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We are doing god's battle plan for the mind. It looks like this. If you. Don't have a copy.

Uh, i believe you can borrow one of these and don't write in it and just bring it back at the end of this seventh school. Okay, so there's three of them up here. And you can use them if you like just don't destroy them as you use them. Is what i heard last week.

So There are outlines on the table in the Next to mr. Rinsler there, if you if you want them Uh, To a pretty high degree. We're going to follow the book. For. Until we get close to the end here. Uh we are doing chapter 7 today. Chapter 7 is You know, roughly midway through the book.

If you have a copy of the outline, the outline is predominantly in the standard roman numeral order. Except that i added something in the front and roman numerals don't have a zero. So my outline does have a zero but don't go thinking that roman numerals have such, okay?

And the reason that that's there. Is that chapter 7 is titled important occasions? For meditation. And i don't know about you, but when i read that important occasions for biblical or important occasions for meditations, I immediately got all twisted up as The difference between occasion and occasional and they are indeed two different words.

And obviously related but but i i think the untwisting of them is to say that if you will all occasions. That present themselves to a person. Are useful for occasional meditation. Okay. Now, there are some occasions that present or or even our planned and you know, about that call for deliberate meditation.

And you recall that we have spent the chapter. On occasional, we have spent a chapter on deliberate and we have Uh, talked about subsets of Within deliberate of both direct and reflective. And we're not going to go back and review other than to say if you recognize those words and you want to review, they're in the chapters we've already covered.

So, moving to roman numeral one, the first section of chapter 7 speaks of meditation. And daily bible reading. Uh, and prayer. For daily bible reading. It makes the suggestion that. A person who's serious about, this will read the entire bible. At least once every two years. And describes that as a minimum.

I would certainly agree with that as a minimum. In fact, i'm not sure you can find the bible reading plan that is reads the whole bible. I don't know, maybe i've seen a five-year plan. Most of them are one-year plans and occasionally, A two, there are massive number of plans available on the internet or through various ministries.

We're getting to the time. Yeah, i mean you can start a plan anytime but it's obviously, as we go into a new year, Uh, we think about such things. So it's time to be thinking about, are you going to use the plan you use this past year? Are you going to start on a different plan?

And there's all kinds of plants. Okay. I think one one plan that i can recommend to anybody is, do you say it machine or machining? The same mache. Okay. Well that plan is readily available. The machine plan that you know, you can even print off things that become bookmarks.

In in your bible and you will find yourself reading in four different places every day. And two of them are intended to be done as family and two of them are intended to be done as individuals or or private. In that sense, you don't have to use it that way.

That's just Uh, how their suggested if you will. But as you use that plan, you will find that you read the new testament twice in a year. You will find that you read the psalms twice in a year and you will find that you read the rest of the old testament once in a year, if you are faithful to those four readings every day.

So you get The psalms twice, new testament twice all the rest of the Old Testament once so that definitely meets the requirement of the bible every year. And and that i i would say is uh, That's a good minimum. You can you can certainly grow from there and you're you're cheating yourself if you're below that standard.

Okay. Um, we read the bible, the whole bible every year at least once. So that we input the full council of god if left to ourselves with no plan, we will only ever read our favorite books or only ever read our favorite chapter's or our favorite verses you know we we won't go we won't go read.

What is it the uh, The first. 10 or 11 chapters. I think, i don't remember if it's first chronicles or second chronicles, which are all genealogy and it's all these names of most of which you've never heard before. But do you skip over that or do you to read it?

I i find myself reading it and i start drawing lines between things that i had never seen before. So it's it's that stuff is worth reading. So my council would be get and use a plan and if you find that you kind of don't like it. That plan find another one or tweak, the one you got.

One that you have, you can build your own Uh, as well. Bible reading is the beginning of meditation. If you don't do bible reading, bible reading is is in taking Spiritual truth. It's in taking Food, if you will it's it's in taking god's word. It's, it's eating. Meditation is digestion.

You have to eat before you can digest, but digesting is what internalizes and makes the nutrition of eating turns into real nutrition. And it makes it truly useful. We need to internalize god's word that we have read by meditating upon it and that's mainly because We have hard hearts.

It's hard to get this stuff into us. We have slippery memories. Some of us think we may not have memories at all anymore but Um but we really do and and you will find it even when the memory starts to go, it's the word of god is the stuff that sticks.

So, uh, Uh, especially stuff that was that you've been Mulling over for Uh well, the d and i for decades, at this point, the ones that you started with are often the ones that Well, they just so easily come back. Into your memory and you can, you can meditate on them again, wherever you happen to be Meditation, which is digestion.

The there is the, the word picture of of meditation is chewing the cud. Well, who choose the cud? Ruminance. Okay cows happen to be a ruminant but yeah, they They typically are grass eaters and they often have multi-segmented stomachs and they will, they will eat and partially digest and then This sounds gross but they burp.

The stuff back up and they chew it again and that's called It's called rumination and that's ruminants and rumination are the same and that's really what we're doing with meditation. Uh, And, That meditation helps to lock in the truth of God's word that we have read. Uh, you know, and and we can read it once and Uh, We don't remember much pretty quickly, we don't remember a whole lot, the next day, we may not remember a whole lot.

A week later. All we may remember is there was something good a week ago. Uh and uh so meditating upon it. And and, you know, our whole book here is about ways. What to meditate on, how to meditate those kind of things. And so i'll just continue to refer you back to their thomas manton.

Makes the point. Of that. Our. This whole process of intaking, god's word of meditating or digesting god's word. Also requires prayer, and in the prayer is the, if you will. A means of grace that god has given us for. Uh, applying that truth that we are meditating upon. How do we, how do we make it apart of us?

So that it's not just head knowledge. That's a part of us but it's a part of us as to How we think and because of how we think and thinking god's after him, Uh, we're amazingly begin to Take on some of his character just uh, you know, not not that.

That's a very good comparison, we always fail, but but, but we are being perfected and completed in this process of sanctification. Our prayers. We pray before we read, we pray before we meditate and we pray after we, we meditate. So the the end the the resulting prayers are very much informed by what we have read and what we have been meditating upon and and they are They are these truths that we've begun to digest an internalize, they are Uh,

They are how they are. I think thomas mountain uses. The word letting out and i've been trying to figure out what letting out really means. Pastor and i even had a small conversation about that and it's probably a puritanism that may have been lost a little bit amongst us but Uh, Uh letting out would really be like a so you've you've taken it in, you've digested it but now it's making it available in the life that you live.

It's the outworking if you will of the truths that you have now truly in, Internalized. Maybe not as completely as you eventually will, but but they're beginning to internalize such that they these things become your your first thoughts. These things become your first actions because they're your first thoughts.

And that's that's really Uh, That really is the goal of all of this, we don't read. Just so we can check the box. That said, we read this chapter on this day. In this bible reading plan. We don't check the box on our schedule. That says meditate, and we don't check the box on our schedule.

That says prayer just to have checked the box. Mr. Richland Let me just going to say a couple chapters back. We read About. Probably read. And, I have really six reading that. Found useful, whatever i'm doing throughout the day, i mean, it can be, you know, Thinking about okay, where i'm at, right?

Where i'm at right now. What is there in god's word? Slide. What's happening? Yeah. And and i found that You know, you have to consciously, think about that. In a lot lord help me to see. How i can apply a word where i'm at and as you i guess you developed that let's say mental like the holy spirit gets truthful.

So you're being deliberate about even the occasional meditation on occasions. That's right. If i'm somewhere that you'd say well what was the bible have to do with? Yeah what is it? What's

happening right now? Yeah. Yeah. Yep. It's Applying god's word to all of life. As we think of it as it comes to us.

As as as it happens, but also as we Uh, pursue it with Uh, intent and purpose.

One of the words that i thought of, in terms of what prayer does, After bible reading and meditation, is that? It's what allows the word of god to. To permeate. Within. All that we are you know you know. So it it's spreads Throughout us, it become truly becomes a part of us.

In the bathroom. I tried to think about examples of that in the scriptures themselves and there are probably a lot more and i didn't think very hard, i'm sorry, but one, i got to thinking about was If you think about psalm 119, which we think about us, A big long psalm, and every verse has some, some flavor, or another some nuance that is a synonym for.

God's word, god's law, his precepts, his statutes, all those kind of things. I think there's 12 or 13 different words. Uh, that are that are used. In the original languages. Um, But they're often be. I see this about your law and then i'll do this. Okay, and it's a good thing.

I mean it i see this in your law and this follows on, you know, i see this and therefore I see this and therefore, in that. I think that's part of Uh, We get a glimpse of, if you will david's letting out of the word of god in his life.

Uh, roman numeral, two meditation, the lord's day and profiting from hearing sermons. Uh, You know, we did a study a couple years ago now about the lord's day. One of the things is that if we if we are diligent about delighting in the lord's day, There ought to be a lot of time on that day, available for meditation.

If we would just purpose to do that, where And that also would lead to meditation, not be part of the delight. And so, Um, Sermons. Just want to say one thing about sermons right now, but a lot more a little later. I'm looking at sermons as if you will, god's truth.

Force told. Meaning you're telling it out. With insightful and pointed applications. To the heroes. And what that one thing that would then imply, is that a given sermon? Has a primary. Contextual audience. Okay. So when pastor james gets up and preaches to us, he's delivering a sermon but he's Yeah, you know, we know that that jesus is speaking through him, we know that from hebrews but he is speaking first of all to us okay?

As an assembled But local body as an assembled congregation as a assembled. Uh, mostly members of that local church. And we'll talk more about that and why that's important later but that's that that's how i'm viewing what a sermon is, okay, i don't necessarily see Sabbath school class as a sermon.

There are some similarities but it's not a sermon. Okay. You, you can decide for yourself on that. I, i suppose. Um, Meditation and sermon preparation. That's my that's roman numeral. Three that that's that section in the book. Um, This is the idea that if you're the one, Who has been appointed and god has gifted and such.

If you are the one preparing and delivering the sermon, there's a responsibility to greatly meditate upon the content of that sermon, and to meditate with a hope and expectation, even a requirement to Give forth. Those insights and those pointed applications. Especially to the set of hearers or listeners who are setting in front of you in the room that you're in.

Does that seem reasonable? Okay, nobody shook their heads. So i guess some people, well, those some knotted nobody should. So it must be a must be uh must be reasonable. Okay,

and my application from this chapter is Understanding that. How much greater is our responsibility to pray for those who deliver who prepared and deliver our sermons.

Because that is Uh, Especially corporately the primary way means that god uses the communicate. His truth to us with that us being Not the invisible church but us you can eyeball right now. Okay. And i know you can do sermons and you can hear them on the internet and and that and there is a context for that but recall that that sermon was delivered to a group of people for a purpose and and when it's the pastor or an elder delivering that sermon, you know, they are the shepherds there under shepherds for this flock and so that the insights and the pointed applications could be for others as well.

That's primarily Primarily us. So we ought listen well, because it really is. It's it really is intended for us. So, hence, pray. Uh, for Those who prepare and deliver. Um, Roman numeral, four special reasons or seasons in life for meditation. The first one up is funerals. You know, why funerals funerals?

Because they there's a

There's a finality that seems to be about that, we Uh, there's a A seriousness, there's a soberness or at least there can be It's, it is life or death, it's a time when people Are. Spiritual things are underscored when when we attend a funeral and, and we can meditate upon those things.

Uh, those things that are said, Uh, Uh, other special seasons are special, dispensations of god's mercy. Or judgment. Uh, You know, these are the kind of things that Uh, Perhaps. Especially in terms, well, Teachers are kind of things that would commonly be looked at as things like what happened on 9/11, okay?

And if you were to back up, you would probably think. The assassinations of the 60s, you would think of d-day you would think of Pearl harbor. You would, you know, in the context of modern day israel, you might think of october the seventh. Recently. So there are, there are things that cause people to think.

A spiritually and how we look at that. Um, biblically, but we can see those, those kind of things as God's mercy or god's judgment. We probably For some reason or another, maybe it's common culture, we see more of we, we see it more as God's judgment than we see it as God's mercy, although ultimately there may be a lot of mercies in the judgment in that the judgments ought lead to repentance.

Uh, so Um, Another time of, Of special time, is when when death is approaching. Now, we don't know the day of our deaths and some are instantaneous. I mean, in the sense of they just happen and there are others though. That It's a It's more clear that it's coming and we don't know the exact day but but it is a In that, it's a Uh, common to all men.

Except Enoch and elijah. It, those things are things. To think about and not not to avoid. It's a reality, it's common to to all people. Um, Special other times or when there's a weighty task to be taken on. I think about, A weighty task that we have going on right now in this church is to, to have Recommended to have nominated to be evaluating and ultimately to to select.

Ordained install, whatever word you want to use deacons for this particular, local body. That's a way to task that hasn't happened. I don't know. When did it happen? The last time? It hasn't happened. I've been here four years. It hadn't happened. Been so, You know, that's it's a it's a rare enough occurrence to be the kind of thing that opt to provoke us to meditate.

And what we meditate on we would meditate upon the scriptures and we would meditate upon what are the requirements and we would meditate upon how the life is lived. And and and those kind of things. Times of trial times have changed. Uh, or good times to meditate. Uh, times have changed might be You're considering marriage or Uh, a job change or a move or you're going to be leaving home.

Uh, or Uh, We might need to meditate in regard to even significant elections since we're given meaning. Participating in the election processes because we're given that opportunity at least in this land. Uh, good time times have changed our when a household or family member is added. Uh, Uh, and that can be through.

You know. The natural way. But it could also be one. One is added through adoption and there might be one when one is added by Uh, Bringing in someone from another generation. So a mother, a grandmother, the father, a grandfather You know, so households and families can be added on to and those are Times.

Times for meditation. Uh, as well and and one that We don't like to think about, but is Very, very serious is when a family member? Ultimately really has departed from god. And as evidenced by, You know, perhaps rebellion against family, against church, those kind of things and just being a law unto themselves.

You know, i i think where we meditate on. We always a meditate on why, but let's meditate on the truths of, you know what, what we ought to do and how we would respond to that person. Should god grant them repentance to to come back and live in a faithful way?

Um, Roman numeral, five meditation and preparation for the lord's table. This chapter really talks about the sacraments, so it's both lord's table and baptism. But lord's table is every week. Baptism is as it happens. If you will so much, much less frequent if you look in the the printed book.

There's a there's three pages that talk about meditating in regard to the sacraments and the lord's table that particular and i will direct you to those. They are pages, 71 72 and 73. And i'm not going to dwell on that right now, just because they're right there in the book and you can go dwell on them.

Have not already. Um, It's important to meditate as part of our preparation for the Lord's table. We don't go into the lord's table just willy-nilly and it's just something that's in the worship book that we do. Near of the couple near to the end of the couple hours that we are together.

In, in the chapel, i think, Something that we get read every week is, do this in remembrance of me, you know, there is a tie between remembering and meditating. And so even jesus, not even jesus, but jesus says said, do this and remembrance of me. Uh, that ought to be a less than subtle hint to meditate upon this.

What we're Both as we come into it as we are doing it and as we have have finished it. Roman numeral six. I call hopewells rich resource now. You probably won't find that in this chapter, okay? But it's it's it's my conclusion to the chapter. First of all, Everything that we said about sermons, please understand the rich resource that we have.

At hope, well in regard to sermons. Okay. And i would underscore again. What we said about the preparation and delivery of sermons and our need to Pray for the person who is doing that. And again, it's so that truth is communicated, but god's truth is communicated in a way that is Um, Application.

Especially to us, okay, because this is by the people who know us the best. Or. Perhaps, your family knows best but they're they're not preaching to you in exactly the same way. Um, And i would like to point out to you. Just how many instances we truly have? So we have sabbath day public worship is a sermon that we can meditate on and why would we meditate on a sermon anyway?

You meditate, not a sermon again because it is taking god's word in. It's been meditated on and it's been meditated towards application and then it's been spoken to us. So it's a it helps us to apply what it is that we've been taught. A sermon that doesn't include application in that way.

Is probably more akin to just reading a commentary. So, uh, I mean, it's Or maybe it's more akin to just reading the bible reading the scriptures as opposed to really delivering a sermon and preaching. Uh, So the prayer but but instances sabbath day public worship. Uh, You know, there's a little mini sermon that occurs every lord's day just before the lord's table and call it, the lord's table exhortation, but it's actually a little mini sermon and it applies to us, it is applied to us, that's how it's spoken.

About. There's another sermon that gets delivered. We call it the evening, sermon. It actually is late afternoon, the way it's scheduled around here, but it is the sabbath day evening. And then we have these, these little, i would call them sermons. Uh, Uh, you can hear them actually delivered orally on the internet but there are six hope well at home sermons that occur in the in the course of a week and you can read them on line or you can actually hear them.

As. Typically, pastor james is. Preaching them to his own family so you can read them or you can hear them or you can do both, but they are sermons that are, that are being delivered to us. And then, there's the midweek prayer, meeting sermon currently, in romans, which is rich.

And if you, uh, If you. If you're not doing that and availing yourself of it, please start. And they're all, they're all online. So it's not too late to start. You know, you in a matter of, if you listen to one a day, within a couple of months, you'd be caught up.

So uh I would encourage you in that, so that's One, seven, eight, nine. That's, that's 10 sermons, that are just hope well at home and our which are just hope well. And remember that the hope, well, sermons are the ones that are especially towards us. Because they know us and the pointed application is towards us because because they, because they know us, Uh, I directed you to page a 71 through 73.

Meditation and preparation for the lord's table. But, you know, we have a meditation in preparation for the Lord's table. It's, uh, it's a four part two page that's gets printed every week in your, in, in the worship booklet. That talks about how to meditate on this, how to prepare for how to partake of and who's qualified, and why we do this and how we do this.

So i would come in that to you just go to your worship booklet, and that is something that you could, you could meditate on on as well. Do we do all this thing? And why am i commending the hope? Well, sermons to you. Uh, so strongly. Well it's because

If we are all Hearing listening meditating on the same sections of script on the same. Very pointed. In very needful applications and we do that throughout the week, it seems to me that that ought to give us a really really good feeding so that we know what and how to talk about things.

You know, instead of had a sharpen, our knife after lunch, we can talk about the things that maybe we learned how to war or another of these ten sermons. Okay, how's that for being

pointed. Appointed knife pointed applications. So But but, but but but that would really be why we work it into our life, so that we can work it out into others life.

Hebrews 10 24 and 25, you know, let us consider how to stir up. Some say provoke Uh, poke a stick at uh, somebody else. Not at a harsh way but encouraging them. To love and good works. Of, that's what we ought to be doing. As we Uh, appropriately use our sabbath day.

As. A day of it's a day of rest but it's not a day of Unengaging our brains, okay? It's it's a day of pointed. Helpful assistance in the application of those things that we've have heard and breed been preached to from from god's word. And Any questions? Okay, it's 10 minutes still so i'll close this in prayer.

All our god. We thank you. That you are our god and that you have given us your word. God. We thank you. That you have given us your word that we can read it in our own language. We can hear it in our own language and that we can have it expositied to us by men that you have gifted to do such and we thank you for that.

We thank you for the application of your truth that we can look forward to. Applying making a part of us helping us to think your thoughts after you and in so doing live more like you as you sanctify us through your means. Lord god, help us to worship, well.

Here beginning in the next few minutes. According to who, how you say to worship according to spirit and truth. We thank you that. You are our god and praise you, amen.