

Review June 25, 2006 morning sermon:

Psalm 119: 9-32

Romans 11: 33—12: 2

Our merciful God calls us to express our undivided loyalty to Him by pursuing ongoing change.

1. What does this change look like?

“...Be not conformed to this world, but be transformed...”

We are not just to resist being outwardly conformed to this world, but also we are to be inwardly transformed.

God’s image is to be renewed and restored in us.

The pattern is Jesus Christ in His human nature.

Romans 8: 29—“...conformed to the image of His Son...”

We are being transformed into the human nature and likeness of Christ

Galatians 2: 20—“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life I now live in the flesh I live by faith in the Son of God, who gave Himself for me.”

2. How does this change take place?

“...Be transformed by the renewing of your mind.”

Be transformed is a command and demands the response of obedience.

But it is a “passive” command—the implication is that someone else is doing the transforming.

God alone must do the transforming. Dependence is called for.

Acknowledge that He alone produces the transformation.

It is also a “present passive” command—meaning an ongoing command or work.

It is continuing and everlasting.

It takes place all through our Christian life.

The pathway for transformation is through renewing the mind.

We need to learn to think God’s thoughts after Him.

The Word of God reveals the thoughts of God. We need to meditate on His Word.

It is a process—not instant or once for all—it is a life long endeavor.

3. What are the practical results of this ongoing change?

“...That you may prove what is that good, and acceptable, and perfect will of God.”

“You are not what you think you are—what you think, you are.”

Proverbs 23: 7—As a man thinks in his heart, so is he.

For our minds to be renewed and for transformation to take place we need the right tools.

A. Time—We must commit to a time for working on the renewing of our mind.

B. Word of God—We must think on God’s Word not the thoughts of men.

C. Prayer—We must pray over the Word as we read it—discuss it with God.

D. Meditate—We must turn it over and over in our minds and hearts.

It is time spent communing with our bridegroom preparing for our marriage.

Psalm 1: 2—“But his delight is in the law of the Lord, and in His law he meditates day and night.”

Is it time, the Word, prayer or meditation that is most important?

All go together but meditation is the active enzyme.

LC# 157—How is the Word of God to be read?

With an high and holy esteem of them;

With a firm persuasion that they are the very Word of God, and that he only can enable us to understand them;

With desire to know, believe, and obey the will of God revealed in them;

With diligence, and attention to the matter and scope of them;

With **meditation**, application, self-denial, and prayer.

1828 Webster's Dictionary definition of meditation.—To dwell on anything in thought; to contemplate; to study; to turn or revolve in the mind.

LC#160—What is required of those who hear the Word preached?

That they attend upon it with diligence, preparation, and prayer;

That they examine what they hear by the scriptures;

That they receive the truth with faith, love, meekness, and readiness of mind, as the word of God;

That they **meditate** and **confer** of it;

That they hide it in their hearts, and bring forth the fruit of it in their lives.

[confer = To discourse; to converse; to consult together; implying conversation on some serious or important subject, in distinction from mere talk or light familiar conversation;]

Communing—intimate conversation—hearing their heart—learning how they think and thinking about what you have heard

We are told:

Seek those things which are above

Set your affections on things above

Our conversation (life) is in heaven

What do we know of things there except through the word of God?

John Iamao's sermon—"Open my eyes that I may behold wondrous things from Your law."

Richard Baxter quote—(we would) "learn the art of heavenly-mindedness through reading and meditating on His word." [from Baxter's "The Saint's Everlasting Rest"]

William Gurnall—"Bernard compares the study of the Word and the mere reading it to the difference between a close friendship and a casual acquaintance. If you want genuine knowledge, he says, you will have to do more than greet the Word politely on Sunday or nod reverently when you chance to meet it on the street. You must walk with it and talk with it every day of the week. You must invite it into your private chambers, and forego other pleasures and worldly duties to spend time in its company.

Do you long for greater intimacy with your heavenly Father? Then meditate often and long on His Word. David likens the Word for sweetness to honey and the honeycomb. Like the honeycomb, the bible is so rich and full that at first reading some wisdom will now and then drop from it. But unless you press it by meditation, you leave the most behind."

[from "The Christian in complete Armor"]

Think about—Mountains, plants, animals, space, human body, cells, molecules, atom/electrons, etc.—their vastness and intricacy is an inexhaustible study

How can we believe we have plumbed the depths or mined the riches of God's Word because we've read it several times?

Matthew has encouraged us to make a habit of reading the word—"even just five minutes a day"
Imagine a marriage where the husband and wife live out their days with only five minutes a day of intimate conversation—very little fire or intimacy maintained that way—very little knowing

Look at handout on "Meditation"

All but one of the references are from the Psalms

David is referred to in scripture as a man after God's own heart

David meditated on what God had said and His works and this resulted in his own heart being made sensitive to the heart of God.

Meditation has to do with the heart

"As a man thinks in his heart, so is he"

"Out of the abundance of the heart the mouth speaks"

"It is what comes out of the heart which defiles a man"

"Keep your heart with all diligence for out of it are the issues of life"

"Take heed to yourselves, that your heart not be deceived, and you turn aside, and serve other gods, and worship them."

Parable of the sower—Four things that fill our heart, choke the Word, and make us unfruitful

"The cares of this world"

"The deceitfulness of riches"

"The desires for other things entering in"

"The pleasures of life"

Battle is for the mind and heart

Meditation develops our skill using the sword of the Spirit (last SS lesson)

Beast (Satanic persecutors) Ps 119:23

False Prophet (Deceptive error) "solution to delusion is meditation"

Harlot (Allurement through the heart) Ps 119: 9-11

Gurnall says, (Do not) "allow your mind to dwell on that which you do not want lodged in your heart.

We meditate all the time

We are always dwelling on something.

We are designed by God to meditate.

What we meditate on will determine the state of our heart.

Spurgeon quote from Morning by Morning devotional (Oct 12)

Psalm 119:15—"I will meditate in thy precepts"

"We would be better Christians if we spent more time waiting on God and gathering, through meditation on His Word, spiritual strength for labor in His service. We ought to meditate on the things of God, because we thus get the real nutrition out of them. Truth is something like the cluster of the vine. If we would have wine from it, we must bruise it. We must press and squeeze it many times. So we must, by meditation, tread the clusters of truth if we would get the wine of consolation from it. Our bodies are not supported by merely taking food into the mouth. The process which really supplies the muscle, nerve, sinew, and the bone is the process of digestion. It is only by digestion that the outward food becomes assimilated with the inner life. Our souls are not nourished merely by listening awhile to this and then to that and then to the other part of divine truth. Hearing, reading, marking, and learning all require inward digesting to complete their usefulness. The inward digesting of the truth lies for the most part in meditating on it."

[Doctor—"You're not assimilating—you're not getting the nourishment from your food"
Remedy---"Slow down and chew your food"]

"Why is it that some Christians, although they hear many sermons, make slow advances in the divine life? Because they do not thoughtfully meditate on God's Word. They love the wheat, but they do not grind it. They want the corn, but they will not go forth into the fields to gather it. The fruit hangs on the tree, but they will not pluck it. The water flows at their feet, but they will not stoop to drink it. Lord deliver us from such folly as we resolve to meditate on Your Word this morning."

Next week we will take a look at sheep and learn some "how to's" of meditation

Read the following material on meditation from Strong's Concordance and practice meditating on Psalm One.

1897—hagah; a prim. root [comp. 1901]; to murmur (in pleasure or anger); by impl. to ponder:—imagine, meditate, mourn, mutter, roar, speak, study, talk, utter.

Joshua 1:8

This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful (observe) to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

Psalm 1:1-6

Blessed is the man who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
but his delight is in the law of the Lord,
and on his law he meditates day and night.
He is like a tree
planted by streams of water

that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.
The wicked are not so,
but are like chaff that the wind drives away.
Therefore the wicked will not stand in the judgment,
nor sinners in the congregation of the righteous;
for the Lord knows the way of the righteous,
but the way of the wicked will perish.

Psalm 63:5-6

My soul will be satisfied as with fat and rich food,
and my mouth will praise you with joyful lips,
when I remember you upon my bed,
and meditate on you in the watches of the night;

Psalm 77:2-6

In the day of my trouble I seek the Lord;
in the night my hand is stretched out without wearying;
my soul refuses to be comforted.
When I remember God, I moan;
when I meditate, my spirit faints. Selah
You hold my eyelids open;
I am so troubled that I cannot speak.
I consider the days of old,
the years long ago.
I said, 'Let me remember my song in the night;
let me meditate in my heart.'
Then my spirit made a diligent search:

Psalm 143:3-6

For the enemy has pursued my soul;
he has crushed my life to the ground;
he has made me sit in darkness like those long dead.
Therefore my spirit faints within me;
my heart within me is appalled.
I remember the days of old;
I meditate on all that you have done;
I ponder the work of your hands.
I stretch out my hands to you;
my soul thirsts for you like a parched land. Selah

1900—**haguwth**; from 1897; *musings*:—meditation.

Psalm 49:3

My mouth shall speak wisdom;
the meditation of my heart shall be understanding.

1901—**hagiyg**; from 1897; **prop. A murmur, i.e. complaint**: —meditation, musing.

Psalm 5:1

Give ear to my words, O Lord;
consider my groaning. (meditation)

1902—**higgayown**; **intens. From 1897; a murmuring sound, i.e. a musical notation (prob. Similar to the modern *affettuoso* to indicate solemnity of movement); by impl. a *machination***:—device, meditation, solemn sound.

Psalm 19:14

Let the words of my mouth and the meditation of my heart
be acceptable in your sight,
O Lord, my rock and my redeemer.

7879—**siyach**, from 7878; *a contemplation*; by impl. *an utterance*—babbling, communication, complaint, meditation, prayer, talk.

Psalm 104:33-34

I will sing to the Lord as long as I live;
I will sing praise to my God while I have being.
May my meditation be pleasing to him,
for I rejoice in the Lord.

7878—**siyach**, a prim. root; *to ponder*, i.e. (by impl.) *converse* (with oneself, and hence aloud) or (trans.) *utter*:—commune, complain, declare, meditate, muse, pray, speak, talk (with).

Psalm 119:15

I will meditate on your precepts
and fix my eyes on your ways.

Psalm 119:23-24

Even though princes sit plotting against me,
your servant will meditate on your statutes.
Your testimonies are my delight;
they are my counselors.

Psalm 119:47-48

for I find my delight in your commandments,
which I love.

I will lift up my hands toward your commandments, which I love,
and I will meditate on your statutes.

Psalm 119:77-78

Let your mercy come to me, that I may live;
for your law is my delight.

Let the insolent be put to shame,
because they have wronged me with falsehood;
as for me, I will meditate on your precepts.

7881—*siychah*; fem. of **7879**; *reflection*; by extens. *devotion*:—**meditation, prayer.**

Psalm 119:97-100

Oh how I love your law!

It is my meditation all the day.

Your commandment makes me wiser than my enemies,
for it is ever with me.

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

[100] I understand more than the aged,
for I keep your precepts.

Psalm 119:147-148 [**7878 again**]

I rise before dawn and cry for help;

I hope in your words.

My eyes are awake before the watches of the night,
that I may meditate on your promise.