

Facing the Facts: Godly Men are a Dying Breed!

“What fills the void when godly men fail to exist?”

11-21-20

“Godliness is the child of truth, and it must be nursed by its own mother. Desire the sincere milk of the Word that you may grow thereby.” William Gurnall

“If truth be told, most of us spend longer each day on personal cleanliness than on practical godliness.” Alister Begg

“Nearness to God brings likeness to God. The more you see God the more of God will be seen in you.” Charles Haddon Spurgeon

“Christ is so in love with holiness that at the price of his blood he will buy it for us.” John Flavel

“The evidence of genuine piety is to be found in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a continual effort to regulate your thoughts, feelings, and conduct by the Word of God.” John Angell James

“Urgently we do need a revival of personal godliness. This is, indeed: the secret of church prosperity. When individuals fall from their steadfastness, the church is tossed to and fro; when personal faith is steadfast, the church abides true to her Lord.” Charles Haddon Spurgeon

“The godly fear and do not offend [God] but the wicked offend and do not fear [God].” Thomas Watson

“The sins of the godly are worse than others, because they bring a greater reproach upon religion. For the wicked to sin, there is no other expected from them; swine will wallow in the mire; but when sheep do so, when the godly sin, that redounds to the dishonour of the Gospel: “By this deed thou hast given great occasion to the enemies of the Lord to blaspheme.” Thomas Watson

“The way to be truly happy is to be truly human, and the way to be truly human is to be truly godly.” J.I. Packer

"Get your texts from God—your thoughts, your words, from God. In great measure, according to the purity and perfection's of the instrument, will be success. It is not great talents God blesses so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God. A word spoken by you when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin." Robert Murray M'Cheyne

“Necessity is laid upon us. We must fight. There are no promises in the Lord Jesus Christ's epistles to the seven churches, except to those who 'overcome.' Where there is grace, there will be conflict. The believer is a soldier. There is no holiness without a warfare. Saved souls will always be found to have fought a fight.” J.C. Ryle

Intro: Is there any real hope of salvation without real holiness (Heb 12:14)?

~ Why a study on godliness?

- Consider the difference between a worldly man and a godly man
~ Joshua v/s Achan (Josh 1:1-9 cf. 24:14-15; Num 14:6-10; 32:11-12; 7:10-26)
- Consider the results and God's response to the godly man versus the ungodly man
~ Ps 1:1-6; 4:2-3; 32:10; 37:28; Prov 15:8-9; 1 Sam 2:9; Rom 1:18; Jude 14-15
- Consider the reality of godliness as a gift and fruit of the gospel
~ 1 Cor 1:30-31; 2 Cor 3:18-4:6; 5:21; Phil 2:12-14; Col 1:21-23; Titus 2:11-14; 2 Pet 1:3
- Consider the duty to pursue godliness as a believing man
~ 1 Tim 2:2; 4:7-8; 6:3-7; 6:11; Titus 1:1; 2:11-14; Col 3:5-17; 2 Pet 1:3-7; 3:11-12
- Consider the inseparable link between godliness and manhood, being a husband & father
~ Rom 8:28; 2 Pet 1:4; Col 3:10; Eph 4:13; 1 Cor 16:13-14; Gen 2:15; Eph 5:25-33; 6:4; 1 Pet 3:7
- Consider the foundational nature of godliness in leading the church
~ 1 Tim 3:1-7; Titus 1:5-9; Acts 6:1-6; 20:17-38; 1 Tim 4:11-16; 6:11; 1 Pet 5:1-5; Heb 13:7,17
- Consider the delight of being a godly man
~Ps 1:1-6; 16:1-11; Phil 3:7-14; Isa 66:2; 2 Pet 1:11; 1 Thess 2:1-12; 2:19; 2 Tim 2:15; Js 1:12; 2 Tim 4:6-8; 1 Tim 6:6
- Consider the difficulty of being a godly man
~ Jerm 17:9; Rom 7:13-25; Gal 5:16-17; Eph 6:10-18; Col 3:5-11; 2 Tim 3:1-9; Js 13-15; 1 Pet 5:6-9; 2 Pet 2:1-3; 1 Cor 11:1-15; Jn 2:15-17; 5:19
- Consider the urgent necessity for you to be a godly man
~ Mt 5:3-12; 1 Cor 4:1-2; 2 Cor 5:10; Heb 12:14; 1 Tim 4:7; 2 Tim 3:12

Seven Proofs for the Priority of Godliness in the Believer's Life from 1 Timothy

1. Godliness is the _____ of the believer's life (2:2,10)!
2. Godliness is the _____ for the believer's life (3:16)!
3. Godliness is a _____ for the believer's life (4:7)!
4. Godliness is a _____ in the believer's life (5:3)!
5. Godliness is a _____ through the believer's life (6:3)!
6. Godliness is a _____ satisfying the believer's life (6:6)!
7. Godliness is a _____ in the believer's life (6:11)!

Study Material for Future Lessons

1. Look up this verses and compare the difference between Cain and Abel marking down any helpful observations you might make: Gen 4:1-8; Heb 11:4; 1 Jn 3:8-15; Jn 8:42-44; 1 Jn 5:19; 2 Tim 2:26-3:9

2. Evaluate and articulate the massive generational impact of Cain versus Seth:

- Cain = Gen 4:17-24
- Seth = Gen 4:25-5:32

3. Below are a number of examples of godly men. Look up the Scriptures that describe these men and write down your observations of what marked them and made them men of God.

- Enoch (Gen 5:21-24; Heb 11:5-6; Jude 14-15)
- Noah (Gen 6:9; Heb 11:5-7; 2 Pet 2:5)
- Abraham (Gen 12:1-4; 15:1-6; 17:1-3; 22:1-18; Heb 11:8-10, 17-19)
- Zacharias (Luke 1:5-23, 57-79)

Godliness or Godlessness Which Will It Be?

“What one generation tolerates the next generation will propagate.”

1-30-21

“Where have the saints gone? There is no substitute for godliness. It is the best thing that can be said of any man when it can be said of him that he is ‘a man of God’. Great spiritual movements begin when men take seriously the claims of truth upon themselves and their churches. Truth has a chemistry all of its own. It has a way of transforming the ordinary mind and the average tongue into instruments of awful power for God. It is not only the geniuses of history whom God has used to begin a revival. It has been men of modest talent, yet men who had a surpassing personal knowledge of God, learned in the secret place and made molten with holy desire to do something which would make mountains tremble. Real holiness is not a pale and passive medieval kind but that which kindles with a consuming passion in the regenerate soul and cries, in the face of our decadent and indifferent society, ‘Let God arise! I shall give thee no rest, O Lord, till thou come!’ Such saints this world sorely needs. Perhaps more now than ever.”
(*The Thought of God* by Maurice Roberts, pg 142)

“Where are the men with a moral vision for their families, a zeal for the house of the Lord, a magnificent commitment to the advancement of the kingdom, an articulate dream for the mission of the church and a tenderhearted tenacity to make it real? When the Lord visits us from on high and creates a mighty army of deeply spiritual men committed to the Word of God and global mission, the vast majority of women will rejoice over the leadership of these men and enter into a joyful partnership that upholds and honors the beautiful Biblical pattern of mature manhood and mature womanhood! (John Piper, *Recovering Biblical Manhood and Womanhood* pg.53-54)

Seven Proofs for the Priority of Godliness in the Believer’s Life from 1 Timothy

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2. Godliness is the _____ for the believer’s life (1 Tim 3:16 cf. 1 Cor 2:2; Eph 1:4; Col 1:22, 28; 2 Pet 1:3-7; Phil 2:12-15)!

3. Godliness is a _____ for the believer’s life (1 Tim 4:7 cf. 2 Cor 7:1; 1 Thess 4:4-7; 1 Tim 4:7; Tit 1:1, 8)!

4. Godliness is a _____ in the believer’s life (1 Tim 5:4 cf. Tit 1:6; 1 Tim 2:2; 3:2,4, 12; 2 Pet 3:11)!

5. Godliness is a _____ through the believer's life (1 Tim 6:3 cf. Col 3:12-14 Eph 5:1-2; Tit 1:1; 2 Pet 1:4; Heb 13:7)!

6. Godliness is a _____ satisfying the believer's life (1 Tim 6:6) cf. 2 Cor 4:16-18; Js 1:2; Phil 3:12-14; 4:11-13; 1 Tim 4:11)!

7. Godliness is a _____ in the believer's life (1 Tim 6:11 cf. Col 3:5-17; 1 Tim 4:15; 1 Cor 9:24-27; 2 Pet 3:18)!

An Introductory Definition

Godliness is God _____ that yields God likeness!

~ To be godly is to _____ with God!|

~ To be ungodly is to _____ from God and walk with and in the ways of Satan!

Some Provocative Examples Regarding the Priority of Godliness

1. Look up this verses and compare the difference between Cain and Abel marking down any helpful observations you might make: Gen 4:1-8; Heb 11:4; 1 Jn 3:8-15; Jn 8:42-44; 1 Jn 5:19; 2 Tim 2:26-3:9

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3. Below are a number of examples of godly men. Look up the Scriptures that describe these men and write down your observations of what marked them and made them men of God.

- Enoch (Gen 5:21-24; Heb 11:5-6; Jude 14-15)
 - He was a man marked by an _____ in God
 - He was a man that _____ God
 - He was a man _____ after God
 - He was a man that _____ against ungodliness
 - He was a man who lived _____ in a godless world
 - He was a man who was _____ by God
- Noah (Gen 6:9; Heb 11:5-7; 2 Pet 2:5)
 - He was a man marked by _____ despite the demand
 - He was a man who _____ God despite the difficulty
 - He was a man who _____ God despite the distractions/temptations
 - He was a man who _____ against ungodliness
 - He was a man who lived _____ in a godless world
- Abraham (Gen 12:1-4; 15:1-6; 17:1-3; 22:1-18; Heb 11:8-10, 17-19)
 - He was a man sovereignly _____ by God
 - He was a man _____ to God despite his old age

- He was a man who _____ in the Word of the Lord despite the obstacles
- He was a man who demonstrated great _____ for God
- He was a man greatly _____ by God
- He was a man willing to give up _____ for God
- He was a man who lived faithfully in the present because he fixated on the _____
- He was a man who believed that with God all things are _____
- Zacharias (Luke 1:5-23, 57-79)
 - He was a man sovereignly _____ by God
 - He was a man who faithfully _____ with God throughout his life
 - He was a man who lived with deep sadness and _____
 - He was a man who diligently _____ the Lord
 - He was a man of heart felt _____
 - He was a man who learned to _____ the Word of the Lord
 - He was a man that greatly _____ God
 - He was a man controlled by the _____

A Long Line of Godly Men
 “Surrounded by Such a Great Cloud of Witnesses”
 2-13-21

“History is the unfolding of the plan of God ...Not surprisingly, God’s servants throughout history have understood and embraced this reality. From Moses to the present, there truly has been as long line of godly men who have demonstrated this certainty in both their words and their lives. These servants of God are our human heroes of the faith. But it is not their inherent greatness that we applaud. Rather it is the greatness and glory of their sovereign God, as reflected in their lives and their teachings, that is so compelling.” — John MacArthur

"Get your texts from God—your thoughts, your words, from God. In great measure, according to the purity and perfections of the instrument, will be success. It is not great talents God blesses so much as great likeness to Jesus. **A holy minister is an awful weapon in the hand of God. A word spoken by you when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin.**" — Robert Murray M'Cheyne

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 - He was a man who learned to _____ the Word of the Lord

- He was a man that greatly _____ God
- He was a man controlled by the _____

God's Plan has always been and always will be to do His work in and through godly men!

- The Patriarchs (Job; Enoch; Noah; Abraham; Isaac, Jacob, Joseph, Moses)
 - Job was a man who _____ God (Job 1:1-2:3)
 - Moses was a man who lived for the _____ of God (Heb 11:23-28)
 - Joseph was a man who fled from sin because of the _____ of God (Gen 39:9)
- The Prophets (Daniel; Jeremiah; Isaiah; Elijah; Elisha; John the Baptist)
 - Daniel was a man who would not _____ the Word of God (Dan 1:8)
 - Jeremiah was a man who faithfully _____ the Word of God (Jerm 1:4-19)
 - John the Baptist was a man who passionately _____ the Word of God (Mt 14:4)
- The Apostles (Peter; John; James; Paul)
 - Peter lived in the _____ of the Gospel (1 Pet 1:3-9)
 - John lived under the _____ of the Gospel (1 Jn 4:10-11)
 - Paul lived by the _____ of the Gospel (Titus 2:11-14)

- The Elders (1 Tim 3:1-7; Titus 1:5-9)
 - Elders must have a God honoring commitment to the _____
 - Elders must have a godly character in _____ & _____
 - Elders must have a godly conduct in the _____
 - Elders must have a godly reputation in the _____
- The Deacons (Acts 6:1-4; 1 Tim 3:8-13)
 - Deacons must be dignified in _____
 - Deacons must have clear conscience in _____
 - Deacons must have a proven and purified _____
- The Father (Dt 6:1-25; Eph 5:22-33; 6:4; Col 3:19-21)
 - A father Must _____ the Truth
 - A father Must _____ the Truth
 - A father Must _____ the Truth
 - A father Must _____ the Truth
- The Man (Titus 2:1-10; 1 Tim 2:8; 6:11-12; Col 1:7-8, 4:7-8, 12-13; Acts 4:36-37; 8:2; 9:10-19; 9:27-31; 11:19-26; 12:25-13:1-4!)
 - Older Men
 - Younger Men
 - Stephen
 - Timothy
 - Titus
 - Silas
 - Epaphras
 - Tychicus
 - Barnabus
 - Ananias
 - Brothers in Antioch
 - Courageous Churchmen

Godliness: Biblical Facts that Lay a Strong Foundation

“Godliness is devotion in action”

(5-8-21)

“The more that God’s Word is removed from our lives, the more inhibited our spiritual progress becomes. Nothing else can do the work that the truth does. There is no sanctifying power in human wisdom, intuition, insight, or experience. It is only the Word of God. Only the truth revealed in Scripture sanctifies – sound teaching accurately interpreted, understood, and applied. As divine revelation is embraced, spiritual progress is made. There is no alternative routes to godly character and holy living.” — John MacArthur

“Godliness is useful for all things: it fences off all troubles; it supplies all wants; it makes the soul and body completely happy.” — Thomas Watson

“Periodical godliness is perpetual hypocrisy” — Charles Haddon Spurgeon

“Stale godliness is ungodliness. Let our religion be as warm, and constant and natural as the flow of blood in our veins. A living God must be served in a living way.” — Charles Haddon Spurgeon

“Holiness is nothing else but the habitual and predominant devotion and dedication of soul, and body, and life, and all that we have to God; and esteeming, and loving, and serving, and seeking Him, before all the pleasures and prosperity of the flesh and the world.” — Richard Baxter

“True holiness does not consist merely of believing and feeling, but of doing and bearing, and a practical exhibition of active and passive grace. Our tongues, our tempers, our natural passions and inclinations – our conduct as parents and children, masters and servants, husbands and wives, rulers, and subjects – our dress, our employment of time, our behavior in business, our demeanor in sickness and health, in riches and poverty – all, all these are matters which are fully treated by inspired writers.” — J. C. Ryle

“Holiness is the very principle of eternal life, the very beginning of eternal life in the heart, and that which will certainly grow up to eternal life.” — Jeremiah Burroughs

“Holiness is not something we are called upon to do in order that we might become something; it is something we are to do because of what we are already are.” — Dr. Martin Llyod Jones

"Get your texts from God—your thoughts, your words, from God. In great measure, according to the purity and perfections of the instrument, will be success. It is not great talents God blesses so much as great likeness to Jesus. **A holy minister is an awful weapon in the hand of God. A word spoken by you when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin.**" — Robert Murray M'Cheyne

Five Facts that lay a strong biblical foundation for a life of godliness

- Godliness is inseparably linked to biblical _____
(See Ps 1:1-3; Jn 17:17 & 2 Tim 3:16-17; Titus 1:1 cf. Rom 1:18 & Titus 1:14)
- Godliness is tethered to _____ and _____ for God
(Ex 3:1-6; 14:31; Ps 130:4; 2 Cor 7:1; Heb 12:28-29; 1 Pet 1:15-17)
- Godliness is rooted and enjoyed in _____
(Rom 6:1-14; 12:1-2; Eph 2:10; Col 1:21-22; 2 Cor 5:14-15; Titus 2:11-14)
- Godliness is not less than but more than correct _____
(1 Tim 3:16; 6:6; 2 Tim 3:5; Col 3:1-4, 10; 2 Pet 1:4; Phil 3:12-14; Heb 12:14)
- Godliness is both a duty and delight that flows from personal _____
(Rom 12:1-21; Phil 2:12-13; 3:7-11; 2 Tim 3:12; Gal 2:20; 1 Cor 6:19-20; 2 Cor 5:14-15)

1. Read 1 Timothy 4:6-8 and explain the context of the letter and why Paul speaks about godliness so often when writing to Timothy. What are the “these things” mentioned in verse 6 and where else do you see this phrase used in this chapter and letter? Is your life and church built upon “these things” ...explain? In verse 7 Paul exhorts Timothy to stay away from “silly myths”. What does he mean and why was this so critical for Timothy and for us? How might this issue of silly myths come up today in the church? Compare the words for “trained” and “train” in verses 6-7 and explain their meanings and what we can learn from this as it pertains to pursuing godliness? Compare Hebrews 5:14 and 2 Pet 2:14 and explain the nature of being “trained” in these verses and how vital it is “train” oneself to godliness? What will this type of positive training demand?

2. Timothy is commanded to train in a specific direction toward “godliness”! What does this word “godliness” mean and how does 1 Timothy 6:11-12 help highlight both the priority and practice of godliness? Read 2 Pet 1:3-4 and explain how this passage helps constrain and comfort our active pursuit of godliness? What value is there in “training oneself” to godliness? What does Paul mean when he says it “holds promise” for both this life and the life to come? Promise for what? (Consider what Paul says to Timothy in these verses 1 Tim 4:6; 4:1-2; 2:1-4; 1:18-20; 1:3-7. Also see 2 Tim 1:1) Now broadening the context out to the rest of Scripture consider these passages and see if you can identify further blessings or promises that come upon those who seek to live godly Mt 5:6; Mk 10:29-31; Jn 10:10; 17:3; Rom 5:1-5; 8:28-31; Phil 1:6; 1 Cor 9:24-27; 2 Cor 7:1; 1 Pet 1:3-9; Ps 1:1-3; 24:1-6; 103:11-18; Prov 3:1-12. Is godliness something you pursue, something that is provided to you or both? Read 1 Cor 1:30-31; Phil 1:6; 2:12-13; 3:12; Col 1:21-23; 3:10; Eph 1:3-4; 2:1-10; 4:23-24; Titus 2:11-14; 4-8 and explain?

Godliness: The Fruit of Following Truth
“Godliness is the Work of Word”
(9-4-21)

The Word is the Magna Carta from heaven; we should be daily reading over this charter. The Word shows what is truth and what is error. It is the field where the pearl of price is hidden. How we should dig for this pearl! A godly man’s heart is the library to hold the Word of God; it dwells richly in him (Col 3:16). Thomas Watson

Without absolutes revealed from without by God Himself, we are left rudderless in a sea of conflicting ideas about manners, justice and right and wrong, issuing from multitudes of self-opinionated thinkers.” John Owen

Truth will always be desired by true men. Charles Haddon Spurgeon

One man abiding in truth has more weight in his witness than millions under the power of the father of lies. Charles Haddon Spurgeon

A man who loves you the most is the man who tells you the most truth about yourself. Robert Murray M’Cheyne

God’s truth always agrees with itself. Richard Sibbs

Where truth goes, I will go, and where truth is I will be, and nothing but death shall divide me and the truth. Thomas Brooks

Truth always carries with it confrontation. Truth demands confrontation; loving confrontation nevertheless. If our reflex action is always accommodation regardless of the centrality of the truth involved, there is something wrong. Francis Schaeffer

The best evidence of our having the truth is our walking in the truth. Matthew Henry

Truth is the agreement of our ideas with the ideas of God. Jonathon Edwards

All truth is given by revelation, either general or special, and it must be received by reason. Reason is the God-given means for discovering the truth that God discloses, whether in his world or his Word. While God wants to reach the heart with truth, he does not bypass the mind. Jonathon Edwards

Truth is that which is consistent with the mind, will, character, glory, and being of God. Even more to the point: truth is the self-expression of God. John MacArthur

Peace, if possible, but truth at any rate. Martin Luther

Children of Satan are people of lies and darkness and children of God are people of truth and light!

Review from lesson 4:

What does this word “godliness” mean and what is demanded for one to “train” himself unto godliness? What value is there in “training oneself” to godliness? What does Paul mean when he says it “holds promise” for both this life and the life to come? Promise for what? (Consider what Paul says to Timothy in these verses 1 Tim 4:6; 4:1-2; 2:1-4; 1:18-20; 1:3-7. Also see 2 Tim 1:1) Now broadening the context out to the rest of Scripture consider these passages and see if you can identify further blessings or promises that come upon those who seek to live godly Mt 5:6; Mk 10:29-31; Jn 10:10; 17:3; Rom 5:1-5; 8:28-31; Phil 1:6; 1 Cor 9:24-27; 2 Cor 7:1; 1 Pet 1:3-9; Ps 1:1-3; 24:1-6; 103:11-18; Prov 3:1-12. Is godliness something you pursue, something that is provided to you or both? Read 1 Cor 1:30-31; Phil 1:6; 2:12-13; 3:12; Col 1:21-23; 3:10; Eph 1:3-4; 2:1-10; 4:23-24; Titus 2:11-14; 4:8 and explain?

Lesson 5 Questions: See the pyramid diagram of godliness!

1. What was Timothy commanded to reject and stay away from (1 Timothy 4:7)? What does the term “irreverent” mean (1 Tim 4:7 cf. 2 Tim 2:16)? According to 1 Tim 4:6 what was Timothy to continue to train himself and saturate his life and ministry with? Explain to me what the term ungodliness means and how it is often manifested in our world? Ungodliness is the result of engaging in what (2 Tim 2:16)? Ungodliness is the ramification of swerving from what (2 Tim 2:18)? Ungodliness is the fruit of denying and suppressing what (Rom 1:18)? Ungodliness is the result of being devoid of and disconnected from what (Titus 1:14)? Ungodly people are those who are deprived of what (1 Tim 6:3-5)? Godlessness in the last days will be marked by weak willed woman and men who are always learning but unable to arrive at the knowledge of what (2 Tim 3:7)? What does 1 Tim 3:7 mean and can you give some modern examples of this today?

2. Hell be a place filled with people who love and practice what (Rev 22:15)? Condemned man lives in self-seeking unrighteousness because he will not obey what (Romans 2:4)? The evil last days will be marked by wicked men who oppose what (2 Tim 3:8)? These dark days will also be marked by so called religious people who turn away from listening to what (2 Tim 4:4)? Whole families will be upset because they follow foolish men who turn away from what (Titus 1:14)? False teachers bring in destructive heresies that many will follow and because of them the way of what is blasphemed (2 Pet 2:2)? Sadly, many people will say they have fellowship with God while they walk in darkness and do not practice what (1 Jn 1:6)? People perish, especially in the tribulation because they do not love what (2 Thess 2:10)? What will God do to people who love lies and hate truth (2 Thess 2:11-12 cf. 1 Kings 22:19-23 also see Rom 1:18-33 especially vss.24, 26, 28)?

3. How is training yourself to godliness and truth inseparably linked (Titus 1:2)? What is the greatest defense against impure thoughts and ungodly living (Ps 119:9, 11, 36-37, 97-105, 128, 133, 160-165, 172-175)? God's plan for purifying every man involves what (Jn 17:17; 2 Thess 2:13; James 1:21; 1 Pet 1:22-23; 2 Pet 1:3-4)? The godly life is really the result of responding to what (Ps 1:1-6; Prov 3:1-12)? Is it possible to live a godly life apart from God's Word (Prov 2:1-22)? Read Proverbs 2:1-4 and identify the three conditional clauses that start with "if" and explain what they mean? Identify the results given in Proverbs 2:5-15 connected by the words "then" and also explain the reasons for these results as highlighted by the subsequent words "for" in verses 6 and 10? What is it that protects men from the forbidden woman and the adulteress (Prov 2:16-19)? Proverbs 2:20 is synonymous with what kind of life?

4. The godly man is above all else a man of what (Ps 1:2; 51:6; 86:11; 119:43; Mt 4:4 cf. Dt 8:3; Ezra 7:10; 2 Cor 13:8; Js 1:22-25)? Jesus Christ declared that His followers were people of the what (Jn 18:37 cf. Jn 4:23-24; 8:32; 16:13; 17:17)? A godly man loves what (2 Thess 2:10)? A godly man obeys what (1 Pet 1:22)? A godly man declares what (2 Tim 2:15 & 4:3)? A godly man defends what (2 Cor 13:8 cf. 1 Tim 3:15)? A godly man speaks what (Eph 4:15, 25)? A godly man wears what (Eph 6:14)? A godly man believes what (1 Tim 4:3)? A godly man walks in what (3 Jn 4)? A godly man abides in what (2 Jn 2)? A godly man rejoices in what 1 Cor 13:6)? A godly man worships God in what (Jn 4:23-24)? A godly man professes and practices what (1 Jn 1:6)? A godly man is controlled by what (1 Jn 2:4)? A godly man fights temptation with what (Mt 4:4)?

Godliness: Preparing to use the Sword 101

“Take... the sword of the Spirit, which is the word of God”
(1-15-21)

TAKE THE SWORD! No longer is it, talk and debate! No longer is it, parley and compromise! The word of thunder is— Take the sword. The Captain’s voice is clear as a trumpet— Take the sword! No Christian man here will have been obedient to our text unless with clear, sharp, and decisive firmness, courage, and resolve, he takes the sword. We must go to heaven sword in hand, all the way. TAKE THE SWORD. Charles Haddon Spurgeon

The Bible is not merely to be repeated and known but to be lived and felt. Martin Luther

You see, we frequently come to the Bible to study it, to teach it, to preach it, to outline it, everything except to be changed by it. Howard Hendricks

To use the words of Hodge and Warfield, the exegete is after what the author “intended to affirm.” It is nothing short of disastrous for the authority of Scripture to say, “The author may not have intended this, but I think the text means this anyway”

A text cannot mean [now] what it never meant [then]. Or to put that in a positive way, the true meaning of the biblical text for us is what God originally intended it to mean when it was first spoken. Gordon Fee

The Word is the Magna Carta from heaven; we should be daily reading over this charter. The Word shows what is truth and what is error. It is the field where the pearl of price is hidden. How we should dig for this pearl! A godly man’s heart is the library to hold the Word of God; it dwells richly in him (Col 3:16). Thomas Watson

The best evidence of our having the truth is our walking in the truth. Matthew Henry

Truth is the agreement of our ideas with the ideas of God. Jonathon Edwards

The Church today is quite possibly more susceptible to false teachers, doctrinal saboteurs, and spiritual terrorism than any other generation in church history. Biblical ignorance within the church may well be deeper and more widespread than at any other time since the Protestant Reformation. John MacArthur

For as the aged, or those whose sight is defective, when any book, however fair, is set before them, though they perceive that there is something written, are scarcely able to make out two consecutive words, but, when aided by glasses, begin to read distinctly, so Scripture, gathering together the impressions of Deity, which, till then, lay confused in our minds, dissipates the darkness, and shows us the true God clearly. John Calvin

Review (Lesson 5): The godly man is above all else a man of what (Ps 1:2; 51:6; 86:11; 119:43; Mt 4:4 cf. Dt 8:3; Ezra 7:10; 2 Cor 13:8; Js 1:22-25)? Jesus Christ declared that His followers were people of the what (Jn 18:37 cf. Jn 4:23-24; 8:32; 16:13; 17:17)? A godly man loves what (2 Thess 2:10)? A godly man obeys what (1 Pet 1:22)? A godly man declares what (2 Tim 2:15 & 4:3)? A godly man defends what (2 Cor 13:8 cf. 1 Tim 3:15)? A godly man speaks what (Eph 4:15, 25)? A godly man adorns what (Titus 2:10 cf. Eph 6:14)? A godly man believes what (1 Tim 4:3)? A godly man walks in what (3 Jn 4)? A godly man abides in what (2 Jn 2)? A godly man rejoices in what 1 Cor 13:6)? A godly man worships God in what (Jn 4:23-24)? A godly man professes and practices what (1 Jn 1:6)? A godly man is controlled by what (1 Jn 2:4)? A godly man fights temptation with what (Mt 4:4)?

Lesson 6: Using the Sword 101...What Must We Do with the Word?

~“Training” in 1 Tim 4:7 means what and demands what of every believer? Read Ezra 7:10 and explain what is clear about this man of God? Where did the handling of God’s Word begin for Ezra and what pattern was clearly displayed in his life and practice? What is God’s ultimate purpose in revealing Himself to man through creation (general) and through His Word (special) (Ps 19:1-14; Jn 1:1-18; 17:3; Rom 1:18-23; 12:1-2; 2 Tim 3:16-17; 2 Pet 1:3-4; Heb 1:1-2)? What should be our goal when reading and studying God’s Word? Are there wrongs motives in and wrongs ways to handle God’s Word (Js 1:22-23; 2 Cor 2:17; 4:2; Titus 1:11; 2 Pet 3:16; cf. 2 Tim 2:15)? What is your plan for reading, studying, meditating on, memorizing, applying, and teaching others God’s Word? Training yourself to godliness will involve all of this!

1. What must I have, before wielding the Sword?

- A Genuine Relationship with Jesus_Christ (1 Cor 2:14-15; Tit 3:4-7)
- A Humble Dependence on the Holy Spirit. (1 John 2:27; cf. Ps 119:18)
- A Patient Devotion to diligent study. (2 Tim 2:15; Acts 17:11; Titus 1:9)
- A Disciplined and Inquisitive _____ (Ps 119:9-24, Prov 2:1-5; 2 Cor 10:4-6)
- A Humble and Teachable _____ (Ps 25:9; 86:11; 139:23-24; 143:10; Js 1:19-25)
- A Reverential and Expectant _____ (Ps 19:7-14; 119: 97-105, 111, 130, Isa 66:1-2; 2 Pet 1:3-4, 16-21; Heb 4:12-13)
- A Clear Understanding of _____ (2 Tim 3:16-17 cf. Ezra 7:10; Neh 8:1-12)

2. How must I think before wielding the sword?

Using a grammatical-historical method of interpretation is to study the language, culture, and historical background of the biblical text in an effort to discern the fixed meaning intended by the original author. Before sitting down to study a given passage of Scripture, it is essential for the interpreter to have a clear understanding of the proper goal of Bible interpretation. Simply stated, the goal of Bible interpretation is *to discover the original, divinely intended meaning of the author who wrote the text*.

The unfortunate tendency of many interpreters is to ignore the author's intention in favor of the question: "What does the Bible mean to *me*?" The problem with this approach is that what the Bible means to any given interpreter is *irrelevant*, for the true meaning of Scripture is found in the intention of the original author, *not* in the interpretation of the contemporary reader.

WRONG QUESTION: What does this verse mean to *you*?

RIGHT QUESTION: What did this verse mean before you were born?

7 KEY PRINCIPLES OF GRAMMATICAL-HISTORICAL INTERPRETATION¹

1. Come to a given passage of Scripture with the understanding that it is part of a larger unified whole, and that it should not be interpreted in contradiction to any other passage. (**The Harmony Principle**)
2. Come to a given passage of Scripture with (a) the presupposition that it was understandable to its original audience and (b) with the expectation that you can understand its true meaning as well. (**The Clarity Principle**)
3. Unless the language of the text demands otherwise, like with figurative speech, take the words of the passage at face value as you seek to avoid reading into the text a meaning that is not there (**The Literal Principle**).
4. Come to a given passage of Scripture with the assumption that it contains but one true meaning, the meaning that the original author intended to communicate to the original audience. (**The Single Meaning Principle**)
5. The first step in Bible interpretation is to examine the historical, cultural, and literary contexts of the passage under consideration. (**The Historical/Contextual Principle**)
6. The meaning of a passage is to be drawn from within the text itself not imposed on the text from the outside. (**The Exegetical Principle**)
7. Analyze the grammar and determine the meaning of words according to their normal grammatical and lexical uses at the time that the passage was written. (**The Grammatical/Syntactical Principle**)

¹ Fur and Köstenberger, *Inductive Bible Study*; 20-34.

MBS Lesson 6 Addendum: “Beginning Steps of English Exegesis”

1. **Preparation:** What is my attitude in coming to the text and what is my goal in studying the text? I come (1) humbly because of the Holy nature of the text! I come (2) prayerfully because of my deep need for sovereign guidance through the text! I come (3) desperately to be fed by the text! I come (4) purposefully to be instructed and transformed by the text! I come (5) diligently to mine out the eternal truth of the text! I come (6) objectively seeking the divine meaning of the text. I come (7) meditatively to repeatedly saturate my mind and heart in the text! I come (8) wisely to apply the specific hermeneutics required by the text.

2. **Observation:** What do I see in and around the text? This is where you read the text in multiple versions in order that you might observe and read the passage (1) repeatedly, (2) inquisitively, (3) patiently, (4), carefully, (5) selectively, (6) inductively, (7) reflectively, and (8) persistently. As you read this way you are systematically interrogating the passage with really good questions that help get into the text within its context as you identify the where, when, who, how, what, why, the therefore of the passage. You are looking for spatial location, temporal references, identifications of persons involved, procedures and processes being rejected or demanded, events being highlighted, reasons, purposes, or results given and expected, implications or exhortations demanded.

3. **Examination:** What does the Text say, Where is the Text set, and How is the Text structured? Investigate the broader historical and literary context of the passage, as much as possible, seeking to clearly understand and articulate the geopolitical, cultural, theological and situational setting of the passage while not missing the structural and canonical connection of the text. Thus, one needs to deeply analyze the immediate context of the passage by giving a clear but concise summary of how this passage connects to what came before and how this passage helps move the author’s primary purpose/meaning in writing to what comes after. Highlight and explain the genre and literary structure of the passage noting any major grammatical connections that show logical flow of thought and progression through the book. Identify the overall purpose of the book in which the passage is located as you seek to outline the author’s argument for and in writing. To accomplish this, construct an overall outline by dividing the entire book into larger sections and summarizing each section as you trace the progression of thought through the book.

4. **Interpretation:** What did/does the specific text mean, How are phrases, clauses and words functioning and being connected, Why does this matter? This is where the exegete is looking intently and directly at the specific content of the particular verse, passage, or text being studied. As one interprets, he must identify all significant parts of speech, forms of words, structure of sentences, syntactical relationship between words, clauses, and phrases as well as contextual and lexical meanings of certain words. Interpretation demands that you clearly explain any key words in the passage and why they matter as well as be able to classify all major grammatical or spatial markers in the text. Categorize major lexical, grammatical, and syntactical parts of speech and explain how all of this help identify

the authors main point of the passage as well move his overall purpose in the letter/book along. This step of exegesis should also help you highlight and understand why this text and its syntactical connections matter both in the immediate and broader context of the passage, purpose of the book, and theology of the author. Simply put: Interpretation seeks to understand the author's purpose, key thought, and flow of the passage!

5. **Correlation:** What does the rest of the Bible say about this? How does this verse, paragraph, and truth relate to the Scripture as a whole? Also, How have other sound students of Scripture understood this passage? According to the principle known as *the analogy of faith*, “no part of Scripture can be interpreted in such a way as to render it in conflict with what is clearly taught elsewhere in Scripture” (Sproul). Therefore, this post interpretational step of “correlation” is exciting, encouraging, and vital as the exegete searches out the rest of the Bible **to double check** his interpretation and to see how the specific text, subject, and truth are repeated and clarified throughout. This entails using the “analogy of faith” as a final consideration in which the interpreter asks: “Is it impossible to harmonize this interpretation with the clear and unified teaching elsewhere in Scripture? A full and accurate understanding of a subject or text must take in account what the rest of Scripture says on the same issue. The Bible is one unified book in 66 parts that contain a number of truths and principals that are continually taught in different ways across a variety of circumstances that help bring greater clarity in our understanding of biblical content. It is in coordinating and cross-referencing these larger passages with a specific text being studied that the student begins to see textual illustrations and explanations as he develops a sound and healthy biblical theology that roots both his interpretation and life in a robust Scriptural world view. This step of correlation will also involve double checking his interpretation with good commentaries, theologies, sermons, and other helpful study resources so as to further clarify understanding, deepen accuracy, and highlight any nuances that might have been overstated, minimized, or even missed.
6. **Principlization:** How does this text move the reader from then to now? What timeless theological truth(s) or principle(s) does this text teach? What theological principles/implications in this text are universally applicable? How does this text carry ongoing significance for today? This step of the exegetical process seeks to discover the timeless truth(s) driven in the text that directly connects the original audience with the contemporary reader. What we are looking for here are the abiding principles about God, His ongoing revelation to man and His never changing will for all His people. Thus, these timeless principles in the text serve as a helpful bridge or guardrails between specific interpretation and the universal implication and/or application of the text. Do not miss it, these principles are central to the text and follow the main point of the passage. These “principles” are timeless truths revealed in God’s Word, consistent with the rest of Scripture and have direct consequences upon all people everywhere. While these universal theological truths can be explicitly stated or commanded, they are often implied in Scripture especially in certain genres like narrative. Therefore, identifying the underlining principle(s) in the text is critical to rightly dividing and applying the text to one’s life.

7. **Application:** What must we (I) do in light of what God has said? How will I specifically respond to this text? What must I do to put this text into personal practice? How will I move from hearing the Word to obeying it? This is the final and ultimate step in the exegetical process as the student moves from learning about the Word to personally living out the Word in one's life. Never forget that the point of Bible study is not simply theological knowledge, but theological living and personal application is the doorway that protects you from having a fat head and frozen heart! Legitimate application of Scripture will always be tethered to the meaning of the text but will foster a diversity of ways to appropriate the universal truth in a contemporary setting. Thus, interpretation will be singular, but applications can be many. However, this does not mean applications are unrestricted because they are limited to the right interpretation of the passage and flow out of the timeless implication(s) that undergird the text. Therefore, one must never be content to simply know what God's Word means but he must strive to rightfully understand why it matters for believers today and how it bears divine weight of accountability upon their personal lives. Simply stated: Application is all about personally practicing what God's Word timelessly proclaims.

Learning to Interrogate the Text by Asking Sound Observational Questions

- **Where? (Location:** Where is it happening?)
 - Seek to find where the text was written from and where it is being sent.
 - Note all spatial and geographical locations and or indicators.
 - Observe how locations may be described.
 - List origins/destinations of people and things.
 - List topographical references and descriptions.
 - Note relationships between locations watching out for prepositions.
- **When? (Temporal:** When is it happening?)
 - Search out the timeframe within and circumstances of and around the text.
 - List all time references in the context.
 - Categorize and understand verb tenses (past, present, future).
 - Note any references to frequency, sequence, or consequences.
 - Note timing between events both in and outside of the text.
 - Was anything else major happening in the world in and round that timeframe.
- **Who? (Identification:** Who is involved?)
 - Search out the author and recipients of the text.
 - Know the cultural setting of the writer and recipients.
 - List all persons mentioned in the passage including antagonists.
 - Note specifically relationships between the mentioned persons.

- Discover the antecedents of pronouns.
- Find the connecting relationship between persons and the events mentioned.
- **How?** (**Procedure**: How is it happening?)
 - Notice the tone of the text and style of the authors writing and argument.
 - Observe any process or procedures mentioned.
 - Relate the person(s) to the process used to accomplish the action or event.
 - List the means used to bring about the action and the manner called for.
 - Describe how any contextual circumstances influence the action or events.
 - Look for participles and how they might be describing a procedure.
- **What?** (**Information/content**: What is happening?)
 - What type of genre is being written?
 - What terms or themes are being highlighted and need clarified?
 - What is the circumstance or reason for this text being written?
 - List out the events in the passage including any sequence given.
 - Is there a dominant event past or future that drives the passage?
 - Search out both the substance and significance of this text both then and now.
- **Why?** (**Rational/Intention**: Why is it happening?)
 - Look for cause/effect relationships and mark any “if” clauses.
 - Look for contrast and comparisons and mark any “but” or “like” connections.
 - Take note of connectors “for”, “that”, “so that” which could explain reason.
 - Search out the logic/rational in or behind the text as written.
 - Search for the intention or purpose of the author in writing.
 - Note any other explicit or implicit reasons for any events or statements made.
 - Identify the flow of thought from indicatives to imperatives.
- **Wherefore? Therefore?** (**Implication**: What are the results?)
 - List the actual responses of the participants.
 - Look for the desired response and/or results as stated by the author.
 - Pay close attention to the reasons that drive the called for results.
 - See if you can identify any indicatives that clarify the imperatives.
 - Note the consequences for the participants and observers of the action or event.

You break these questions down into specific categories that might be helpful in provoking a deeper and better skill set in observation. Fur and Köstenberger in their book, *Inductive Bible Study*, explain how good observations are derived from asking the right questions. Below is how they explain it...¹

- Questions of **Content**

¹ Fur and Köstenberger, *Inductive Bible Study*; 77-82.

- These kinds of questions seek to understand the substance of the text and the significance of its content.
- Questions of **Relationship**
 - These kinds of questions probe the relationship of words, phrases, and concepts within and between literary units.
- Questions of **Intention**
 - These kinds of questions probe the authorial intention.
- Questions of **Implication**
 - These kinds of questions explore the implications and ramifications of interpretation.

The Reality of Biblical Meditation

“...on his law he meditates day and night.”
(3-26-22)

“It is not hasty reading--but serious meditating upon holy and heavenly truths, that make them prove sweet and profitable to the soul. It is not the bee’s touching of the flower, which gathers honey--but her abiding for a time upon the flower, which draws out the sweet. It is not he who reads most--but he who meditates most, who will prove the choicest, sweetest, wisest and strongest Christian.” Thomas Brooks

“Without meditation the truth of God will not stay with us; the heart is hard, and the memory slippery, and without meditation all is lost; meditation imprints and fastens a truth in the mind... As a hammer drives a nail to the head, so meditation drives a truth to the heart. Without meditation the word preached may increase notion, not affection.” Thomas Watson

“As it is impossible for a man to be nourished by meat if he [lacks] digestion and concoction, so it is impossible for a man to be nourished in grace, if he neglects the duty of divine meditation; for divine meditation is the spiritual concoction [mixing] and digestion of all holy things, and all holy duties.” Edmund Calamy

“Without meditation, truths are devoured, not digested.” John Ball

“A sermon remembered, but not ruminated, will only serve to increase our condemnation.”
Thomas Watson

“Hearing God’s Word is like one dip of the tea bag into the cup. Some of the tea’s flavor is absorbed by the water, but not as much as would occur with a more thorough soaking of the bag... [Meditation] is like immersing the bag completely and letting it seep until all the rich tea flavor has been extracted.” Donald Whitney

[Meditation is] “a necessary duty, without which all grace would languish and wither. Faith is lean and ready to starve unless it be fed with continual meditation on the promises.” Thomas Manton

“One hour spent thus [meditating], is worth more than a thousand sermons, and this is no debasing of the word, but an honor unto it.” James Ussher

“Little meditating makes lean Christians, of little life, little strength, little growth, and of little usefulness to others.” Nathanael Ranew

[Meditation is] “dwelling upon the mercies we receive, the chewing upon the promises.”
Edmund Calamy

“The end why God has given us His Word written and preached is not only to know it, but that we should meditate on it. The Scripture is a love letter... We must not run over it in haste, but meditate upon [it]... The necessity of meditation appears because without it we can never be

godly Christians. A Christian without is like a soldier without weapons or a workman without tools...Without meditation the truths we know will never affect our hearts...Without meditation we are guilty of slighting God and His Word.” Thomas Watson

Review: A Plan for Reading the Word (Ps 19:7-11; 119:105; Rom 15:4; 2 Tim 3:16-17)

1. Devotional Reading: A chapter a day from Proverbs for a month and repeat
2. Canonical Reading: Genesis through Revelation
3. Chronological Reading: Following the pattern of progressive revelation
4. Systematic Reading: <https://evangelism.org/professor-grant-horners-bible-reading-system/>
5. Focused Reading: Saturated and repeated reading in one book or even one chapter for months
6. Harmony Reading: Following a harmony of the gospels see “One Perfect Life”
7. Thematic Reading: See the topical index in the MacArthur Study Bible

Biblical Requirement and Reality of Meditation: (Jer 6:16)

(1.) Is meditation biblical and if so, where do we find it in Scripture and why is “biblical meditation” rarely spoken of in the church today? Contemplate over these passages as you wrestle with the previous question. In Deut 6:6 Moses commanded Israel that the law must not only be in their head but also in/on what? How does it get there? Joshua would find success before the Lord, in part, by doing what (Josh 1:8)? The godly man did not go the way of the wicked, in large part, because he did what (Ps 1:2)? What does David exhort his enemies to do (Ps 4:4)? David prayed that what two realities would be acceptable to God (Ps 19:14 cf. 49:3 & 104:34)? The sons of Korah said they did what over the steadfast love of God (Ps 48:9)? David said his lips would sing praise even at night during times of difficulty if he did what (Ps 63:6)? What changes Asaph’s depression to delight (Ps 77:6-12)?

(2.) Part of a young man keeping his way pure is doing what with the precepts of the Lord (Ps 119:15)? The Psalmist kept his head amidst persecution through doing what (Ps 119:23)? The Psalmist found strength through suffering by doing what with the Scriptures (Ps 119:27)? Delighting in and loving God’s Word for the Psalmist involved what (Ps 119:48)? Instead of focusing on insult the Psalmist will do what (Ps 119:78)? The Psalmist loves the law of the Lord and that is manifested by doing what (Ps 119:97)? The Psalmist is wiser than the aged because he does what (Ps 119:99)? The Psalmist rises before the dawn to do what (Ps 119:148)? Young men lack self-control in large part because they have not learned the discipline of meditation! A wise father instructs his son to do what about where he goes and what he does (Prov 4:26)? The righteous do what before they answer (Prov 15:28)?

(3.) Is this reality of meditation seen in the New Testament as well? What does Paul mean when he says “think about these things” (Phil 4:8)? See if you can rightfully define the Greek term λογίζομαι translated here as “think about”? Also see how another form of this word is used in Hebrews 12:3. What is the writer of Hebrews asking the readers to do? Now read Col 3:2 and explain what Paul means when he commands believers to “set your minds on things above”? See if you can rightly define the Greek term ὀφρονέω translated here as “set your minds on”? Does it make any difference in this context that the form of this Greek imperative is present active and if so explain? What kind of thought does Hebrews 10:24 call for? What does the word translated in Heb 10:24 as “consider” mean? Read 1 Tim 4:15 and explain what Paul is commanding Timothy to do regarding the reading, exhortation, and teaching of Scripture? What does Paul mean by his command in Col 3:16 to let the word of Christ “dwell richly” and does that have any connection to meditation? Read Rom 12:1-2 and explain how, in part, one has his mind renewed? Read James 1:22-25 and explain what is the difference between the forgetful man and the blessed man? Any connection here to the man in Psalm 1:2 and the promise in Psalm 1:3? Why does the one man in James 1:22-25 walk away and forget all that he saw and heard from the Word? How often do you think this happens today in the modern church after listening to sermons? What is one personal response that should always follow the Word read, the Word studied, and the Word preached?

(4.) What does it mean to meditate biblically? What part does personal application, or the personal practice of truth play in the pursuit of meditation? What are some unbiblical forms of meditation practiced by many today?

1. Roman Catholic Spirituality
2. Mysticism
3. Contemplative Prayer
4. Transcendental Meditation
5. Meditating on Lesser Things
6. Meditating on Wickedness

What are some common denominators between these unbiblical forms of meditation as contrasted to what the Scriptures call believers to do in meditating?

Next Lesson: The Practice of Biblical Meditation

The Practice of Meditating on the Word

“...on his law he mediates day and night”

(6-11-22)

“Set your whole heart on the word. Some people like to read so many chapters every day. I would not dissuade them from the practice, but I would rather lay my soul a soak in half a dozen verses all day than I would, as it were, rinse my hand in several chapters. Oh, to bathe in a text of Scripture, and to let it be sucked up into your very soul, till it saturates your heart! ...Set your heart upon God’s word! It is the only way to know it thoroughly: let your whole nature be plunged into it as cloth into a dye.” Charles Spurgeon

“Meditation is a middle sort of duty between the word and prayer, and hath respect to both. The word feedeth meditation, and meditation feedeth prayer. These duties must always go hand in hand; meditation must follow hearing and precede prayer. To hear and not to meditate is unfruitful. We may hear and hear, but it is like putting a thing into a bag of hole...It is rashness to pray and not meditate. What we take in by the word we digest by meditation and let out by prayer. These three duties must be ordered that one may not jostle out the other. Men are barren, dry, and sapless in their prayers for want of exercising themselves in holy thoughts.” Thomas Manton

“Meditation is the soul’s retiring of itself, that by serious and solemn thinking upon God, the heart may be raised up to heavenly affections. ...A holy exercise of the mind whereby we bring the truths of God to remembrance and do seriously ponder upon them and apply them to ourselves...[Meditation serves as] the bellows of the affections...we light affection at the fire of meditation.” Thomas Watson

"Meditation upon the Word of God is one of the most important of all the means of grace and growth in spirituality, yes there can be no true progress in vital and practical godliness without it. Meditation on Divine things is not optional but obligatory, for it is something which God has commanded us to attend unto." A.W. Pink

"By meditation, your *knowledge* is raised.
By meditation, your *memory* is strengthened.
By meditation, your *hearts* are warmed.
By meditation, you will be freed from sinful thoughts.
By meditation, your *hearts* will be tuned to every duty.
By meditation, you will grow in grace.
By meditation, you will fill up all the chinks and crevices of your lives, and know how to spend your spare time profitably.
By meditation, you will draw good out of evil.
By meditation, you will converse with God, and enjoy God."
William Bridge

"It is easier to walk six miles to hear a sermon, than to spend one quarter of an hour in meditating upon it when I come home." Philip Henry

“Our age has been sadly deficient in what may be termed spiritual greatness. At the root of this is the modern disease of shallowness. We are all too impatient to meditate on the faith we profess...It is not the busy skimming over religious books or the careless hastening through religious duties which makes for a strong Christian faith. Rather, it is unhurried meditation on gospel truths and the exposing of our minds to these truths that yields the fruit of sanctified character” Maurice Roberts

“Reading without meditation is unfruitful; meditation without reading is hurtful; to meditate and to read without prayer, is without blessing” William Bridge

Lesson 7 “The Reality of Biblical Meditation” Recap and Review:

What does it mean to meditate biblically? What part does personal application, or the personal practice of truth play in the pursuit of meditation? Read James 1:22-25 and explain what is the difference between the forgetful man and the blessed man? Any connection here to the man in Psalm 1:2 and the promise in Psalm 1:3? Why does the one man in James 1:22-25 walk away and forget all that he saw and heard from the Word? How often do you think this happens today in the modern church after listening to sermons? What is one personal response that should always follow the Word read, the Word studied, and the Word preached?

What are some unbiblical forms of meditation practiced by many today?

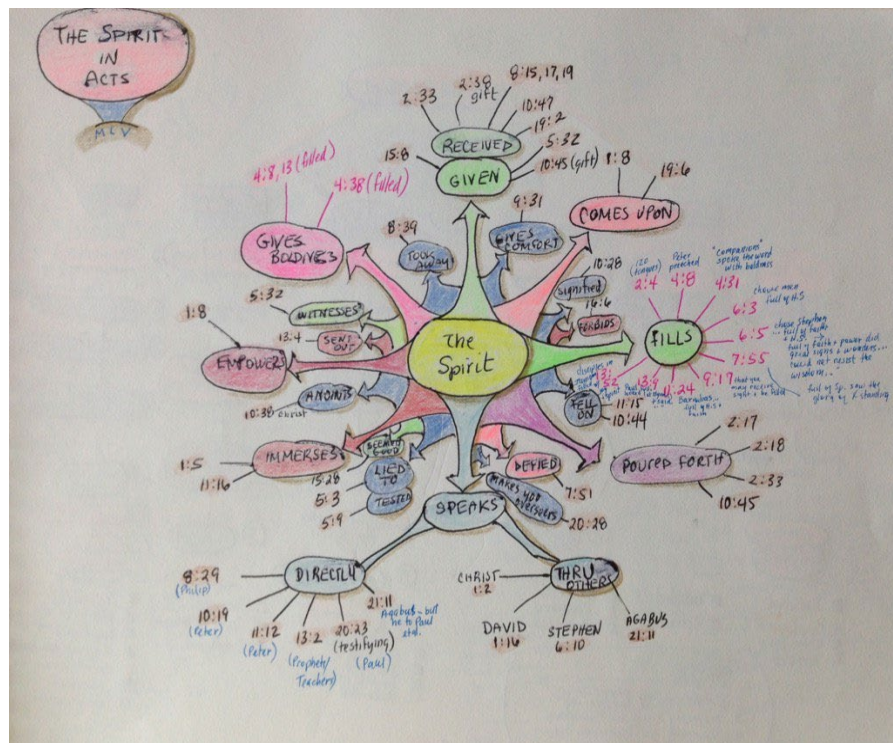
1. Roman Catholic Spirituality:
2. Mysticism:
3. Contemplative Prayer:
4. Transcendental Meditation:
5. Meditating on Lesser Things:
6. Meditating on Wickedness:

What are some common denominators between these unbiblical forms of meditation as contrasted to what the Scriptures call believers to do in meditating?

Lesson 8 The Practice of Biblical Meditation:

Remember what we have already learned in lesson 7 about practicing biblical meditation while working through Phil 4:8. We walked through some principles and practices for meditating on and through a specific text and passage. Consider how Phil 4:8 provides a basic framework for meditating, “forcing one’s mind to dwell on”, most texts, passages, and theological topics. Below are some further practical ways to implement biblical meditation...

1. **Rewrite** the text (without changing its meaning) in your own words (Jonathon Edwards)
2. **Summarize** longer texts in a concise phrase that highlights the main point of the passage
3. **Think** of a practical illustration that further encapsulates and explains the text
4. **Ask** how this text points me to and teaches me about God; Christ; Man; Sin; Gospel
5. **Pray** through the text
6. **Memorize** the text
7. **Sing** through the text
8. **Mind Mapping** so as to create a pictorial outline of the text, passage or topic (godliness pyramid or the one below by Jim Elliff on the Holy Spirit in Acts [found here](#))



9. **Identify** another passage, story, or biblical example that further illustrates, connects to, and or explains the truth of the text
10. **Speak** about and or **share** this text/truth with others

11. **Write** out lessons learned from the text and or resolutions in applying the text
12. **Clarify** how this text impacts and applies to your life and walk with Christ

Biblical meditation is meant to **slow you down** so that you can soak up the text and/or theological truth! Meditate small and slow so that you can think deeply about and grow stronger in truth.

“Our age has been sadly deficient in what may be termed spiritual greatness. At the root of this is the modern disease of shallowness. We are all too impatient to meditate on the faith we profess...It is not the busy skimming over religious books or the careless hastening through religious duties which makes for a strong Christian faith. Rather, it is unhurried meditation on gospel truths and the exposing of our minds to these truths that yields the fruit of sanctified character” Maurice Roberts

How might special seasons in life or special days throughout the year provoke us to meditate biblically on the Word and ways of God? Was this part of God’s design for Israel in creating the Sabbath (Deut 5:15)? What about the seven holy convocations, “feasts”, established by God as seen in Lev 23:1-44? Each feast was designed by God, in part, to provoke His people to theocentric meditation. How should “Communion” (1 Cor 11:23-28) on the Lord’s Day (Rev 1:10) serve as special day for meditation? How should baptisms also serve as a special time for pondering deeply on the gospel for the people of God (Mt 28:18-20; Acts 2:37-41; Rom 6:1-4)? How should funerals serve a serious and sobering time for meditation (Ps 90:12; Ecc 7:2; Rom 5:12; 2 Cor 5:8; 1 Thess 4:13-18)? What about weddings (Gen 2:18-25; Mk 10:1-12; Eph 5:22-33; 2 Cor 11:2; Rev 19:7) and times when children are born (Deut 6:1-9; Ps 127; 128; 139; Eph 6:1-4)? Times when children graduate (Prov 3:5-8; 4:20-27; Ps 37:4; Mt 6:33; Mk 10:44; 1 Cor 10:31; 2 Cor 5:9-10)? How might political election seasons provoke biblical meditation versus sinful consternation (Job 12:23 & Ps 75:5-7; Ps 118:8-9 & 143:3; Prov 21:1; Dan 4:34-35; Rom 13:1; Col 1:15-17; Eph 1:11; Rom 8:28; 1 Tim 2:1-4; Rev 22:12-13)? How might even hard days of suffering or temptation be turned into productive days of meditation (Gen 39:7-10; 50:20; Job 1-2; 42:1-6; Ps 119:9-11; Rom 5:1-5; 8:17-39; 1 Cor 10:1-13; 2 Cor 4:16-18; 12:7-10; Js 1:2-4; Heb 12:1-2; 1 Pet 1:3-9; 2:21-25; 5:6-11)?

What are some profitable biblical subjects/topics for meditation?¹

1. The Omniscience of God (1 Kings 8:39)
2. The Holiness of God (Isa 6:1-7)
3. The Wisdom of God (1 Tim 1:17)
4. The Power of God (Gen 1:1)

¹ I found several helpful puritan resources that listed out specific subjects for meditation much of which closely followed systematic theology paradigms. Thomas Watson’s book, *Meditation, A Christian on the Mount*, (edited by Dustin Bengtson, 2021) was very helpful. I pulled some of this list from Watson’s book on pgs. 27-69.

5. The Mercy of God (2 Cor 1:3)
6. The Promises of God (2 Pet 1:4)
7. The Guilt of Sin (Rom 5:12)
8. The Source of Personal Sin (Mk 7:14-23)
9. The Filth of Sin (Isa 64:6)
10. The Process and Goal of Sin (Js 1:12-13)
11. The Curse of Sin (Gal 3:10)
12. The Stupidity of Sin (Prov 28:26; Eph 4:17-18)
13. The Vanity and Duty of Man (Ecc 1:1 cf. 12:13-14)
14. The Excellency of Grace (2 Cor 9:8)
15. The Spiritual State of Your Soul (Prov 27:23; 2 Cor 13:5)
16. The Hard Way of the Gospel (Mt 7:13-14)
17. The Easy Way of Destruction (Mt 7:13-14)
18. The Reality of Apostasy (Heb 6:4-6)
19. The Certainty of Death (Heb 9:27)
20. The Proximity of Death (Ps 39:5)
21. The Uncertainty of Time (Js 4:13-17)
22. The Coming Judgment (2 Cor 5:10 & Rev 20:11-15)
23. The Place of Hell (Mt 25:30)
24. The Eternal Condemnation of Hell (2 Thess 1:5-9)
25. The Eternal Life in and with Christ (Ps 16:11; Rom 8:1; 1 Jn 3:1-3)
26. The Place of Heaven (Rev 21:1-5)
27. The Love of Christ (Jn 15:9; Rom 8:34-35)
28. The Sovereignty of Christ (Col 1:16-17)
29. The Forgiveness and Cleansing of Sin (1 Jn 1:9; Ps 103:12)
30. The Glory of God (Rom 11:33-36; 1 Cor 10:31)
31. The Sanctifying Grace of God (Phil 2:13-14)
32. The Sustaining Grace of God (2 Cor 12:7-10)
33. The Sufficiency of Scripture (2 Tim 3:16-17)
34. The Mysterious Providence of God (Ps 139:12)
35. The Fear of the Lord (2 Cor 7:1)

Living with a High View of God
 “The One who is high and lifted up...”
 (8-13-22)

“DELIGHT IN GOD (BECAUSE HE IS GOD). True saints center their attention on Christ, and His beauty transcends all others; His delight is the source of all other delight; He in Himself is the best among ten thousand and altogether lovely. These saints delight in the way of salvation through Christ, because it demonstrates God’s perfection and wonder; they enjoy holiness, wholeness, while they take no pleasure in sin; God’s love is a sweet taste in their mouths, regardless of whether their own interest are met or not. They rejoice over all that Christ has done for them, but that is not the deepest root of their joy. No, they delight merely because God is God, and only then does their delight spill over onto all God’s works, including their own salvation.” – Jonathon Edwards (1703-1758) in Religious Affections, pg 136

“The thought of God should be the Christian’s panacea. It should cure all his ills at a stroke. And what in infinity there is in the thought of God! Nothing can approach in beauty to the idea of the true and living God. That there exists a Being who is infinite in power, knowledge and goodness, that that Being cares for me with a perfect love as though I were the only man in existence, that he loved me before I was born and created me to enjoy him eternally and that he sent his Son to suffer the agony of the cross to secure my eternal happiness – that, surely, must be a thought to end all sorrow.” – Maurice Roberts The Thought of God, 5.

“The basic trouble with the church today is her unworthy concept of God... Our religion is weak because our God is weak... Christianity at any given time is strong or weak depending on her concept of God.” – A.W. Tozer

“God is the highest good of the reasonable creature. The enjoyment of him is our proper; and is the only happiness with which our souls can be satisfied. To go to heaven, fully to enjoy God, is infinitely better than the most pleasant accommodations here. Better than fathers and mothers, husbands, wives, or children, or the company of any, or all earthly friends. These are but shadows; but the enjoyment of God is the substance. These are but scattered beams; but God is the sun. These are but streams; but God is the fountain. These are but drops, but God is the ocean.” – Jonathan Edwards, The Works of Jonathan Edwards, Vol. 17: Sermons and Discourses, 1730-1733

“The god of this century no more resembles the Sovereign of Holy Writ than does the dim flickering of a candle the glory of the midday sun. The god who is talked about in the average pulpit, spoken of in the ordinary Sunday school, mentioned in much of the religious literature of the day, and preached in most of the so-called Bible conferences, is a figment of human imagination, an invention of maudlin sentimentality. The heathen outside the pale of Christendom form gods of wood and stone, while millions of heathen inside Christendom manufacture a god out of their carnal minds.” – A.W. Pink

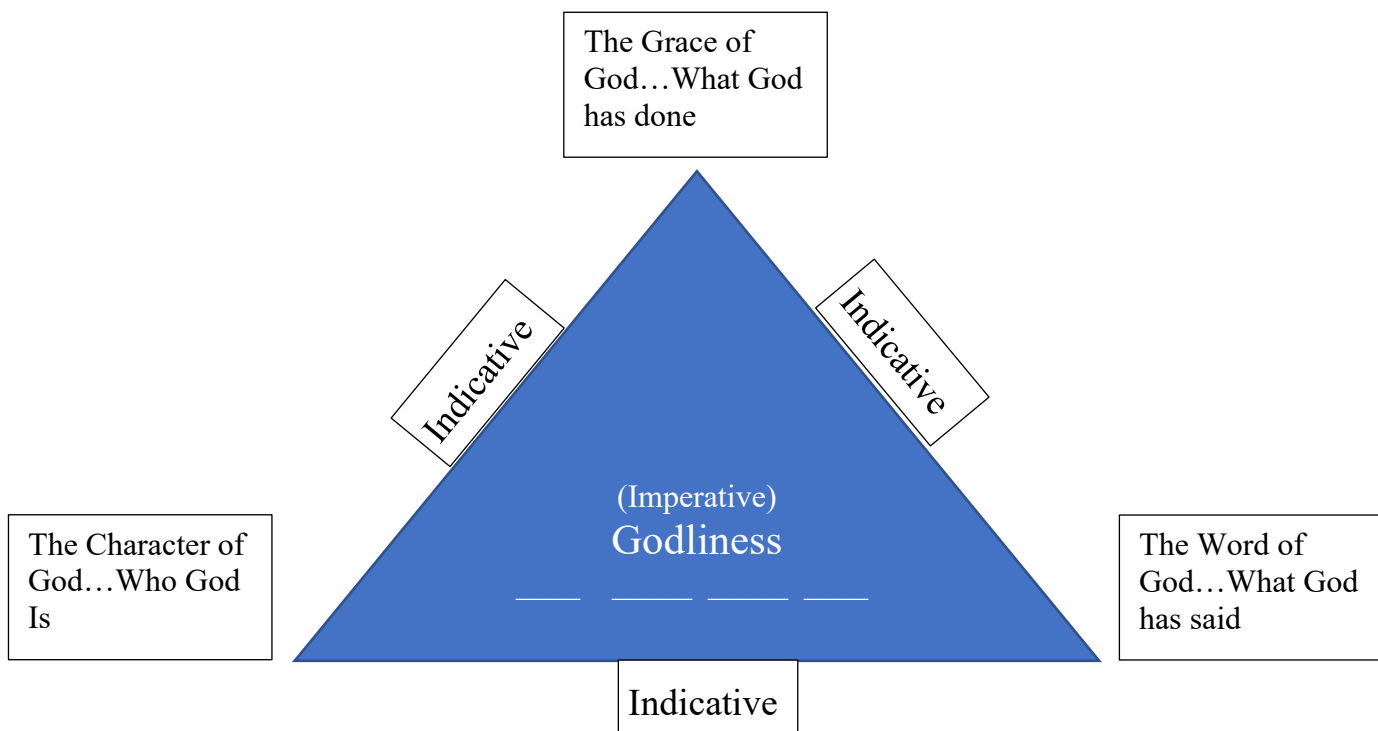
“Hence that dread and amazement with which as Scripture uniformly relates, holy men were struck and overwhelmed whenever they beheld the presence of God.... Men are never duly

touched and impressed with a conviction of their insignificance, until they have contrasted themselves with the majesty of God.” – John Calvin

“The way to honor the Lord is to live to Him by living like Him” –Stephen Charnock

Review: Five Facts that lay a strong biblical foundation for a life of godliness

- Godliness is inseparably linked to biblical _____
(Ps 1:1-3; Jn 17:17 & 2 Tim 3:16-17; Titus 1:1 cf. Rom 1:18 & Titus 1:14)
- Godliness is tethered to _____ and _____ for God
(Ex 3:1-6; 14:31; Ps 130:4; 2 Cor 7:1; Heb 12:28-29; 1 Pet 1:15-17)
- Godliness is rooted and enjoyed in _____
(Rom 6:1-14; 12:1-2; Eph 2:10; Col 1:21-22; 2 Cor 5:14-15; Titus 2:11-14)
- Godliness is not less than but more than correct _____
(1 Tim 3:16; 6:6; 2 Tim 3:5; Col 3:1-4, 10; 2 Pet 1:4; Phil 3:12-14; Heb 12:14)
- Godliness is both a duty and delight that flows from personal _____
(Rom 12:1-21; Phil 2:12-13; 3:7-11; 2 Tim 3:12; Gal 2:20; 1 Cor 6:19-20; 2 Cor 5:14-15)



Godliness is devotion in action!
Duty + Delight = Devotion

(1) Look up 1 Peter 1:13-17 and explain how this passage is paramount in the believer's training to godliness. What does the "Therefore" in verse 13 force you to consider? How does the gospel of sovereign grace drive everything that follows in this passage? How might you summarize verse 13 in relationship to verses 14-17? Now read verses 14-15 and identify for me how the believer is described at the beginning of verse 14. What is the negative command in verse 14 and what does the word "conformed" mean? Verse 15 does what in comparison to verse 14? Help me understand what is the positive command in verse 15, the parameters for this command and what it means? Where is Peter quoting from in verse 16 and what is the motivation or the reason that undergirds the command, "You shall be holy..."? How does verse 17 further clarify the motivation behind the mandate to live in holiness while walking through this world of wickedness? What does Peter mean by "conduct yourself in fear throughout the time of your exile"... why would a believer ever fear? How important is embracing the description of being an "exile" to faithfully following the command to be holy?

(2.) What does it mean that God's character must drive our conduct and is that a biblical truth? Look up Lev 11:44-45 and explain to me what God is both saying and demanding of His people Israel? What is the primary theme and emphasis of Leviticus? What does it mean when God says, "For I am the Lord your God."? How many times do you think this phrase "For I am the Lord" or "For I am the Lord your God" is used in Leviticus? Here are a few passages to consider (Lev 18:1-5 & 30; 19:1-4; 9-10; 11-12; 13-14; 15-16; 17-18; 23-25; 26-28; 29-30; 31; 32; 33-34; 35-37; 20:7, 26). Read Lev 25:17 as you explain what was meant to be the ultimate motivation for Israel regarding not wronging one another? Read Ex 20:1-2 and explain what was meant to be the driving force for Israel in following the 10 commandments given by God? What was Israel to do in preparation for meeting with God (Ex 19:7-15) and how does this only further highlight His character and theirs? Now read Ex 19:16-20 and 20:18-19 explain what happens when God reveals Himself to Israel on Mt Sinai? How does Moses answer the people and in so doing further help us see how a right view of God's character drives a right response in God's people?

(3.) Look up Psalm 36:1 and explain to me what is ultimately missing in the life of the wicked? How does Paul quote this passage in Rom 3:18 and what are the implications regarding man's depravity? How does the reality of being devoid of the fear of God correlate with Jeremiah 9:3 & 6? What does God mean when speaking of His people as "not knowing Him" in Isaiah 1:3 and how does He contrast them with the ox and donkey? What foundational warning did God give Israel in Deut 6:10-15 which they did not heed? What does it mean to forget God and how do we see that illustrated in these passages (2 Chron 26:16-21; Josh 5:20-21; Judg 8:33-34; Ps 9:17; 50:22; Isa 65:11-12; Jer 3:19-21)? Did Joseph forget God and what subsequent benefit was brought upon his life (Gen 39:6-10)? As we train ourselves to godliness we must always fight for a right fear of the Lord which will protect us from what (Prov 8:14; 9:10; 14:2 cf. Job 42:1-6)! If you could give a concise life purpose statement that tied all this together in helping clarify your life's mission, what would it be (See Ecc 12:13-14!!!)

In one of his letters to Erasmus, Martin Luther said, "Your thoughts of God are too human." How much more today! See Ps 50:17-23 (pay special attention to the end of verse 21)!

Faithfulness and Fearing the Lord

“...but a faithful man who can find?”

(12-10-22)

“Your life is short, your duties many, your assistance great, and your reward sure. Therefore faint not, hold on and hold up, in ways of well-doing, and *Heaven shall make amends for all!*” — Thomas Brooks

“Take away the fear of God from any profession of godliness, and all that is left is the stinking carcass of pharisaism, barren religiosity, or calculated hypocrisy!” Albert Martin

“Men could be content to have the kingdom of heaven; but they are loathe to fight for it. They choose rather to go in a feather bed to hell than to be carried to heaven in a ‘fiery chariot’ of zeal and violence.” — Thomas Watson

“The fear of the Lord is the soul of godliness!” John Murray

“The Church does not need brilliant personalities but faithful servants of Jesus and the brethren. Not in the former but in the latter is the lack.” — Dietrich Bonhoeffer

“Many people will profess faithfulness, but few will demonstrate it. The virtue of faithfulness is often costly, and few people are willing to pay the price. But for the godly person, faithfulness is an absolutely essential quality of his character, regardless of what it might cost.” — Jerry Bridges

“The remarkable thing about fearing God is that when you fear God you fear nothing else where as if you do not fear God you fear everything else.” Oswald Chambers

[The faithful man] “He has his back to the world, his face toward heaven and a Book in his hand.” — John Bunyan

“I call it [fear of God] the highest duty, because it is, as I may call it, not only a duty in itself, but, as it were, the salt that seasoneth every duty. For there is no duty performed by us that can by any means be accepted of God, if it be not seasoned with godly fear.” John Bunyan

“I have precisely one lifetime to make certain the Gospel survives and thrives in another generation – I must labor faithfully and invest wisely.” — John Kitchen

“All wickedness flows from a disregard of God...Since the fear of God is the bridle by which our wickedness is held in check, its removal frees us to indulge in every kind of licentious conduct (without moral restraint).” John Calvin

Review & Intro:

(1) Can you be a godly man and yet be devoid of faithfulness? Are there any examples of people in Scripture who claimed to be followers of God and yet in the end proved faithless (Josh 7:20-21; 1 Sam 15:17-23; Isa 5:8-24; Acts 5:1-11; 20:29-30; 1 Tim 1:19-20; 2 Tim 1:16-17; 3 Jn 9-10)? What is discouragingly revealing from the truth declared in both Prov 20:6 and Psalm 12:1-2? Is there any correlation of the reality from the two previous passages with the modern church? Explain? Look up the term faithfulness or faithful in a few dictionaries and give some definitions. What would be some synonyms for faithfulness? The terms “faithful” or “faithfulness” are used 150 plus times in the Bible and the bulk of those declare and point to the faithfulness of whom (Deut 7:9; Ps 33:4; 145:13; Lam 3:23; 1 Cor 1:8-9; 1 Thess 5:24; 1 Peter 4:19; Heb 10:23; 1 Jn 1:9)? Why is this point so encouraging to the godly man as he trains himself to godliness (Ps 40:11; 89:1-2; 119:86; 1 Cor 10:13; Titus 1:1-3; 2 Thess 3:3; Heb 11:11; Rev 1:5; 19:11; 21:5; 22:6)? If God were all things but not faithful, what hope would we have? Read Psalm 89 and count how many times faithfulness is mentioned. How does God’s faithfulness drive everything in this Psalm and what bearing does that have on David and the nation? How does this truth also drive the godly man’s conduct similar to 1 Pet 1:15-16? Now look up these passages and explain how important faithfulness to God’s revealed will is in the godly man’s walk (Mt 25:21-23; Lk 12:42-44; 16:10-13; 19:17; 1 Cor 4:2; 2 Tim 2:2; Rev 2:10)?

(2.) Read Prov 14:2 and explain how a study on the fear of the Lord gets to the heart of faithfulness before the Lord? Read these passages and explain what is lost when the fear of the Lord is forgotten (Deut 32:15-18; Judg 3:7; Ps 36:1; 106:19-22 cf. Prov 8:12 also compare Ex 9:20 with 9:30)? How did Nehemiah describe his brother (Neh 7:2)? What did Jethro help Moses do (Ex 18:21)? How did God describe Levi (Mal 2:4-6)? Why did Nehemiah treat the people better than the other governors (Neh 5:15-16)? Why was Job declared to be a blameless man and upright, meaning a just or honest man? What grounded and drove this character (Job 1:1)? And yet, Job’s faithfulness is heightened by his growing sense of what at the end of the book (Job 42:1-6)? Of course, Jesus Christ is the greatest example of what faithfulness looks like (Heb 3:1-6; 1 Pet 2:21-25) and Isaiah says prophetically of Christ that His delight will be in what (Isa 11:1-5)? Therefore, as we will learn throughout this study, faithfulness to the Lord is ultimately a consequence of what? How do you see this truth declared in Ecc 12:13-14? Read Proverbs 14:27 and explain how the fear of the Lord and life go together? Proverbs is a book all about what? What theme permeates Proverbs from beginning to end (See 1:7 & 31:30) and you could even say bookends the Bible (Gen 22:12 & Rev 19:5)? What does Proverbs 1:7 mean and how does Proverbs 9:10-11 bring clarity? The fear of the Lord leads to what (Prov 19:23) and provides what for the family who is led by a man who fears God (Prov 14:26)? How will a study on the fear of the Lord better help us see how godliness is a response to who God is?

(3.) Read both 2 Cor 5:11 with 1 Jn 4:18 and explain what we must understand and guard against when doing a study on the fear of the Lord? Many have defined the fear of the Lord as “reverential awe” which is not an exhaustive definition but a helpful place to begin. To bring further clarity look up these words in multiple dictionaries and write down what you find and see if you can find an archaic meaning to the words as well...

Awe =

Reverence =

Is this “reverential awe” what you see when you read Gen 22:12; 28:12-22; Ex 1:17; 20:20; Lev 19:32; Deut 17:19; Josh 24:14? What do you see connected in these verses regarding the fear of the Lord Gen 28:17; Ex 15:11; Deut 7:21; 10:17; 28:58; Ps 89:7; 99:3; 130:4; Ezek 1:18 cf. 28; 2 Lk 1:50; 5:6-11; 2 Cor 7:1; Heb 11:7? There are two primary ways the word fear, with God as the object, is rightly understood in the Bible and one of them is seen in showing a reverential respect, awe inspiring wonder, and humbled honor to the one being “feared.” However, this is only part of the picture as there is another way the fear of the Lord is expressed in Scripture. Read these passages and explain what you see and if it is more than a response of reverential respect (Gen 3:10; Ex 3:1-6; 14:31; Deut 6:13-15; 17:1-7; 21:18-21 WOW; Ps 2:11; 50:3, 16-22; 90:11; 119:110; Ecc 12:13; Isa 6:1-6; Jonah 1:10,16; Mt 10:28; Lk 12:4-7; 2 Cor 5:10-11; Acts 5:11; Phil 2:12-13; Heb 10:26-31; 1 Peter 1:17; Jude 22-23; Rev 14:7)? So, we can see how we are to recognize and remember what about God (Rom 11:22) and thus we are to offer acceptable worship to Him with what (Heb 12:28-29)? In what you have learned how does the Bible express the fear of the Lord and how should we then understand it?

Remember Mr. and Mrs. Beaver in Lewis’ Chronicles of Narnia? “Is he—quite safe? I shall feel rather nervous about meeting a lion.” “That you will dearie, and make no mistake,” said Mrs. Beaver. “If there’s anyone who can appear before Aslan without their knees knocking, they’re either braver than most or just plain silly.” “Then he is safe?” said Lucy. “Safe?” said Mr. Beaver; “don’t you hear what Mrs. Beaver tells you? Who said anything about safe? ‘Course he isn’t safe. But he’s good. He’s the King, I tell you.”

Calvin’s words are helpful as this lesson closes. *“For, to begin with, the pious mind does not dream up for itself any God it pleases but contemplates the one and only true God. And it does not attach to him whatever it pleases, but is content to hold him to be as he manifest himself; furthermore the mind always exercises the utmost diligence and care not to wander astray, or rashly or boldly to go beyond his will...Because it sees him to be a righteous judge, armed with severity to punish wickedness, it ever holds his judgement seat before its gaze, and through fear of him restrains itself from provoking his anger. Besides, this mind restrains itself from sinning, not out of dread of punishment alone; but, because it loves and reveres God as Father, it worships and adores him as Lord.”¹*

¹ John Calvin, *Institutes of Christian Religion* (Philadelphia: Westminster John Knox Press, 1967), 42-43. Emphasis added.

Fruitfulness and Fearing the Lord
““The fear of the Lord leads to life...”
Prov 19:23

“No point throughout the whole of Scripture is more urged than this fear of the Lord.” William Gouge

“The fear of God in which godliness consists is the fear which constrains (compels or powerfully produces) adoration and love. It is the fear which consists in awe, reverence, honor, and worship, and all of these on the highest level of exercise. It is the reflex in our consciousness of the transcendent majesty and holiness of God.” John Murray

“To fear God is to have such a holy awe of God upon our hearts, that we dare not sin. “Stand in awe and sin not.” Psalm 4:4. The wicked sin and fear not; the godly fear and sin not. “How then can I do this great wickedness, and sin against God?” Gen 39:9... He who fears God will not sin, though it be ever so secret.” Thomas Watson

“Godly fear consists with love. This is so true, that the more we fear God, the more we love him; and the more we love him, the more do we fear him. Godly fear is not a destroyer, but a regulator of other graces. Without it faith might become presumptuous, hope might lose its sobriety, love might degenerate into fondness or sentimentality, and joy might become giddy. But where the heart is full of godly fear, all these unhappy results are avoided. So far from agitating, it calms and quiets the mind. It seems to give both gravity and cheerfulness. It moderates without depressing; it animates without intoxicating. It is good ballasts to the ship in her passage through tempestuous seas.” William S. Plumer

“The first thought of the godly man in every circumstance is God’s relation to him and it, and his relation to God. That is God-consciousness and that is what the fear of God entails.” John Murray

“I take this grace of fear to be that which softens and mollifies the heart and makes it stand in awe of both the mercies of God and the judgments of God. This is that which retains in the heart that due dread and reverence of the heavenly Majesty that is fitting to be in and kept in the heart of sinners...This is that...which makes the sinner stand in awe of God.” John Bunyan

“For, to begin with, the pious mind does not dream up for itself any God it pleases, but contemplates the one and only true God. And it does not attach to him whatever it pleases, but is content to hold him to be as he manifest himself; furthermore the mind always exercises the utmost diligence and care not to wander astray, or rashly or boldly to go beyond his will...Because it sees him to be a righteous judge, armed with severity to punish wickedness, it ever holds his judgement seat before its gaze, and through fear of him restrains itself from provoking his anger. Besides, this mind restrains itself from sinning, not out of dread of punishment alone; but, because it loves and reveres God as Father, it worships and adores him as Lord.” John Calvin

Review: How many and what types of fear do we find in the Bible? For the first type of fear look up these passages Prov 22:3; Gen 44:34; Ruth 3:11; Ps 9:20; Matt 10:23 cf. Acts 9:23-25; Mk 5:23 cf. 36; 2 Cor 11:3, 28; 1 Tim 5:23; Phil 2:20 & Col 4:12; Rom 13:3. For the second type of fear look up these passages Gen 3:10; 12:10-13; 16:2; 19:30-32; Prov 29:25; Ex 32:1-6, 21-24; 1 Sam 13:11; 15:24; 18:7-9; Lk 22:1-2, 56-62 cf. Mk 14:40; Jn 12:42-43; Gal 2:11-14. Remember, sinful fear always breeds cowardice (2 Tim 1:7), but godly fear always breeds courage (Prov 28:1)! The third type of fear is what we have seen in passages like Prov 1:7; Ex 20:18-20; Ps 33:8; 66:1-2; Mal 1:6; Mt 10:28; Heb 12:28-29; Ps 130:4; 147:11; Phil 2:12-13; 2 Cor 5:11; 7:1; Rom 3:18; 1 Pet 2:17; Rev 14:7. The fear of the Lord is ultimately a fruit of what and of Whom (Jerm 32:39-40)? According to Paul, believers are ministers of what Covenant (2 Cor 3:6)? Christ is the Mediator of what Covenant (1 Cor 11:25; Heb 12:24)? How does 1 Jn 3:9-10 correlate to what Jerm 32:39-40 declared about the fear of God being sovereignly gifted to believers through the gospel? The fear of the Lord and what always go together (Ecc 12:12-13; Deut 13:4; Prov 8:13 cf. Rom 3:18 and contrast with Jn 14:21, 23-24)? How does Rom 11:20-22 help us have a correct and full view of the fear of the Lord? The fear of the Lord involves first a veneration and awe of who God is (Ex 3:5-6; 15:11; Deut 10:17-20; 28:58; Ps 89:6-7; 99:1-3; 130:4; Isa 6:1-6; Ezek 1:18, 28; Lk 5:6-11; 2 Cor 7:1; Heb 11:7). Yet a biblical fear of the Lord will also be mingled with a holy dread and terror for what God has done, can do, and will do (Deut 6:13-15; Ps 2:10-11; 50:3, 16-23; 90:11; 119:119-120; Ecc 12:13-14; Mt 10:28; 2 Cor 5:9-11; Acts 5:11; Phil 2:13-14; Heb 10:26-31; 12:28-29). Two aspects you must get right if you are going to understand the fear of God rightly:

1. The awesome character of God drives us to worship Him humbly and joyfully. This is a focus on who God is in His awe-inspiring character.
2. The severe judgement of God protects and propels us to not offend Him. This is a solemn consideration of what God has done, can do, and will do in his terrifying day of reckoning.

God's awesome character is often seen most clearly in His manifold greatness and goodness and His severe judgments often seen in the manifestation of His holy wrath, righteous judgments, perfect jealousy, and ultimate hatred for sin as seen at the cross. Paul's exhortation in Rom 11:20-22 is so helpful here that believers never forget both the kindness and severity of God. These are both most clearly seen at and on the cross! Fear of the Lord rightly involves both a reverential awe and respect for who God is along with a holy and healthy fear of offending Him!

How will the Fear of God Impact my Walk with God?

~ The fear of God is often directly connected to godly conduct or behavior (Job 1:1)

- The fear of God and _____ (2 Cor 7:1; 2 Tim 2:19)
- The fear of God and _____ (Ps 5:7; Heb 12:28-29)
- The fear of God and _____ (Ps 2:11; Col 3:22-25; Eph 6:5-6)

- The fear of God and _____ (Prov 3:7; Isa 6:1-11)
- The fear of God and _____ (Ps 67:1-7; 2 Cor 5:9-11)
- The fear of God and _____ (Prov 19:23; 23:17)
- The fear of God and _____ (Eph 5:21; 1 Pet 2:13-17)
- The fear of God and _____ (Lev 19:14; 1 Pet 3:8-12)
- The fear of God and _____ (Ex 14:31; Ps 115:11; Prov 3:5-8)
- The fear of God and _____ (Prov 14:2; Neh 5:15-16; Job 42:1-6)
- The fear of God and _____ (Ps 66:18; Prov 28:9; 1 Pet 3:7)

~ Who God is should determine how we think-speak-live-worship! (Heb 12:28-29)

- The holiness of God should drive us to _____ **fear.** (Ex 6:1-6; Isa 6:1-9)
- The omnipotence of God should drive us to _____ **fear.** (Ex 14:31; Rev 15:3-4)
- The greatness of God should drive us to _____ **fear.** (Ps 89:6-7; Ps 33:1-9; Job 42:5-6)
- The wisdom of God should drive us to _____ **fear.** (Ps 139:1-18; Rom 11:33-36)
- The justice of God should drive us to a _____ **fear** (Lk 12:5; Acts 17:30-31; Rom 11:20-22)
- The love of God should drive us to a _____ **fear** (Ps 130:3-4; Prov 14:27)
- The sovereignty of God should drive us _____ **fear** (Dan 3:16-30; Acts 4:23-31)
- The name of God should drive us to _____ **fear** (Dt 28:58; 2 Tim 2:19)

- The presence of God should drive us to a _____ **fear** (Ps 139:1-24; Gen 28:17)
- The goodness of God should drive us to a _____ **fear** (Jerm 33:8-9)

How do I grow in the fear of the Lord and teach this to others?¹

1. _____ in correct (biblical) concepts of the _____ of God
~ Who God is!
 - God is majestic in Holiness (Rev 15:2-4; Isa 6:1-3)
 - God is incomprehensible in Immensity (Isa 40:12-26; 1 Kings 8:27)
 - God is unrivaled in Sovereignty (Ps 115:3; Acts 2:23, 4:23-31, 17:22-31)
2. _____ with a pervasive sense of the _____ of God
~That God is here and watching!
 - God is powerfully Imminent (Isa 66:1-2)
 - God is personally Omniscient (Psa 139:1-12)
 - God is pervasively Omnipresent (Jerm 23:23-24)
 - *Consider some personal applications
(Ps 23:4; 2 Cor 6:16-7:1; Heb 12:18-29)
3. _____ with a constraining awareness of our _____ to God
~ What God requires!
 - To Love Him Supremely (Mt 22:37-38)
 - To Obey Him Implicitly (Jn 15:14; Acts 5:29)
 - To Trust Him Completely (Heb 11:6; Phil 2:12)
 - To Answer to Him Fully (2 Cor 5:10-11; Rom 15:7-12)
4. _____ in awe of the underserved _____ of God
~ What God has done and will do!
 - Rejoice in God's Sovereign Grace (Col 1:13; 1 Jn 4:19; Jn 6:44)
 - Rejoice in God's Rich Mercy (Eph 2:1-5; Titus 3:5)

¹ See Martin, N. Albert, (2015). *The Forgotten Fear: Where Have all the God Fearers Gone?* Reformation Heritage Books. Helpful section on growing in the fear of the Lord. Some of what I say here taken from that book.

- Rejoice in God's Steadfast Faithfulness (Heb 13:5; Phil 1:6)
- Rejoice in God's Preserving Power and Patience (Jn 10:24-25; 2 Cor 12:10)
- Rejoice in God's Unending Love (Rom 5:1-11; 8:28-39; 1 Jn 4:17-18)

Here are a few points of mediation from what we have learned about the fear of the Lord:

1. A biblical fear of God is delivered as a gift of sovereign grace in and through the gospel.
2. A biblical fear of God is driven by a humble conviction of personal sin.
3. A biblical fear of God is driven by a clear understanding of God's purity.
4. A biblical fear of God is driven by a concrete understanding of God's power.
5. A biblical fear of God is driven by a constraining awareness of God's presence.
6. A biblical fear of God is driven by a compelling embrace of one's obligations to God.
7. A biblical fear of God is driven by an awe of receiving undeserved grace in Christ.