

Deeper



Finding and applying Truth!



The Living God has given us several effective ways to connect with Him.

*We find Him in **what He has made.***

There is so much to learn in the macro and micro **sciences.**
I am made breathless by what I see in nature. The sheer immensity.
The incredible complexity. All that is created is telling us He is there.

*We find Him in **what He has spoken.***

The **Word of God** tells us one seamless story of His Story.
The Bible is His inexhaustible love letter to the human race.

*We find Him as He works **in our hearts** to reveal Himself.*

The Holy Spirit searches the earth for awakening hearts.
Men and women who are opening the door to faith.

Every approach to meditating will be cumbersome on some level.

I have tried to give you a series of **tools** that can easily be
adapted to your own style.

Use these pages as keys to help you unlock your own
journey in God's revelation of Himself.

ENJOY!

This is all about Going Deeper!

Each exercise and video are meant to develop one or more skills for meditating deeply into the Scriptures. The videos are noted in this workbook and each exercise should be carefully thought through as you sift these ideas and settle on your own style for a “critical reading” of each passage.

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Probably one of the most famous, poignant, and moving quotes regarding truth is found in John 18.

“Therefore Pilate entered again into the Praetorian, and summoned Jesus and said to Him, “Are You the King of the Jews?”

Jesus answered, “Are you saying this on your own initiative, or did others tell you about Me?”

Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?”

Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.”

Therefore Pilate said to Him, “So You are a king?” Jesus answered, “You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice.”

Pilate said to Him, “What is truth?” - John 18.33-38

In this straightforward interaction we encounter the essence of the human dilemma. Just as the earth quaked when Adam and Eve absorbed the words “you will surely NOT die,” so all humanity is stung with spiritual death by our rejection of truth. Truth in nature. Truth in God’s Law. And truth in His Living Word, Jesus of Nazareth.

And according to Jesus, if we believe His words, we are free indeed!

- Dave Nadler

Who will set us free?

In Paul's letter to the Romans he casts an ironclad argument in legal terms. There is no doubt. Mankind is a prisoner to self-will through our rejection of truth.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them.

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that **they are without excuse.**

For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Romans 1.18-25

Our dilemma is cruel and complex. His solution is clear and has far-reaching implications.

So Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.”

John 8.31-32

Do you want to be free?

A WAY OF SEEING

From Sir Arthur Conan Doyle's A Scandal in Bohemia/Sherlock Holmes

I had seen little of Holmes lately. My marriage had drifted us away from each other. My own complete happiness, and the home-centred interests which rise up around the man who first finds himself master of his own establishment, were sufficient to absorb all my attention, while Holmes, who loathed every form of society with his whole Bohemian soul, remained in our lodgings in Baker Street, buried among his old books, and alternating from week to week between cocaine and ambition, the drowsiness of the drug, and the fierce energy of his own keen nature. He was still, as ever, deeply attracted by the study of crime, and occupied his immense faculties and extraordinary powers of observation in following out those clues, and clearing up those mysteries which had been abandoned as hopeless by the official police. From time to time I heard some vague account of his doings: of his summons to Odessa in the case of the Trepoff murder, of his clearing up of the singular tragedy of the Atkinson brothers at Trincomalee, and finally of the mission which he had accomplished so delicately and successfully for the reigning family of Holland. Beyond these signs of his activity, however, which I merely shared with all the readers of the daily press, I knew little of my former friend and companion.

One night—it was on the twentieth of March, 1888—I was returning from a journey to a patient (for I had now returned to civil practice), when my way led me through Baker Street. As I passed the well-remembered door, which must always be associated in my mind with my wooing, and with the dark incidents of the Study in Scarlet, I was seized with a keen desire to see Holmes again, and to know how he was employing his extraordinary powers. His rooms were brilliantly lit, and, even as I looked up, I saw his tall, spare figure pass twice in a dark silhouette against the blind. He was pacing the room swiftly, eagerly, with his head sunk upon his chest and his hands clasped behind him. To me, who knew his every mood and habit, his attitude and manner told their own story. He was at work again. He had risen out of his drug-created dreams and was hot upon the scent of some new problem. I rang the bell and was shown up to the chamber which had formerly been in part my own.

His manner was not effusive. It seldom was; but he was glad, I think, to see me. With hardly a word spoken, but with a kindly eye, he waved me to an armchair, threw across his case of cigars, and indicated a spirit case and a gasogene in the corner. Then he stood before the fire and looked me over in his singular introspective fashion.

“Wedlock suits you,” he remarked. “I think, Watson, that you have put on seven and a half pounds since I saw you.”

“Seven!” I answered.

“Indeed, I should have thought a little more. Just a trifle more, I fancy, Watson. And in practice again, I observe. You did not tell me that you intended to go into harness.”

“Then, how do you know?”

"I see it, I deduce it. How do I know that you have been getting yourself very wet lately, and that you have a most clumsy and careless servant girl?"

"My dear Holmes," said I, "this is too much. You would certainly have been burned, had you lived a few centuries ago. It is true that I had a country walk on Thursday and came home in a dreadful mess, but as I have changed my clothes I can't imagine how you deduce it. As to Mary Jane, she is incorrigible, and my wife has given her notice, but there, again, I fail to see how you work it out."

He chuckled to himself and rubbed his long, nervous hands together.

"It is simplicity itself," said he; "my eyes tell me that on the inside of your left shoe, just where the firelight strikes it, the leather is scored by six almost parallel cuts. Obviously they have been caused by someone who has very carelessly scraped round the edges of the sole in order to remove crusted mud from it. Hence, you see, my double deduction that you had been out in vile weather, and that you had a particularly malignant boot-slitting specimen of the London slavey. As to your practice, if a gentleman walks into my rooms smelling of iodoform, with a black mark of nitrate of silver upon his right forefinger, and a bulge on the right side of his top-hat to show where he has secreted his stethoscope, I must be dull, indeed, if I do not pronounce him to be an active member of the medical profession."

I could not help laughing at the ease with which he explained his process of deduction. "When I hear you give your reasons," I remarked, "the thing always appears to me to be so ridiculously simple that I could easily do it myself, though at each successive instance of your reasoning I am baffled until you explain your process. And yet I believe that my eyes are as good as yours."

"Quite so," he answered, lighting a cigarette, and throwing himself down into an armchair. "You see, but you do not observe. The distinction is clear."

What does this excerpt illustrate about meditation?

What can you take away that can help you as you learn to meditate on the Scriptures?
