

Chapter 1 : The Kind of Revival We Need

This is chapter 10 in Spiritual Disciplines for the Christian Life (NavPress,). Silence and Solitude "For The Purpose Of Godliness" My favorite short story is The Bet by Anton Chekhov, a Russian writer of the last half of.

And the knowledge of the truth that is in accordance with godliness. Godliness and Lifestyle The spread of false doctrine at Ephesus is producing ungodliness, ungodly behavior, unrighteousness. Rather, he is adamant that healthy doctrine produces healthy behavior. Unhealthy teaching produces a kind of lifestyle that is only a "form of godliness," a kind of outward religion and religious belief, but one which lacks its real essence and power 2 Timothy 3: Fearing the Lord and Godliness The idea that best expresses the idea of godliness in the Pastoral Epistles is the Old Testament expression, "to fear the Lord," which was almost a synonym of "believer" under the Old Covenant. Someone who fears the Lord does not live in terror of God, but has a healthy respect for God and seeks in both heart and in action to "love God" and not be offensive to God. I have friends who have grown up in the church, who have even graduated from seminary, but who joke about God and holy things in a way that demonstrates a profound disrespect. I did that myself for a while when I was young, until God brought me up short. Our respect for God shows not only in the way we joke, but by how we live. Godly people live in such a way as to please God. Hypocrites lead double lives -- one for others to see, alongside a secret life that is unseen -- except by God. Godliness fulfills the first great commandment: This is why godliness can only be the fruit of love for God -- not an outward obedience or legalism, but an inward seeking of God in love. Examples of Godly Living What does godliness look like in action? Consider in 1 Timothy 3 the qualities one is to look for in an overseer or deacon. The spiritual fruit that comes from a pattern of yielding again and again to the Holy Spirit within us. Against such things there is no law. Godliness, Training, and Discipleship Do we sometimes fall short of these qualities? But when we do, we repent, ask forgiveness, and get up to follow our Lord once again, washed in the forgiveness of God 1 John 1: He uses the athletic analogy 9 of "going to the gym" to make his point: For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. The root is *gymnos*, "naked. The noun form of the word, *gymnasia*, "training" appears in verse 8. Available in Kindle and PDF e-book formats The idea of physical training is to so practice something that you get good at it in two ways. First, your muscles become stronger. Second, you develop muscle memory so that your throwing, for example, becomes accurate and repeatable. Physical training may have some value, 11 Paul says, but spiritual training, training in godliness, is of value both in this life and the next. Are you a top spiritual athlete? Not yet, perhaps, but you are a disciple in training, learning how to love and please God -- learning how to be godly. Werner Forester, *sebomai*, ktl. The noun *asebeia* is used "vertically as a lack of reverence for deity and hallowed institutions as displayed in sacrilegious words and deeds: *Eusebia* and related words are used elsewhere in the New Testament at Acts 3: *Eusebeia* suggests an abundance of awe, while *theosebeia* suggests awe towards God in particular. Paul often uses examples from athletics Acts

Chapter 2 : For The Purpose Of Godliness | "Silence & Solitude" | on Vimeo

Essentially, these disciplines should lead us to godliness and a life that reflects the glory of God. In this chapter today, we look at the subject of silence and solitude. In a world full of noise, we need to be alone with God - sometimes.

As those of you who are parents of such creatures know, when teens become licensed to drive, they simultaneously become cripples. This is, I am sure, the only occasion in which stewardship of time ever crosses their minds. If I was a wise theologian, and four hundred years older, I might have continued as follows: A gracious person is not only conscientious in company, but also when he is alone; his whole life is nothing else but a walking with his God. As God was still with him, so he was still with God. A saint, therefore, sequestereth himself from the noises and clamor of company, and worldly business, that he might have the more free and intimate converse with his Redeemer. If thou wouldst exercise thyself to godliness when thou art alone, guard thy heart against vain thoughts; this is the first work to be done, without which all that I have to commend to thee will be in vain. It is no purpose to expect that a glass should be filled with costly wine, when it is filled already with puddle water. If thou wouldst exercise thyself to godliness in solitude, mind solemn and set meditation. Occasional meditations are like loving strangers, that afford us a visit, but are quickly gone. Deliberate meditations are as inhabitants that dwell with us, and are longer helpful to us. Solemn meditation is a serious applying the mind to some a sacred subject till the affections be warmed and quickened, and the resolution heightened and strengthened there by, against what is evil, and for that which is good. If thou wouldst exercise thyself to godliness in solitude, accustom thyself to soliloquies, I mean to conference with thyself. He needs never be idle that hath so much business to do with his own soul. Commune with your own hearts; when ye have none to speak with, talk to yourselves. Ask yourselves for what end ye were made, what lives ye have led, what times ye have lost, what love ye have abused, what wrath ye have deserved. Self-communion will much help to curb your headstrong, ungodly passions. Serious consideration, like the casting up of earth among bees, will allay inordinate affections when they are full of fury, and make such a hideous noise. In solitude, accustom thyself to secret ejaculations and converses with God. Lovers cast many a glance at each other, when they are at a distance, and are deprived of set meetings. A little boat may do us some considerable service, when we have not time to make relay a great vessel, the casting of our eyes and hearts up to heaven, will bring heaven down to us: The Piety of George Swinnock, ed. Stephen Yuille Reformation Heritage Books, , â€”

Chapter 3 : Self-Control: The Virtue Among Virtues – Literature – Resources

Did you know? If you come here often, you should tell us (and the whole world, really) about yourself in the bio section of your profile.

It needs faithful parents, spouses, neighbors, friends and co-workers, believers who are willing to serve God even if they never rise above anonymity. And, for better or worse, similar language has found its way into the Church. Shaped by that motto, after college I attended seminary armed with dreams and plans. During my second year, I sat under a professor whose teaching shattered them. At first, I found the advice off-putting. But soon it became clear what he meant. Christianity is not averse to influence or technology, but are our methods of use truly following in the footsteps of Jesus? Christianity is not averse to influence or technology, but are our methods of use truly following in the footsteps of Jesus? In Scripture, we see Jesus make a habit of shirking crowds, at times urging the recipients of His miracles to keep silent about them. Jesus was preaching and healing both physical and spiritual maladies, so much so that His fame spread throughout the whole region of Galilee. If this happened today, out of nowhere, Jesus would become the lead story on the nightly news and receive calls for guest appearances along with a book deal and production rights for a television series documenting His fame. But in Mark 1: Then what does Jesus do? The passage goes on to say when they found Him, they were confounded by His withdrawal, convinced He was blowing it. Rather than building status with the crowds, He was praying in solitude! In response, Jesus says simply: The disciples misunderstood the purposes of God, expecting platforms and prestige to right their circumstances. And many of us want the same today. There are times when some are called to step into the spotlight, but more often God calls us to daily forms of faithfulness, to decrease our vision instead of increase it. These compose the roots of true change. If we really want to be world changers, perhaps we need to consider decreasing our vision to more fully pursue the glory of God—and simply walk in quiet faithfulness. But like the command to evangelize, we often find it awkward to employ in everyday life. It doesn't have to be awkward, though. Like any other skill, we get better at it with practice.

Chapter 4 : Godliness - A Forgotten Christian Virtue

solitude - the secret place for the purpose of godliness Posted at h in Encouragement by Ebco 0 Comments Webster's Dictionary tells us that solitude is "the state of being alone, withdrawing, peace"; but in today's super connected society, this idea may seem foreign to many of us.

But in the following excerpt from his new NavPress book *The Practice of Godliness*, Jerry Bridges helps us to see the importance of this foundational spiritual attribute, and to commit ourselves to building it into our lives now. NO higher compliment can be paid to a Christian than to call him a godly person. He might be a conscientious parent, a zealous church worker, a dynamic spokesman for Christ, or a talented Christian leader; but none of these things matters if, at the same time, he is not a godly person. The words godly and godliness actually appear only a few times in the New Testament; yet the entire Bible is a book on godliness. And when those words do appear they are pregnant with meaning and instruction for us. When Paul wants to distill the essence of the Christian life into one brief paragraph, he focuses on godliness. Paul especially emphasizes godliness in his first letter to Timothy. We are to pray for those in authority, that we may live peaceful and quiet lives in all godliness and holiness. We are to train ourselves to be godly. We are to pursue godliness—the word "pursue" indicating unrelenting, persevering effort. Godliness with contentment is held forth as great gain; and finally, godliness has value for all things, holding promise for both the present life and the life to come. When Peter, in looking forward to the, day of the Lord when the earth and everything in it will be destroyed, asks what kind of people we ought to be, he answers that we are to live holy and godly lives 2 Peter 3: Here Peter uses the most momentous event of all history to stir us up to our Christian duty—holy and godly living. Surely, then, godliness is no optional spiritual luxury for a few quaint Christians of a bygone era or for some group of supersaints of today. It is both the privilege and duty of every Christian to pursue godliness, to train himself to be godly, to study diligently the practice of godliness. God has given to each one of us "everything we need for life and godliness" 2 Peter 1: The most ordinary Christian has all that he needs, and the most talented Christian must use those same means in the practice of godliness. What then is godliness? What are the marks of a godly person? How does a person become godly? I have asked a number of people, "What do you think of when you think of godliness? There is another, even more fundamental aspect of godliness than godly character. It is the foundation, in fact, on which godly character is built. Devotion in Action The Bible gives us some clues about godliness in its earliest pages. He describes him as "one who pleased God. Enoch walked with God, and Enoch pleased God. Enoch walked with God; he enjoyed a relationship with God; and he pleased God. We could accurately say he was devoted to God. This is the meaning of godliness. The New Testament word for godliness, in its original meaning, conveys the idea of it, a personal attitude toward God that results in actions that are pleasing to him. This personal attitude toward God is what we call devotion to God. But it is always devotion in action. It is not just a warm, emotional feeling about God, the kind of feeling we may get while singing some grand old hymn of praise or some modern-day chorus of worship. Neither is devotion to God merely a time of private Bible reading and prayer, a practice we sometimes call "devotions. Focused On God Devotion is not an activity; it is an attitude toward God. This attitude is composed of three essential elements: Note that all three elements focus upon God. The practice of godliness is an exercise or discipline that focuses upon God. From this Godward attitude arises the character and conduct that we usually think of as godliness. So often we try to develop Christian character and conduct without taking the time to develop God-centered devotion. We try to please God without taking the time to walk with him and develop a relationship with him. This is impossible to do. Law uses the word devotion in a broader sense to mean all that is involved in godliness—actions as well as attitude: Devotion signifies a life given, or devoted, to God. He therefore is the devout [godly] man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety [godliness], by doing everything in the name of God, and under such rules as are conformable to his Glory. God is at the center of his thoughts. It is obvious that such a God-centered lifestyle cannot be developed and maintained apart from a

solid foundation of devotion to God. Only a strong personal relationship with the living God can keep such a commitment from becoming oppressive and legalistic. Devotion to God, then, is the mainspring of godly character. And this devotion is the only motivation for Christian behavior that is pleasing to God. This motivation is what separates the godly person from the moral person, or the benevolent person, or the zealous person. The godly person is moral, benevolent, and zealous because of his devotion to God. And his life takes on a dimension that reflects the very stamp of God. It is sad that many Christians do not have this aura of godliness about them. Because they are not devoted to God. They may be devoted to a vision, or to a ministry, or to their own reputation as Christians, but not to God. Godliness is more than Christian character: It is Christian character that springs from a devotion to God. But it is also true that devotion to God always results in godly character. The essential elements of devotion must express themselves in a life that is pleasing to God. So godliness can be defined as devotion to God which results in a life that is pleasing to him. His walk with God speaks of his relationship with God, or his devotion to God; his pleasing God speaks of the behavior that arose from that relationship. It is impossible to build a Christian behavior pattern without the foundation of a devotion to God. The practice of godliness is first of all the cultivation of a relationship with God, and from this the cultivation of a life that is pleasing to God. Our concept of God and our relationship with him determine our conduct. We have already seen that devotion to God consists of three essential elements: Think of a triangle representing devotion to God, with these three elements as each of its three points. The fear of God and the love of God form the base of the triangle, while the desire for God is at the apex. As we study these elements individually, we will see that the fear of God and the love of God form the foundation of true devotion to God, while the desire for God is the highest expression of that devotion. Some of our aversion to the phrase "fear of God" may be due to a misunderstanding of its meaning. The Bible uses the term "fear of God" in two distinct ways: When Adam sinned he hid from God because he was afraid. But the Christian has not been delivered from the discipline of God against his sinful conduct, and in this sense he still fears God. He works out his salvation with fear and trembling Philippians 2: For the child of God, however, the primary meaning of the fear of God is veneration and honor, reverence and awe. Murray says this fear is the soul of godliness. It is the attitude that elicits from our hearts adoration and love, reverence and honor. It focuses in awe not upon the wrath of God but upon the majesty, holiness, and transcendent glory of God. We see this same awe in Isaiah himself and in Peter when they each realized they were in the presence of a holy God. We see it most vividly in the reaction of the beloved disciple John in Revelation 1: It is this profound sense of veneration and honor, reverence and awe that draws forth from our hearts the worship and adoration that characterizes true devotion to God. The reverent, godly Christian sees God first in his transcendent glory, majesty, and holiness before he sees him in his love, mercy, and grace. One of the more serious sins of Christians today may well be the almost flippant familiarity with which we often address God in prayer. None of the godly men of the Bible ever adopted the casual manner we often do. They always addressed God with reverence. The same writer who tells us that we have confidence to enter the Most Holy Place, the throne room of God, also tells us that we should worship God acceptably with reverence and awe, "for our God is a consuming fire" Hebrews Paul, who tells us that the Holy Spirit dwelling within us causes us to cry "Abba Father," also tells us that this same God lives in "unapproachable light" Romans 8: In our day we must begin to recover a sense of awe and profound reverence for God. We must begin to view him once again in the infinite majesty that alone belongs to him who is the Creator and Supreme Ruler of the entire universe. There is an infinite gap in worth and dignity between God the Creator and man the creature, even though man has been created in the image of God. The fear of God is a heartfelt recognition of this gap—“not a put-down” of man, but an exaltation of God. Even the redeemed in heaven fear the Lord. Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages. Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed. It is these attributes, which particularly set forth the majesty of God, that should elicit from our hearts a reverence for him. This same reverence was drawn forth from the children of Israel when they saw the great power the Lord displayed against the Egyptians.

TRAINING FOR GODLINESS: SOLITUDE PASTOR BRIAN BEMENT MARCH 4, PSALM 62 BIG MOVE: Crave SOLITUDE to find COMMUNION with God. 1. CONFIRMS my salvation.

Psalm 1 Sermon Title: Pursue Godliness Sermon Text: Let us endeavor to discipline ourselves in our pursuit of godliness. I do not follow the document word for word during the message. I also do not write the document with the intent of publication; there may be grammatical errors throughout. Pursue Godliness This morning, I am challenging myself and everyone in our church to make a spiritual resolution for The main idea of the message and our spiritual resolution for is this: What is Biblical Godliness Godliness is a term synonymous with Christlikeness and holiness. Godliness is seen in our everyday conduct. Godliness seasons our speech. Godliness is a window for the world to look in and see the thankfulness in our heart which we have for Jesus our Savior. Godliness is to permeate our lives. Jesus came to save sinners 1 Tim. Please turn to 1 Timothy 4. Paul uses the example of bodily discipline as a contrast and analogy. Anyone familiar with professional athletes and Olympians knows how they endure daily rigors of training. They feed themselves with the best nourishment. They get help from trainers and coaches. The best athletes seek to understand all they can about their sport. They are disciplined in their studies and training. If not, should I be? Am I developing daily habits and practices which lead me to godliness? Am I being nourished properly so I may build up in godliness? Am I committed to godliness long-term or only for a season? Am I willing to be teachable and receive input from my coaches in areas of godliness? What do we labor and strive for Timothy? We labor and strive for godliness! We are to be disciplined in our efforts more so than athletes discipline their body. Bodily discipline is only of little profit. This truth should be fully accepted fully in our lives. Therefore, let us endeavor to discipline ourselves in our pursuit of godliness. Spiritual Disciplines How do we discipline ourselves for godliness? We do so with spiritual disciplines. It is a challenging road. Spiritual disciplines are not easy. Everyone who has sought to be disciplined with physical fitness or with dieting knows disciplining oneself is not easy. Godliness is for our good. What are spiritual disciplines? Spiritual disciplines are the practices found in the Bible that promote spiritual growth. They are biblically proven to bring results. The most commonly practiced spiritual disciplines are: For this upcoming year, I am asking us to focus on the five listed in the sermon notes. Words of advice and caution concerning spiritual disciplines The following integrates an interview with Don Whitney with Desiring God ministries [iii] with points made in his book. A few words of advice and caution about spiritual disciplines before we discuss them specifically. First, the disciplines are activities. They are not attitudes, character qualities, or fruit of the Spirit. They are things we do. Reading the Bible is something we do. Memorizing Scripture, praying, fasting, and so forth are activities. We may call them works. Second, because spiritual disciplines are works, they and our pursuit of godliness do not qualify us to see the Lord. We are qualified to see the Lord by the Lord, not by doing good things such as spiritual disciplines. We may pray and fast alone and we may pray and fast with the church. It is good to practice both personal and interpersonal spiritual disciplines. Spiritual disciplines are not something we only do alone. Fourth, spiritual disciplines are practices taught or modeled in the Bible. Not everything is a spiritual discipline. Gardening is not a spiritual discipline. If it is necessary for godliness, it is promoted in the Bible. Fifth, spiritual disciplines are part of the gospel and not the next step after getting saved. Spiritual disciplines bring us deeper into the glories of the gospel and not on to an advanced level of Christianity. Although we cannot be godly without the practice of spiritual disciplines, we can practice spiritual disciplines and not be godly. If we practice spiritual disciplines without pursuing godliness, we will be as Pharisees. If we are still the same grumpy, selfish, prideful, sarcastic, worldly, lustful, angry person, then we are not disciplining ourselves for the purpose of godliness. We endeavor to grow in godliness. If we want to be like Christ, there is no shortcut. Spiritual disciplines are the ways God ordains for us to mature and be Christlike. The more we become in shape by being conformed to the image of Christ, the more we will enjoy the disciplines. We seek the joy of the outcome, and the outcome makes the disciplines worthwhile. Scripture is essential for us to grow in godliness. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for

training in righteousness; so that the man of God may be adequate, equipped for every good work. The Bible equips us for our leisure activities, work, home, marketplace, and any other thing we may do. The Bible equips us for wisdom with every relationship. The Bible equips us for every good work. John Blanchard writes, Surely we only have to be realistic and honest with ourselves to know how regularly we need to turn to the Bible. How often do we face problems, temptation and pressure? Then how often do we need instruction, guidance and greater encouragement? The answer to all these questions is the same: The Bible has chapters. If we divide the number of chapters by days, we need to read a little over three chapters a day. Plan There are many Bible reading plans to choose. Select a plan you will enjoy and is right for you. Or, you can simply read three chapters during weekdays and four chapters on the weekend. Make no substitute Some people say they read Christian books. The people who are writing Christian books are getting their fed by the Bible at least they should be. Would we eat regurgitated food or would we rather eat fresh food? Reading Christian books is good, but it is never a substitute for reading the Bible. I am providing my plan as an example, not a prescription. I am only showing I also desire to be serious. I also believe I need to lead by example. Personally, I like to read through the Bible chronologically. No other single exercise pays greater spiritual dividends! Your prayer life will be strengthened. Your witnessing will be sharper and much more effective. Your attitudes and outlook will begin to change. Your mind will become alert and observant. Your confidence and assurance will be enhanced. Your faith will be solidified. For Jesus, the memory of Scripture gave Him power in the wilderness to overcome temptation.

Chapter 6 : Decrease Your Vision | The Village Church

Regularly practice biblical spiritual disciplines such as personal Scripture reading, prayer, fasting, silence and solitude, and service to others. When pursued in a way that flows from our personal relationship with God through faith in Jesus Christ, the spiritual disciplines are means of grace that the Lord uses to grow us in godliness.

Maximization Measurement Experiencing God In Silence, Solitude, and Stillness The importance of silence, solitude, and stillness in the life of Jesus and his disciples is undeniable. To be more like Jesus we must likewise find times of silence, solitude and stillness. The spiritual disciplines of silence, solitude, stillness are disciplines of abstinence. In the disciplines of abstinence, we abstain in some form and for some time from what we generally regard as normal desires. And, as with all spiritual disciplines, the disciplines of silence, solitude, and stillness are for the ultimate goal of godliness, Christ-likeness, and oneness with God. For the purpose of spiritual disciplines we define silence, solitude, and stillness as follows: To abstain from speaking. To turn away from human interaction and external stimuli. To stop, cease, desist. To be at peace. We have an addiction to noise. Silence is rare in our society as our lives are always filled with background noise, without which we tend to fear nothing is happening. What does it say about our souls if we have to have noise to feel as if something is happening around us? All in all no spiritual discipline is more universally accepted as necessary than the practice of silence. In silence we close our soul off from the sounds of words, music, and noise. Silence allows us to experience life-transforming concentration on God. The reason we seek silence is the same reason Jesus did “to be able to listen and hear what God is saying to us. Silence is possible without solitude but very few of us can be silent in the presence of others, which speaks to the necessity of pairing silence with solitude. We intentionally isolate ourselves away from the experience of being with others by going to our prayer closet, the ocean, the wilderness, the desert, or the mountain to experience aloneness with God. Solitude also is freeing. The normal course of daily human interactions locks us into patterns of thought and action that work against experiencing God, and only solitude can free us from the ingrained patterns that hinder our connection with God. In solitude we can better see the things that trap, worry, and oppress us and we are free to return to society as free persons. It has been said that no great work in literature or in science was ever wrought by a man who did not love solitude. Spiritual people from every generation are agreed it is a fundamental principal of religion that no large measure of spiritual growth was ever attained by one who did not take sufficient time to be alone with God. Scripture implies that stillness involves waiting and that blessings follow those who wait on God. And the wind ceased. Jesus connects stillness with peace. I will be exalted among the nations and in all the earth. The Psalmist declares that we come to know God and His ways in stillness and that He is glorified and worship is experienced through God-focused stillness. He leads me beside still waters. He restores my soul. When we are sick the doctor usually prescribes that we be still through bed rest. When we suffer broken bones they are placed in a cast or sling to immobilize the bones. Because stillness promotes healing. When we are still before God we experience life-giving healing and wholeness that only He can provide. In stillness we slow down enough to notice where God is obviously at work in our lives, the lives of others, and in the world. It was while Samuel was lying still in the Temple 1 Samuel 3: Silence, Stillness, and Solitude Summarized Spiritual writers and leaders, ancient and modern, are unanimous in agreeing that the disciplines of silence, solitude, and stillness lead to a love of God, a love of self, and a love of others. More than any previous generation in history, we must discipline ourselves to experience silence, solitude, and stillness. Think of silence, solitude, and stillness as complimentary as well as catalytic. They are frequently found together because silence, solitude, and stillness go hand in hand, each making the other complete. Think of them as a three stranded rope, when structured together are stronger than the sum of its parts. In summary, we practice the disciplines of silence, solitude, and stillness so that we may: Seek the will of God as Jesus did before choosing his disciples in Luke 6: Regain strength and receive power. Increase our sensitivity and compassion for others, and experience a new responsiveness to their hurts and needs. Participate without interruption in other spiritual disciplines, such as, to read scripture and sacred writings, meditate, pray, journal, worship, and fast. Experience union, communion, and oneness with God.

Chapter 7 : Pursue Godliness | Christ Community Church

Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

Our minds are grieved to see so little attention given to united prayer by many churches. How can we expect a blessing if we are too idle to ask for it? How can we look for a Pentecost if we never meet with one another, in one place, to wait upon the Lord? Brethren, we shall never see much change for the better in our churches till the prayer meeting occupies a higher place in the esteem of Christians. But now that we have come together, how shall we pray? Let us not degenerate into formality, or we shall be dead while we think we live. Let us not waiver through unbelief, or we shall pray in vain. Oh, for great faith with which to offer great prayers! We have been mingling praise and prayer together as a delicious compound of spices, fit to be presented upon the altar of incense through Christ our Lord; may we not at this time offer some special far-reaching petition? It is suggested to me that we pray for a true and genuine revival of religion throughout the world. A Real and Lasting Revival I am glad of any signs of life, even if they should be feverish and transient, and I am slow to judge any well intended movement, but I am very fearful that many so called revivals in the long run wrought more harm than good. A species of religious gambling has fascinated many men, and given them a distaste for the sober business of true godliness. But if I would nail down counterfeits upon the counter, I do not therefore undervalue true gold. It is to be desired beyond measure that the Lord would send a real and lasting revival of spiritual life. We need a work of the Holy Spirit of a supernatural kind, putting power into the preaching of the Word, inspiring all believers with heavenly energy, and solemnly affecting the hearts of the careless, so that they turn to God and live. We would not be drunk with the wine of carnal excitement, but we would be filled with the Spirit. We would behold the fire descending from heaven in answer to the effectual fervent prayers of righteous men. Can we not entreat the Lord our God to make bare His holy arm in the eyes of all the people in this day of declension and vanity? Old-fashioned Doctrine We want a revival of old-fashioned doctrine. I know not a single doctrine which is not at this hour studiously undermined by those who ought to be its defenders. There is not a truth that is precious to the soul which is not now denied by those whose profession it is to proclaim it. To me it is clear that we need a revival of old-fashioned gospel preaching like that of Whitefield and Wesley. The Scriptures must be made the infallible foundation of all teaching; the ruin, redemption and regeneration of mankind must be set forth in unmistakable terms. Personal Godliness Urgently do we 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. It is upon the truly godly and spiritual that the future of religion depends in the hand of God. Oh, for more truly holy men, quickened and filled with the Holy Spirit, consecrated to the Lord and sanctified by His truth. Brethren, we must each one live if the church is to be alive; we must live unto God if we expect to see the pleasure of the Lord prospering in our hands. Sanctified men are the salt of society and the saviours of the race. Domestic Religion We deeply want a revival of domestic religion. The Christian family was the bulwark of godliness in the days of the puritans, but in these evil times hundreds of families of so-called Christians have no family worship, no restraint upon growing sons, and no wholesome instruction or discipline. How can we hope to see the kingdom of our Lord advance when His own disciples do not teach His gospel to their own children? Oh, Christian men and women, be thorough in what you do and know and teach! Let your families be trained in the fear of God and be yourselves "holiness unto the Lord"; so shall you stand like a rock amid the surging waves of error and ungodliness which rage around us. Vigorous, Consecrated Strength We want also a revival of vigorous, consecrated strength. I have pleaded for true piety; I now beg for one of the highest results of it. We need gracious minds trained to a high form of spiritual life by much converse with God in solitude. Saints acquire nobility from their constant resort to the place where the Lord meets with them. There they also acquire that power in prayer which we so greatly need. Oh, that we had more men like John Knox, whose prayers were more terrible to Queen Mary than 10, men! Oh, that we had more Elijahs by whose faith the windows of heavens should be shut or opened! This power comes not by a sudden

effort; it is the outcome of a life devoted to the God of Israel! If our life is all in public, it will be a frothy, vapoury ineffectual existence; but if we hold high converse with God in secret, we shall be mighty for good. He that is a prince with God will take high rank with men, after the true measure of nobility. Beware of being a lean-to; endeavour to rest on your own walls of real faith in the Lord Jesus. May none of us fall into a mean, poverty-stricken dependence on man! We want among us believers like those solid, substantial family mansions which stand from generation to generation as landmarks of the country; no lath-and-plaster fabrics, but edifices solidly constructed to bear all weathers, and defy time itself. The Lord send us a revival of consecrated strength, and heavenly energy! Preach by your hands if you cannot preach by your tongues. When our church members show the fruits of true godliness, we shall soon have inquiries for the tree which bears such a crop. Oh the coming together of the saints is the first part of Pentecost, and the ingathering of sinners is the second. It began with "only a prayer meeting", but it ended with a grand baptism of thousands of converts. Oh that the prayers of believers may act as lode stones to sinners! Oh that every gathering of faithful men might be a lure to attract others to Jesus! May many souls fly to Him because they see others speeding in that direction. Lord, turn them and they shall be turned! By their conversion, pray that a true revival has commenced tonight! Let it spread through all our households, and then run from church to church till the whole of christendom shall be ablaze with a heaven-descended fire!

Chapter 8 : The Thirsty Theologian: J Stephen Yuille

Diet for Godliness (vv. 6, 7a) Paul first addresses the matter of a good spiritual diet: "If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed.

This Psalm is apparently intended to accompany the third, and make a pair with it. May the choice words of the 8th verse be our sweet song of rest as we retire to our repose! Concerning this person carefully read 1 Chronicles 6: In these passages will be found much that is interesting to the lover of sacred song, and very much that will throw a light upon the mode of praising God in the temple. Some of the titles of the Psalms are, we doubt not, derived from the names of certain renowned singers, who composed the music to which they were set. On Neginoth, that is, on stringed instruments, or hand instruments, which were played on with the hand alone, as harps and cymbals. The joy of the Jewish church was so great that they needed music to set forth the delightful feelings of their souls. Our holy mirth is none the less overflowing because we prefer to express it in a more spiritual manner, as becometh a more spiritual dispensation. In allusion to these instruments to be played on with the hand, Nazianzen says, "Lord, I am an instrument for thee to touch. May we be full of faith and love, and we shall be living instruments of music. From whence the Greek and Latin fathers imagined, that all psalms which bear this inscription refer to the Messiah, the great end. If so, this Psalm is addressed to Christ; and well it may, for it is all of Christ, and spoken by Christ, and hath respect only to his people as being one with Christ. The Lord the Spirit give the reader to see this, and he will find it most blessed. In the first verse David pleads with God for help. In the second he expostulates with his enemies, and continues to address them to the end of verse 5. Then from verse 6 to the close he delightfully contrasts his own satisfaction and safety with the disquietude of the ungodly in their best estate. The Psalm was most probably written upon the same occasion as the preceding, and is another choice flower from the garden of affliction. Happy is it for us that David was tried, or probably we should never have heard these sweet sonnets of faith. Here he reviews his Ebenezers and takes comfort from them. It is not to be imagined that he who has helped us in six troubles will leave us in the seventh. God does nothing by halves, and he will never cease to help us until we cease to need. The manna shall fall every morning until we cross the Jordan. Observe, that David speaks first to God and then to men. Surely we should all speak the more boldly to men if we had more constant converse with God. He who dares to face his Maker will not tremble before the sons of men. The name by which the Lord is here addressed, "God of my righteousness," deserves notice, since it is not used in any other part of Scripture. It means, Thou art the author, the witness, the maintainer, the judge, and the rewarder of my righteousness; to thee I appeal from the calumnies and harsh judgments of men. God hath dashed down the rocks and given me room; he hath broken the barriers and set me in a large place. Or, we may understand it thus: The best of men need mercy as truly as the worst of men. All the deliverances of saints, as well as the pardons of sinners, are the free gifts of heavenly grace. In this second division of the Psalm, we are led from the closet of prayer into the field of conflict. Remark the undaunted courage of the man of God. He tells them that they love vanity, and seek after leasing, that is, lying, empty fancies, vain conceits, wicked fabrications. He asks them how long they mean to make his honour a jest, and his fame a mockery? A little of such mirth is too much, why need they continue to indulge in it? Had they not been long enough upon the watch for his halting? Did they mean to jest their souls into hell, and go on with their laughter until swift vengeance should turn their merriment into howling? In the contemplation of their perverse continuance in their vain and lying pursuits, the Psalmist solemnly pauses and inserts a Selah. Surely we too may stop awhile, and meditate upon the deep-seated folly of the wicked, their continuance in evil, and their sure destruction; and we may learn to admire that grace which has made us to differ, and taught us to love truth, and seek after righteousness. Election is a doctrine which unrenewed men cannot endure, but nevertheless, it is a glorious and well-attested truth, and one which should comfort the tempted believer. Election is the guarantee of complete salvation, and an argument for success at the throne of grace. He who chose us for himself will surely hear our prayer. O that men would take the advice of this verse and commune

with their own hearts. Surely a want of thought must be one reason why men are so mad as to despise Christ and hate their own mercies. O that for once their passions would be quiet and let them be still, that so in solemn silence they might review the past, and meditate upon their inevitable doom. Surely a thinking man might have enough sense to discover the vanity of sin and the worthlessness of the world. Stay, rash sinner, stay, ere thou take the last leap. Go to thy bed and think upon thy ways. Ask counsel of thy pillow, and let the quietude of night instruct thee! Throw not away thy soul for nought! Let the clamorous world be still awhile, and let thy poor soul plead with thee to bethink thyself before thou seal its fate, and ruin it for ever! Is thy bosom void of fear? Speaks not conscience in thine ear? Can this world afford thee bliss? Can it chase away thy gloom? Think, O sinner, on thy end, See the judgment-day appear, Thither must thy spirit wend, There thy righteous sentence hear. When the Jew offered sacrifice righteously, that is, in a spiritual manner, he thereby set forth the Redeemer, the great sin-atonement Lamb; there is, therefore, the full gospel in this exhortation of the Psalmist. We have now entered upon the third division of the Psalm, in which the faith of the afflicted one finds utterance in sweet expressions of contentment and peace. Even the regenerate sometimes groan after the sense and sight of prosperity, and are sad when darkness covers all good from view. As for worldlings, this is their unceasing cry. The true believer is a man of a very different mould. He drinks not from the muddy pools of Mammon, but from the fountain of life above. This is his riches, his honour, his health, his ambition, his ease. Give him this, and he will ask no more. This is joy unspeakable, and full of glory. Oh, for more of the indwelling of the Holy Spirit, that our fellowship with the Father and with his Son Jesus Christ may be constant and abiding! We should not fail to remark that this verse is the saying of the righteous man, in opposition to the saying of the many. How quickly doth the tongue betray the character! The metal of a bell is best known by its sound. Birds reveal their nature by their song. Owls cannot sing the carol of the lark, nor can the nightingale hoot like the owl. Let us, then, weigh and watch our words, lest our speech should prove us to be foreigners, and aliens from the commonwealth of Israel. I shall not sit up to watch through fear, but I will lie down; and then I will not lie awake listening to every rustling sound, but I will lie down in peace and sleep, for I have nought to fear. He that hath the wings of God above him needs no other curtain. Better than bolts or bars is the protection of the Lord. Armed men kept the bed of Solomon, but we do not believe that he slept more soundly than his father, whose bed was the hard ground, and who was haunted by blood-thirsty foes. How many of our sleepless hours might be traced to our untrusting and disordered minds. They slumber sweetly whom faith rocks to sleep. No pillow so soft as a promise; no coverlet so warm as an assured interest in Christ. O Lord, give us this calm repose on thee, that like David we may lie down in peace, and sleep each night while we live; and joyfully may we lie down in the appointed season, to sleep in death, to rest in God! We cannot help transcribing it. He is the Lord our righteousness; and therefore, in all our approaches to the mercy seat, let us go there in a language corresponding to this which calls Jesus the Lord our righteousness. While men of the world, from the world are seeking their chief good, let us desire his favour which infinitely transcends corn and wine, and all the good things which perish in the using. Yes, Lord, thy favour is better than life itself. Thou causest them that love thee to inherit substance, and fillest all their treasure. Hast thou indeed chosen one out of the people? Hast thou given him as the covenant of the people? And hast thou declared thyself well pleased in him? Yes, my heart is fixed, O Lord, my heart is fixed; Jesus is my hope and righteousness; the Lord will hear me when I call. And henceforth will I both lay me down in peace and sleep securely in Jesus, accepted in the Beloved; for this is the rest wherewith the Lord causeth the weary to rest, and this is the refreshing. He instituted not this law, and, if I may so express it, art of praying, as a vain and insufficient thing, but endows it with wonderful efficacy for producing the greatest and happiest consequences. He would have it to be the key by which all the treasures of heaven should be opened. He has constructed it as a powerful machine, by which we may, with easy and pleasant labour, remove from us the most dire and unhappy machinations of our enemy, and may with equal ease draw to ourselves what is most propitious and advantageous. Heaven and earth, and all the elements, obey and minister to the hands which are often lifted up to heaven in earnest prayer. Yea, all works, and, which is yet more and greater, all the words of God obey it. Well known in the sacred Scriptures are the examples of Moses and Joshua, and that which James 5: And that Christian legion under Antonius is well known and justly celebrated, which for the singular ardour

and efficacy of its prayers, obtained the name of keraunoboloz, the thundering legion. Fervent prayers stretch forth a strong, wide-extended wing, and while the birds of night hover beneath, they mount aloft, and point out, as it were, the proper seats to which we should aspire.

Chapter 9 : Silence and Solitude . . . For the Purpose of Godliness - Christian Blogs - Delivered By Grace

If thou wouldst exercise thyself to godliness in solitude, accustom thyself to soliloquies, I mean to conference with thyself. He needs never be idle that hath so much business to do with his own soul.

The busyness of life in is no joke! We can easily feel the pressure of comparison: The technology distraction brought about by smartphones has overtaken the world. The word solitude itself may already have you feeling anxious. What is the purpose of all these spiritual rhythms we have been sharing over the past several weeks? Prayer , fellowship , scripture memory , worship , study , rest. Each is unique, and yet each rhythm brings us into a deeper relationship with our loving Father. What is the purpose in having a relationship with our Father? What is your purpose in any relationship? To be known and to know someone, to enjoy one another. How can we do this with God? If you have been reading along through these spiritual disciplines, or rhythms, you can see that by discipline we mean developing knowledge and higher understanding in specific elements. We know the richness that comes from diving deeper as we focus in on our relationship with God. Now we have to go one step further and seek out time to withdraw, be alone with God, and listen. Let us practice these disciplines in His presence and enjoy Him! So how can we do this? Ask yourself, when is the last time you turned all distractions off and spent intentional time with God? Can you remember what happened? Did you receive something “ peace, clarity, direction, focus, truth, joy, refreshment, hope? If you want to hear from God, you have to seek Him and tune out the world. Solitary time with God is leaning away from what the world says and what the world wants, and leaning toward the voice of God. We can learn solitude from the life of Jesus. He consistently pursued time away with God, as He sought rest, peace, and communion with His Father. He woke up early to pray. He left a crowd to seek time with God. He was refreshed in the presence of God after He performed miracles. He sought understanding before making decisions. If Jesus, the Son of God, Who was fully God and fully man, can make it a priority to seek solitude, then we too should be desperately seeking time alone with God. Soon after they went away from the crowds and distractions, they came back and Jesus performed the feeding of Many times in Scripture we see Jesus going away in solitude in order to come back and continue the work of His Father. In the Old Testament, Moses was intentional about meeting with God in solitude, and others followed his example. And everyone who sought the Lord would go out to the tent of meeting, which was outside the camp. What is holding you back from seeking to drink from the well of Living Water? Jesus says in John 7: Anyone who believes in me may come and drink! Stop looking for life in things that do not bring life; slow down and get to know your loving Father “ the Author of Life. You will be like a well-watered garden, like a spring whose waters never fail. Solitude is being with God and away from distractions of the world “ so go enjoy the presence of God and hear from your Father just how much He loves you and which way He wants you to go next! Go there and meet with God, pour out your heart to Him! Are you following the example of Christ and seeking to rest and hear from God? How can you make time for God this week? We know God wants to give us blessings and good gifts. What might stand in your way of prioritizing time alone with Him?