

28th of June 2015

Meditate on the Lord (Pt 2 Study Meditate Final).

Introduction.

This is our second and final study on the word “meditate” in the Scriptures.

Previous study.

1. May our spoken words and the meditation of our hearts be acceptable to God.
2. May we meditate day and night in the word of God.
3. May we remember the Lord, and meditate on Him in the night.

Three points are established from the Scriptures for this study.

1. Meditate on the terror of the Lord, and
2. Meditate on all the works of the Lord, and talk of His doings, and
3. Meditate on the things Paul taught, and give yourselves wholly to them.

Our three points in more detail.

1. Meditate on the terror of the Lord.

Supporting Verse.

Is.33: 18 “Thine heart shall meditate terror. Where [is] the scribe? where [is] the receiver? where [is] he that counted the towers?”

Context and meaning of our verse.

* The chapter begins with “Woe”, a word that is used the most in the book of Isaiah (21 times), 19 times it begins a verse as with chapter 33 – “Woe to thee that spoilest, and thou wast not spoiled”. In other words, woe unto you that cause tumult among the people when it is not of the Lord. Verse 2 is a request for the Lord to be gracious unto them. Then when the Lord lifts Himself up “the nations were scattered”, and verses 3–9 is the consequence of the Lord lifting Himself up, e.g. “Their valiant ones shall cry without” (verse 7). “The earth mourneth and languisheth” (verse 9). * Verse 10 says, “Now will I rise...now will I be exalted”. What happens when the Lord arises? (i) The people shall be devoured by their own breath (verse 11), and they “shall be as the burnings of lime” (verse 12). And so he asks that they “Hear, ye that are far off...acknowledge my might” (verse 13). ii) “The sinners of Zion are afraid” (verse 14). Why? because it asks if there is any among them that can “dwell with the devouring fire?” (verse 14). But he that “walketh righteously” and “speaketh uprightly” (verse 15), “He shall dwell on high” (verse 16). “Thine eyes shall see the king in his beauty”, a reference to the time the Lord will reign on earth (see also verse 21). And when the Lord reigns there will be **terror**, as seen in our verse 18 “thine heart shall meditate terror”.

Application of our verse today.

* This verse is applicable to the Jew during the reign of the Lord Jesus Christ on earth. But we make spiritual application for us today, knowing that we will not live in the time of His physical reign on earth. Let us meditate on our God, as a God to be feared (Acts 13: 16, 26 & Col.3: 22).

Illustration.

* One of the greatest gospel preachers that ever lived was Jonathan Edwards. His sermon “In the hands of an angry God” was the catalyst that God used to bring about revival on the 8th of July 1741 in Enfield Connecticut. It was said that the people that heard his sermon did not simply go up the front after hearing the message, but went home and wept. They would have meditated on the terror of the Lord and desired not to experience His wrath in hell, and so believed the gospel and got saved. When you listen to that sermon you will hear a reference to Is.33: 14.

Learning from our Illustration.

* “The sinners of Zion are afraid” because none can “dwell with everlasting burnings?” (verse 14). The verse put the point as a question: “who among us shall dwell with the devouring fire? who among us shall dwell with everlasting fire?” For the unsaved who will end up in hell they would not do so, if they, for one moment meditated on the terror of the Lord (Prov.16: 6).

Challenge & or encouragement.

* God is love, but He is also a God to be feared. Let us meditate on the terror of the Lord, His wrath, His devouring fire for just a few minutes a day, and we would have all the motivation we need to depart from evil (Job 1: 8) and perfect ourselves in holiness (2Cor.7: 1), and the lost would run to Christ.

2. Meditate on all the works of the Lord, and talk of His doings.

Supporting Verse

Ps.77: 12 "I will meditate also of all thy work, and talk of thy doings."

Context and meaning of our verse.

* He cried unto God (verse 1). "In the day of my trouble I sought thee" (verse 2), and that is the same for most who turn to God, they do so in times of trouble. For those who have drifted away from Him, the next verse says, "I remembered God" – that is the first step in a backslider returning to God. Then verse 6 he calls "to remembrance his song in the night", and he communes with his own heart (confirmation that meditation means to commune, and it takes place in our heart). For those who have backslidden, or rebelled against the Lord, will He cast them "off forever?" (verse 7). Will His mercy be lost "for ever" (verse 8)? and "hath he...shut up his tender mercies?" (verse 9).

* Verse 10 provides a reply "This is my infirmity: but I will remember the years of the right hand of the most High." Verse 11 continues, "I will remember the works of the Lord", and then we have our verse that also continues, with; "I will meditate also of all thy work, and talk of thy doings." The use of the word "also" indicates that to "meditate" on something is to remember, and so at the point where he thought that God would not take him back, and His mercies would fail, he remembered His works, by meditating on them, and then talked to others of the Lord's doings.

Other scriptural support.

Ps.143: 5.

Application of our verse today.

* Our verse is written in the context of the Old Testament, but for the young and old believers today, if we meditated in our hearts, and remembered the works of God, I am sure we would not violate any New Testament commandments, and more young would know the works of their God.

Illustration.

* The "Shemar" is recited by the Jew who attends the Synagogues to remember his God, by reading Deut.6: 4 "Hear, O Israel: The Lord thy God is one Lord." The Torah teaches the Jew to "remember what the Lord thy God did unto Pharaoh" (Deut.7: 18). Yet how many Jews outside of the synagogue remember the works of God, "his outstretched arm" (Deut.7: 18)?

* The church celebrates the Lord's supper "in remembrance of me" and to "shew the Lord's death until he comes" (1Cor.11: 25 & 26). Yet how many Christians that do not attend fellowship remember His death?

Learning from our Illustration.

* To go to worship takes motivation from our hearts, the very place where we meditate, and so when we cease to meditate in our heart on the works of the Lord we walk a slippery slope, as the burdens of each day compound to the next. You can often spot a backslider a mile off, especially when he once spoke of the wondrous work of God, and then gradually as the world has taken its toll on his walk, he speaks less of his God. Such is an outward sign of a man that spends less time remembering and meditating on the works of his God. Hence, our brethren may not know of how much we meditate on the Lord, but for those with discernment they will know if we speak of his works one month and then nothing the next, that we are meditating less on the work of God.

Challenge & or encouragement.

* Let us meditate on all the work of God, whether we go to the beach, look at the sunrise, go to Queenstown Lakes for a weekend, or simply spend time with our family, and then let us talk to others of His doings.

3. Meditate on the things Paul taught, and give yourselves wholly to them.

Supporting Verse

1Tim.4: 15 "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

Context and meaning of our verse.

* The chapter begins with a warning that in the latter times "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (verse 1), "speaking lies in hypocrisy...forbidding to marry, and commanding to abstain from meats" (verse 2 & 3a). Verse 5 points out that what we eat is "sanctified by the word of God and prayer". If a person puts "the brethren in **remembrance of these things**, thou shalt be a good minister of Jesus Christ".

* BUT "refuse profane and old wives fables" verse 7. Verse 8 "For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Verse 9 points out that this is a "faithful saying". Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men".

* "**These things command and teach**" (verse 11). "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (verse 12). "Till I come give attendance to reading, to exhortation, to doctrine" (verse 13). "Neglect not the gift that is in thee" (verse 14). Then we have our verse. "**Meditate upon these things**; give thyself wholly to them; that thy profiting may appear to all." So, there is a list of do (s) and don't (s) that believers are to meditate on, and give themselves to wholly.

Other scriptural support.

Ps.143: 5

Application of our verse today.

* Paul is writing to Timothy and encouraging those who are ministers of the flock (verse 6). So it is doctrinally applicable to us today, and although specific for the minister, we make application to us all, to meditate on these things (the doctrines of Paul), and give ourselves wholly to them.

Illustration.

* All Christians have an agenda, most have their own agenda that they either believe comes from God directly, or is from another book other than the Holy Scriptures. How does the majority of the traditional church sit in pews and get deceived by Satan into believing doctrines of devils? Because they have been seduced by spirits that they have not proven (1Jn.4: 1), and by believing doctrines that are contrary to the Scriptures, but in line with their own agenda or someone they trust.

Learning from our Illustration.

* How do we not depart from the faith? How do we not be given to seducing spirits? How do we not be deceived by doctrines of devils? But meditating on the Scriptures, and more particularly the things, the doctrines for this age that Paul taught the Gentile church. Any doctrine written in the scriptures for another age that is taught today as doctrine, is misplaced doctrine, and therefore error. Any person teaching misplaced doctrine does not understand, or is ignorant of the doctrine of right division, and unlikely to have meditated on the things that Paul taught us to remember.

Challenge & or encouragement.

* Be ye not deceived by those who speak "profane and old wives' fables", who do not have a book that they can attend to reading, from which to offer exhortation and doctrine. You will only remember these things when you meditate on them, in the night or early in the morning, as if they were your life-blood, and give attendance to the reading of the Good Book, and memorise passages so that you can meditate on the things Paul taught the churches to remember (1Cor.4: 16, 11: 1).

Summary of our three points.

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2. Meditate on all the works of the Lord, and talk of His doings, and
3. Meditate on the things Paul taught, and give yourselves wholly to them.