

INDUCTIVE BIBLE STUDY

"Acts 17:11" and "2 Timothy 2:15"

CLASS #6 | Applying The Text

"A" Application; asks how the text is to be applied to our own lives personally? What is our human responsibility, or better our respond-ability (our response to His ability)? Which of God's vast spiritual resources are being made available? How are we to respond?

The "Application" is the result of prayerful observation and careful interpretation. The application of Biblical truths comes with applying God's vast spiritual resources to our feeble human weaknesses and besetting sins. Admitting human weakness and surrendering the self-life gives God the opportunity to impart God's heavenly solutions. We find these resources in the person of Jesus Christ who desires to give to all that will come to Him by faith.

(Matt 7:24-27) "Therefore whoever **hears these sayings of Mine, and does them**, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for **it was founded on the rock**. "But **everyone who hears these sayings of Mine, and does not do them**, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. **And great was its fall.**"

(Matt 28:20) **teaching them to observe all things that I have commanded you; and lo, I am with you always**, even to the end of the age." Amen.

I. Some key thoughts for applying the Text to your life:

1. Observation and interpretation are the hearing of God's Word, where "application" is the embracing of God's truth and the "doing" of God's Word. If the Text is not be applied to one's life personally, then observation and interpretation are in vain.

(James 1:22) But **be doers of the word**, and not hearers **only**, deceiving yourselves.

2. Application involves standing on Biblical promises by faith and then applying them to our lives personally.

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

(Phil 4:19) And **my God shall supply all your need according to His riches in glory** by Christ Jesus.

3. All Scriptural promises can be related to all people throughout all generations.

(Zech 4:6) So he answered and said to me: "This is the word of the LORD **to Zerubbabel**: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts.

4. Where there is only one interpretation of a passage, there can be many applications.

(Rom 1:17) For in it the righteousness of God is revealed **from faith to faith**; as it is written, "**The just shall live by faith.**"

5. Apply the text to your own life before applying it to others.

(Matt 7:1-3) "**Judge not**, that you be not judged. For with what judgment you judge, **you will be judged**; and with the measure you use, it will be measured back to you. And why do you **look at the speck in your brother's eye, but do not consider the plank in your own eye?**"

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6. What spiritual resources is God making available for the need?

(Mat 11:28-29) **“Come to Me**, all you **who labor and are heavy laden**, and I will give you rest. **“Take My yoke** upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

(John 7:37) On the last day, that great day of the feast, Jesus stood and cried out, saying, **“If anyone thirsts, let him come to Me and drink.**

II. Substitutes for Application

1. We substitute interpretation (Biblical knowledge) for application.
 - a. Knowledge about God over experiencing God.

(1 Cor 8:1b) Knowledge puffs up, but love edifies.
 - b. Our flesh would rather observe and interpret rather than apply the text.
2. We substitute temporary superficial emotional obedience for substantive heart and life-change.
 - a. We don't receive the application because we have convinced ourselves that we are already obedient.
 - b. We think that we can produce spiritual change by our disciplined human effort.
 - c. We think that our sincere promises to God can change our character.
3. We substitute rationalization for repentance.
 - a. We excuse areas of sin where there should be repentance.
 - b. We stay away from the light of God's Word and Spirit which convicts.
 - c. We compare ourselves with those who are worse than we are.
 - d. We blame others for our sin and failures.

III. The Use of Illustrations within your “Application”

- Use illustrations to make connections for yourselves and others while teaching.
- Illustrations are concrete life experiences that are used to make understandable, abstract Biblical truths.
- Illustrations are used to enhance, explain, and illuminate the Biblical text.
- Illustrations should never upstage the Bible text. Ex. Plastic fruit verses how to kill Arctic Wolves
- When possible, illustrate a NT reality with an OT example
- When possible, illustrate an OT story with a NT reality

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Classroom Assignment — Application

Answer the following questions together in your group

1. Who's doing the speaking? (v. 14)
2. To whom is this letter addressed? (v. 14)
3. What is the identified problem with the Laodiceans in verses 15-16?
4. From the Text, what does it mean to be lukewarm? (v. 16)
5. What is the reason for lukewarmness? (v. 17)
6. What is Jesus' attitude toward the lukewarm church? (v. 16,19-20)
7. Where is Jesus in relation to this church? (v. 20)
8. From cold to hot, where would you classify yourself are you this day?
9. What can someone do that is lukewarm?
10. What can we do to keep from becoming lukewarm as individuals? How about as a local church?
11. What are some characteristics of many American churches today (without naming any particular churches) that demonstrate a lukewarmness? How can we avoid that in our local church?

Revelation 3:14-22

(14) "And to the angel of the church of the Laodiceans write, 'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:

(15) "I know your works, that you are neither cold nor hot. I could wish you were cold or hot.

(16) "So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.

(17) "Because you say, 'I am rich, have become wealthy, and have need of nothing'--and do not know that you are wretched, miserable, poor, blind, and naked--

(18) "I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

(19) "As many as I love, I rebuke and chasten. Therefore be zealous and repent.

(20) "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

(21) "To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

(22) "He who has an ear, let him hear what the Spirit says to the churches." ' ' "

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Charting: Example; Psalm 1

Psa 1:1 Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful;

2 But his delight is in the law of the LORD, and in His law he meditates day and night.

3 He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper.

4 The ungodly are not so, but are like the chaff which the wind drives away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knows the way of the righteous, but the way of the ungodly shall perish.

Example: (Note: Your charting may differ considerably)

Psa 1:1 Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful;

O. Blessed is the man

I. What does the word "blessed" mean?...

"Blessed" – Heb. [‘esher] - "Oh how happy!"

I. This chapter contrasts the "blessed" person and the ungodly person (v. 4), so this chapter can be outlined as:

- The Blessed Person (v. 1-3)

- The Ungodly Person (v. 4-6)

A. Do I want to be a "happy" person, or an "unhappy" person?

O. who walks not in the counsel of the ungodly,

I. "walks not" – One's manner of life is moving in a direction away from the counsel of the ungodly

I. "counsel of the ungodly" – Those who do not know the Lord or whose counsel is not of the Lord

I. Where does godly counsel come from?... Jesus is our Counselor!

(Isa 9:6) "For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

A. The counsel of the Lord is given to those who know His word. The world on the other hand counsels from psychology, humanism, personal experience, who they hear on TV, or read online.

A. Where am I getting my counsel from?

O. Nor stands in the path of sinners,

I. What is standing in the sinner's path?

I. "Nor stands" - One's manner of life is not stationary on the path of sinners

I. "Path of sinners" – The road or direction that the world and unbelievers are going on.

(Eph. 2:1-3) And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted

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ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

I. The blessed person will go in the opposite direction of the world instead of having one's manner of life on the road the world is going.

A. I would much rather pursue the Lord with my brothers and sisters instead of the things of the world. The world's path is sin and death.

O. Nor sits in the seat of the scornful;

I. What does "scornful" mean?

I. "scornful" - Heb. luts - "mocker"

I. Where do the scornful sit?

I. "seat" - Heb. moshab - "assembly; dwelling"

I. "sits" = one's manner of life seated outside that place in which could bring a reproach upon the name of the Lord

I. The "seat of the scornful" would be that place where mockers gather together to mock the things of the Lord.

A. Sitting in "seat of the scornful" could be gathering together at a "Pride" event.

A. At work, if some of the guys start joking about sinful things or mocking the Lord, should I just sit there? Or should I walk away?

(Prov 3:34) Surely He scorns the scornful, But gives grace to the humble.

A. The blessed person will flee places of compromise and subtle snares that bring us into bondage.

I. NOTE: There is a progression in backsliding in verse 1 — 1) walking, 2) standing and 3) sitting.

A. Am I doing any of these things? If I am, then I need to repent. I want to be a truly "blessed" person!

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Homework Assignment #6; Application; Matt 11:28-30

Chart Matthew 11: 28-30; make sure you include the following:

1. Do word studies on the bold words in the passage; cross reference "rest".
2. List and explain the two burdens that prepare us to come to Jesus.
3. List and explain the two characteristics of Jesus' personality mentioned below.
4. What is the yoke of Jesus? What type of yokes do believers put upon themselves?
5. Give three different applications for yourself or others.

Matthew 11:28-30

28 "Come to Me, all you who **labor** and are **heavy laden**, and I will give you **rest**."

29 "Take My **yoke** upon you and learn from Me, for I am **gentle** and **lowly in heart**, and you will find rest for your souls."

30 "For My yoke is **easy** and My **burden** is light."