going to do when we leave here today? We are going to remember that it is not the hearing of the Word of God that corrects the heart. James says, you can look into the perfect law of liberty and walk away and straightway forget what you saw.

Looking is not enough. We are looking right now. We are observing and taking in right now.

This is not what does it. Don't leave here thinking, well, I heard a great Bible class this morning, my heart's going to be better than it was. It doesn't do it.

The man whose delight is in the law of the Lord isn't the tree planted by the rivers of water, bringing forth fruit in his season. What does it say? The man who is blessed, who doesn't walk in the counsel of the ungodly, stand in the way of the sinners, sit in the seat of the scornful, he delights in the law of the Lord, and what? And what? The essential peace in that law doth he meditate day and night. He chews on it.

He thinks about it. He turns it in the light. He figures out where it illuminates his own path, day and night.

In the morning, in the evening, when he rises up, when he sits down, when he's talking with his kids, when he's talking with his friends, when he's talking with his family, when he's considering his decisions, when he's analyzing his options, day and night he meditates. This is the clean heart. This is the sincere heart.

You do not get it any other way. You do not get a clean, sincere heart by sitting in Bible class. You do not get a clean, sincere heart by taking notes.

You don't get a clean, sincere heart by singing songs. You get a clean and sincere heart by having it honed and corrected against the absolute standard of the Word of God, which comes

only in the quiet times of reflection, conversation with other believers, speaking the truth in love, spending time against the standard, being corrected toward the standard. You can't do the authority thing, which is the answer to our challenges.

You can't do it. You're going to find yourself stymied. You're going to find yourself falling short.

You're going to find yourself frustrated, disappointed, discouraged, time and time again, if you focus on the problem, if you focus on trying to find a solution, a superficial answer, something that seemeth right to the heart, and it is not a corrected heart. Back up. Start earlier.

Start earlier. You don't go out and load 50-pound sacks of fertilizer all day long when you're out of shape. If you know you're going to get a job moving fertilizer, by the way, if you're going to get signed up in the military and you know they're going to send you to boot camp and you've got a few months ahead of time, what do all smart people do? I'm going to work out.

I'm not going to wait until the day they dump me out of the bus and hand me my fatigues and let the drill sergeant get me in shape. I want to be in shape ahead of time so that that doesn't pulverize me and leave me so exhausted I can't function, and I drop out and I fail, and I'm in the remedial squad. I'm in the slow learner group.

I'm going to prepare. I'm going to build up my endurance and my strength. I'm going to start doing pull-ups.

I'm going to do sit-ups. I'm going to run, build up my wind and my cardiovascular. Why would I not? It's insane.

I know what's coming, right? Who would not prepare knowing that the challenge is just around the corner? Got a test? Do you study? Well, I sat in class. Do you study? I sat in class. I heard the teacher say it.

What more do I need? Don't treat your spiritual life like a stupid person would treat their scholastic life or their military training. Beef up. Plan ahead.

Study. Be diligent to show yourself approved unto God, a workman who does not need to be ashamed. Be diligent in advance.

Have your tools sharpened. Check the inventory in your tool bag. Going to be building something with nails? Got a hammer? Going to be putting something together with screws? Got a Makita or a Ryobi or a nice fully charged electric screwdriver? Think ahead.

Plan ahead. This is what reflection and meditation in the law of the Lord day and night does. It corrects the cardia.

The cardia, the emphasis in terms of our immaterial self, it is the moral seat. This is where we

discern right and wrong. That's why create in me a clean heart, O God.

That's Old Testament. It's the Lev in Hebrew. Create in me a clean heart and renew a right spirit within me.

The ruach, the pneuma in Greek. Two different things. Two different aspects of our invisible self.

We've looked at the cardia just very briefly. Let me just read you quickly a few more passages. See if this understanding of what the cardia is is not borne out as you read these.

For where your treasure is, this is Jesus speaking in Matthew 6, 21, where your treasure is, there your cardia will be also. Where your treasure is, there will your heart be. And we think, oh, well, that's going to be my desire.

No, where your treasure is, that's where your standard of right and wrong is going to be. It is right for me to get more money. It is right for me to get more fame.

It is right for me to get this thing that constitutes treasure in my mind. I consider more treasure to be right, whatever that treasure is, material or immaterial. Where your treasure is, you're going to adjust your standards to make that treasure the standard of right.

That's what it means. 528, a little bit earlier, Jesus says, I say to you, whoever looks at a woman to lust for her has already committed adultery with her in his heart. You have already found a way to rationalize that, that it's right.

You have found a way to make that okay. Otherwise, you wouldn't admit the thought. The thought crops up and you say, that is wrong.

Get away from me. Get thee behind me. Bad thought.

If you entertain the thought, you have found a way to justify it. Well, she shouldn't dress that way. Or she needs comfort because her significant other is not doing what he should.

Or I'm so lonely, there's an exception to the rules for me. Whatever it may be, we justify, we rationalize, we vindicate, we corrupt the conscience and the heart. That's why there is already sin before any act is ever committed.

I say to you, whoever looks at a woman to lust for her has already committed adultery with her in the seat of his moral judgment. He's found a way to make it okay. And once you do that, it's one step from the thought to the act.

What's stopping me? I think it's okay. You know, for us, we're an exception. Our love is stronger than any mere rules, any mere consequences.

You know, oh, this is an exception. Nothing like this has ever happened. Nothing like this, nothing

but this ever happens.

Talk about such as is common to man. Man, start thinking about all the examples. It's outrageous and it is a danger.

Matthew 11, 29, Jesus says, Take my yoke upon you and learn from me, for I am gentle and have humility in the heart. My standards in their application are gentle. When Jesus finds wrongdoing, He's not violent and judgmental.

How many prostitutes, how many tax collectors, how many overt sinners did Jesus encounter? Did He rise up in righteous indignation and say, You sinner, and blast them out of existence? Any prostitute that came His way, any tax collector that came His way, any sinful person, adulterer, whatever came His way, His eyebrows raise and His face goes purple and condemnation spews forth. What did Jesus do? He was gentle. He was humble in His knowledge of what was right.

And He was careful in His application. There is a time to fashion a whip of cords and chase the money changers out of the temple. How many times did that happen? Twice, compared to how many times Jesus encountered sinners every hour of His waking day.

I am gentle, come to me, take my yoke upon me and learn from me. His priority was for people to learn not to be judged. If they learn, they can judge themselves.

If they learn, they can correct their own way. I don't have, as the Lord Jesus, to rebuke, correct and instruct them verbally. I will teach them and the Word of God and the Spirit of God will rebuke, correct and instruct, right? 1234 of Matthew, brood of vipers, Jesus says, How can you, being evil, speak good things? For out of the abundance of the cardia the mouth speaks.

And when your cardia is corrupt, so is your speech, so is your conversation, so are your arguments for and against. They're corrupt because they're flowing out of your corrupted sense of what is right and wrong. Well, we could go on, but I think you get the point.

The cardia is that aspect of our invisible self. It is integrated, it's not separate, it's not a piece you can break off and swap. It is that aspect that the emphasis is on, the part of our invisible self that deals in knowledge of what is right and wrong, what is good and what is bad.

It is the moral seat. It is not separate from the Spirit. It is not separate from the soul.

It is that function of our invisible self that operates in that realm. Your mind does many things. You have a reasoning ability.

You have an imagination. You dream. You daydream.

You fantasize. You can be creative. You can be musical.

Your mind is multifaceted, but it's all one mind, right? Same thing here. Your invisible essence

has many functions. This is one of them, and it is described as the heart.

This has nothing to do with the pulsing thing in your chest. It has everything to do with function. So, what is the answer? When we leave here and you say, well, what was that whole set of Bible classes about? What am I going to do differently in the light of this part of the Word of God? Two things.

First of all, what is our problem-solving device here? What is our problem-solving procedure? Challenge comes up. Issue comes up. Decision has to be made.

I'm thrown for a loop. I'm facing something here that requires me to think through and figure out what to do. What am I going to do? Am I going to concentrate on the details of the challenge, or am I going to back up and think about whatever this is? It ends up being an authority issue.

I serve whoever I'm serving as unto the Lord Christ, as unto God in heaven. In Him, what do I do? Not the people involved in the situation. What can I do that pleases Him? What can I do that reflects the instruction and the guidance I've received from Him? What will please Him? I don't want to please men.

I don't want to please appearances. I want to please Him. That so quickly clarifies situations.

It eliminates so many formerly viable options. Well, I could do that, but I don't see how that would be pleasing to God. I don't see how the selfish road is going to please God.

I don't see how the defense of myself and extolling my virtue is going to please God. What is the path that pleases Him? It greatly simplifies, but we can only do that, number two, if we have now and in the past cultivated a clean, pure heart. I don't know what pleases God if I have not soaked myself in His Word and in His thinking.

There's people who think the one thing you can take with you to heaven is other people, and that's what pleases God. God can't wait for you to show up with everybody that you gave a tract or gave a presentation of the Gospel. That's what pleases God.

That's a fault in the heart. That's a lack of understanding. It's a corrupt standard.

That's not what pleases God. The judgment seat of Christ, the great white throne, the books aren't going to be open to see how many people you gave the Gospel. I'm sorry, it's not.

So the two things we do, we want to reflect, consider, meditate upon the things that we have learned from the Word of God, knowing that this is what gives us an accurate, calibrated standard in the heart. And from the heart, we search and seek out that which is pleasing in God's sight. Kind of makes sense, doesn't it? I've got an accurate tool of measurement, and I see clearly what the use and purpose of that tool, that instrument is.

Amazing what peace comes to our soul, what clarity comes to our vision when we follow this God-given pattern of operation. This is God's grace. This is God's provision for us in the power and presence of the Holy Spirit in a prayerful, will-of-God-seeking attitude.

Ask, it will be given. Seek, you will find. Knock, and it will be opened.

But you don't just knock on any old door, you don't seek in any old direction, and you don't ask for any old thing. Heart has got to be corrected toward God's standard. Well, we have three more invisible attribute words to consider, because they're all in this passage.

We have nous, we have psuche, and we have pneuma, all in here as it relates to our invisible self. When we understand the focus and the emphasis of each of these terms, the guidance and the exhortations from the Word of God just fall into place in row and column, dress and cover, perfectly aligned, perfectly clear, and perfectly powerful for walking the narrow road through the straight gate. Well, we'll close here for now in order of prayer.

Father, thank you for the incredible ways that you provide not only for our physical needs, but also for our spiritual instruction, our guidance, our fruitfulness. You prune us in those areas where we have an excess. You grow us in areas where we have a deficit.

You water us like a well-plowed field with the Word and with the ministry of your Spirit. We pray that as we reflect and as we contemplate the things we've seen in your Word, that God the Holy Spirit will help us to see not only their truth and their meaning, but their application so that our lives will shine as lights in the midst of our generation. We will see clearly what to do, how to do it, when to do it, when to speak, when to be silent, when to act and when to rest in your action.

We know that as we live in this way, the Lord Jesus Christ is reflected and glorified in this earth, and your glory is reflected in heaven. So we pray these things in Jesus' name. Amen.