

Biblical Counsel for the Depressed Saint

Session 4 – 2 Timothy 3:16

As revealed by Ephesians 2:1-10 and its context, saints are in C_____ Jesus (specifically, in the realm of God’s saving reign). Being in that realm, saints have as their ultimate a _____ the Scriptures, the sixty-six books of the Bible.

-- 2 Timothy 3:16 – 16 [All or] Every¹ Scripture *is* [inspired by God or, better translated,² God-breathed³ and [profitable or] useful for⁴ [teaching or] doctrine, for reproof, for correction, for [instruction or] training *namely* the *one*⁵ [in or] with reference to⁶ righteousness, (My Translation)

-- as revealed by the Bible, Scripture is *t_____ w_____ word of God—the v_____ words of God written* by men who wrote according to the wisdom given to them,⁷ as moved by the Holy S _____, and as the Holy Spirit spoke by them⁸

-- the Scriptures are the sixty-six books of the Bible – saints know that the sixty-six books of the Bible—all those books and no other writings—are the Scriptures, ultimately, by the Holy Spirit, who spoke the sixty-six books of the Bible—all those books and no other writings, causing them to know that the sixty-six books of the Bible—all those books and no other writings—are the Scriptures

-- that collection of books (or writings) is God-breathed (that is, the p _____ of the breathing out [or speaking] of God) – being God-breathed, every (and thus all) Scripture comes from God and is the v _____ w _____ of God written

-- as revealed by this verse, its context, and the historical setting for the Old Covenant, all Scripture, being *God-breathed* and *capable of being put to use for teaching true doctrine, for rebuking false doctrine and unrighteous behavior, for correcting false doctrine and unrighteous behavior, and for training saints with reference to righteous behavior*, is a written witness to the arrangement between God and saints⁹ – being the written witness to the arrangement between God and saints, all Scripture is the authoritative rule (or standard) of faith and practice for saints – what saints are to believe and how saints are to behave is revealed by the Scriptures

-- with the rest of this sermon, I am going to comment on seven S _____ that with the Scriptures I have expounded today teach in part what saints are to believe and how saints are to behave with regard to d _____

Genesis 2:6-7 – 6 And a mist went up repeatedly¹⁰ from the earth and caused to drink [or wa-

¹ Gk. πᾶσα γραφή (πᾶσα, nominative singular feminine, “every[Scripture]”).

² See Benjamin Breckinridge Warfield, *The Works of Benjamin B. Warfield, Volume 1: Revelation and Inspiration* (1932; reis., Grand Rapids: Baker Books, 2003), 229-80.

³ Gk. πᾶσα γραφή θεόπνευστος (adjective-noun-adjective, “In πᾶς + noun + adjective constructions in equative clauses the πᾶς, being by nature as definite as the article, implies the article, thus making the adjective(s) following the noun outside the implied article-noun group and, therefore, predicate” [Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 314], “Every Scripture is God-breathed[(predicate nominative)]”). Note ὁφέλιμος is also a predicate nominative (“[is] useful”).

⁴ Gk. πρὸς (purpose, “for” or “for the purpose of”). The same for the three other occurrences of πρὸς in this verse.

⁵ Gk. παιδείαν τὴν (substantival use of the accusative, double accusative, object-complement, “training *namely* the one”).

⁶ Gk. ἐν (reference/respect, “with reference to[righteousness]”).

⁷ By God, presumably, by the Holy Spirit (2 Pt 3:15 and 2 Pt 1:20-21).

⁸ See 2 Sm 23:2, Mt 21:42, Mk 7:9-13, Mk 12:36, Lk 24:27 and 44-45, Acts 1:16, Acts 4:24-26, 2 Pt 1:20-21, 2 Pt 3:15-16, and 2 Tm 3:16.

⁹ This idea comes in part from the following source: Andreas J. Kostenberger and Michael J. Kruger, *The Heresy of Orthodoxy: How Contemporary Culture’s Fascination with Diversity has Reshaped our Understanding of Early Christianity* (Wheaton, IL: Crossway, 2010), 109-113.

¹⁰ Hb. הָלַךְ (qal, imperfect, iterative/frequentative[action], past, “and he went up repeatedly”).

tered] repeatedly¹¹ all of *the* face [or surface] of the ground. 7 And Yahweh God formed the man of dust from the ground and He breathed¹² in his nostrils *the* breath of life and the man became into¹³ a living [creature, being, or] soul¹⁴. (My Translation)

-- in the Hebrew text of v.7, the word t_____ as “creature,” “being,” or “soul” is שָׁדָי – though there is disagreement as to what שָׁדָי means in v.7, in the context of v.7, שָׁדָי means “soul” – the first human being was a man shaped p_____ o_____ mud and then Yahweh God “breathed in his nostrils *the* breath of life and . . . [he] became into [a new state—a living שָׁדָי or] a l_____ soul” (v.7, My Translation) – and having become into a living soul, that first human being’s man shaped pile of mud became a human body

-- as for the relationship between the human soul and the human body, based on what is revealed by the Scriptures, the human soul and the human body interact with one another and impact one another, but are separate entities in separate realms (one in the spiritual realm and one in the physical realm)

Mark 12:30 – 30 and you shall love¹⁵ *the* Lord [or Y_____] your God¹⁶ [with all or] from¹⁷ your whole¹⁸ heart and from your whole soul and from your whole mind and from your whole s_____. (My Translation)

-- in the context of this Scripture and in the Greek text of this Scripture, the words translated as “heart,” “soul,” “mind,” and “strength” refer to aspects (or characteristics) of the immaterial part of a human being

Psalm 42:6 [E 5], Psalm 42:12 [E 11], and Psalm 43:5 – [Psalm 42] 6 W____ are y____ bowing down yourself my soul and mourn upon me? you hope! to God for again I am praising Him *for the* deliverances of His person[or *because* He d_____]. 12 Why are you bowing down yourself my soul? and why are you mourning upon me? you hope! to God for again I am p_____ Him *the One* delivering my person[or *the One* who delivers me] and my God. [Psalm 43] 5 Why are you bowing down yourself my soul? and why are you mourning upon me? you hope! t__ G____ for again I am praising Him *the One* delivering my person[or *the One* who delivers me] and my God. (My Translation)

-- at the beginning of Psalm 42:6 [E 5], Psalm 42:12 [E 11], and Psalm 43:5, the Holy Spirit spoke and the psalmist wrote, “Why are you [downcast, in despair, cast down, or] bowing down yourself my soul[?]” (My Translation)

-- as for that question, in the Hebrew text, the word t_____ as “downcast,” “in despair,” “cast down,” or “bowing down” is a verb that means to “bow down” (that is, feel sorrow)¹⁹ – also, as for that question, based on Hebrew grammar, the v_____ that means to “bow down” or “feel sorrow” is expressing the reflexive of putting its object into the state of feeling s_____ – in other words, the subject of the verb that means to “bow down”

¹¹ Hb. הִשְׁתַּחֲוֶה (hiphil, causative, consecutive perfect, iterative/frequentative[action], past, “and he caused to drink repeatedly”).

¹² Hb. נָשַׁם (qal, consecutive imperfect, narrative use, past, “and He breathed”).

¹³ Hb. שָׁדָי (שׁ, quasi dative, product, See Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 512, “into[a soul]”).

¹⁴ Hb. הַיָּהוּדָי (הִי, adjective, attributive use, “[into a] living[soul]”).

¹⁵ Gk. ἀγαπήσεις (imperative future, [the force is emphatic], “you shall love”).

¹⁶ Gk. κύριον τὸν θεόν σου (κύριον τὸν θεόν, substantival use of the accusative, accusative in simple apposition, “Lord [or Yahweh] the God[of you (or your God)]”).

¹⁷ Gk. ἐξ (ἐκ, source, “out of” or “from”). The same for the three other occurrences of ἐξ in this verse.

¹⁸ Gk. ὅλος (ὅλος, “whole,” “entire,” or “complete”). The same for the three other occurrences of ὅλος in this verse.

¹⁹ Hb. הִשְׁתַּחֲוֶה. “The *Hithpa*. הִשְׁתַּחֲוֶה, . . . , signifies to bow one’s self very low, to sit down upon the ground like a mourner (Ps. 35:14; 38:7), and to bend one’s self downwards (Ps. 44:26).” (Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, vol. 5 [Peabody, MA: Hendrickson, 1996], 313. Used by permission. All rights reserved.). See also Victor P. Hamilton, “2361 הִשְׁתַּחֲוֶה,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 915 and James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997), 8820 הִשְׁתַּחֲוֶה.

or “feel sorrow” (which is the psalmist’s soul) was putting *itself* into the state of feeling sorrow – simply put, based on H _____ g _____, as revealed by Psalm 42:6 [E 5], Psalm 42:12 [E 11], and Psalm 43:5, the psalmist’s soul was putting itself into the state of f _____ sorrow²⁰

- with all that said, based on Psalm 42:6 [E 5], Psalm 42:12 [E 11], Psalm 43:5, and the context of those three verses, as revealed by God, depression is the state of feeling sorrow that a person’s soul puts itself into – thus, though there are various depressions with various experiences, fundamentally, depression is the state of feeling sorrow that a person’s soul puts itself into
- though depression is the state of feeling sorrow that a person’s soul puts i _____ into, as revealed by Psalms 42 and 43, 1 Kings 18 and 19, and human experience, there are various causes—s _____ causes—that cause a person’s soul to put itself into the state of feeling sorrow
- because depression is the state of feeling sorrow that a person’s *soul* puts *itself* into, depression is an issue of the *soul* – with that said, because the body and more of the physical realm interacts with and impacts the soul, the body and more of the physical realm can be causes—secondary causes—that cause a person’s soul to put itself into the state of feeling sorrow – with that said, though the body and more of the physical realm can be causes—secondary causes—that cause a person’s soul to put itself into the state of feeling sorrow, as revealed by God, depression is an issue of the soul
- because depression is an issue of *the soul*, if depression is going to be t _____, then *the soul* has to be treated – how does a person treat a soul, specifically, a soul that puts itself into the state of f _____ s _____? – by giving that soul Scripture, specifically, by teaching that soul what saints are to believe and how saints are to behave with regard to d _____
- a person treats a soul that puts itself into the state of feeling sorrow by teaching that soul what saints are to believe and how saints are to behave with regard to depression – but for that treatment to work, a saint who is in the state of being depressed has to act upon that teaching (that is, by God’s grace, believe and behave in accordance with that teaching)
- though depression is an issue of *the soul*, and thus, if depression is going to be t _____, then *the soul* has to be treated, as I said earlier, because the body and more of the physical realm interacts with and i _____ the s _____, the body and more of the physical realm can be causes—secondary causes—that cause a person’s soul to put itself into the state of feeling sorrow – does God give counsel in His w _____ regarding those secondary causes? – He does – and the last four Scriptures I am going to comment on are at least part of the c _____ that God has given regarding those secondary causes

1 Timothy 5:23 – 23 Drink water repeatedly²¹ no longer, but use repeatedly²² a little wine because of²³ your²⁴ stomach and your frequent illnesses²⁵. (My Translation)

²⁰ If support for this understanding of the use of the Hithpael stem with the verb נָשָׂא is needed, See H. H. Hardy II and Matthew McAfee, *Going Deeper with Biblical Hebrew: An Intermediate Study of the Grammar and Syntax of the Old Testament* (Brentwood, TN: B&H Academic, 2024), 144, 153 and a few literal translations.

²¹ Gk. ὑδροπότει (present imperative, iterative [repeated action], “[You]drink water repeatedly!”).

²² Gk. γρά (present imperative, iterative [repeated action], “[You]use repeatedly!”).

²³ Gk. διά (with accusative, cause, “because of” or “for the sake of”).

²⁴ Gk. τὸν (the article, as a pronoun, possessive pronoun, “your”).

²⁵ Gk. τὰς πικνὰς . . . ἀσθενείας (article-adjective-noun, first attributive position, “the frequent illnesses”).

- as revealed by this Scripture and its context, Timothy not only had a stomach i_____, but also suffered from frequent illnesses – as also revealed by this Scripture and its context, Paul commanded Timothy b_____ to drink a little wine repeatedly in order that the severity of his stomach issue and his frequent illnesses would be lessened
- based on this Scripture and its context, saints can “drink a little wine repeatedly” (that is, use things from the physical realm, including medicine) in order that the severity of their bodily issues and illnesses will be lessened (or, in order that their bodily issues and illnesses will be healed) – thus, with regard to depression, if there is a bodily issue or illness that is the cause—the secondary cause—that is causing a saint’s soul to put itself into the state of feeling sorrow, then that saint can use things from the physical realm, including medicine, in order that the severity of his bodily issue or illness will be lessened (or, in order that his bodily issue or illness will be healed), which may and presumably will change the way that his bodily issue or illness is (or was) interacting with and impacting his soul
- because I am not a doctor and my knowledge of the m_____ part of man is limited, because this sermon is not a one-on-one counseling session with one of God’s saints who has been e_____ to my care, because men to whose care you have been entrusted may disagree with what I would say, and because I do not know your situation, with regard to depression and medicine, I will point you to some g_____ resources (which are listed at the back of this hand-out, especially, the book by Edward T. Welch, *Depression: Looking Up from the Stubborn Darkness*) and s_____ say that based on what is revealed by the Scriptures there is nothing in the physical realm, including medicine, that can treat (or care for) the s_____ (those things can treat [or care for] the body, but not the soul)

1 Timothy 4:8 – 8 for the bodily exercise²⁶ continually is²⁷ useful²⁸ for²⁹ a little thing, (My Translation)

1 Timothy 6:17 – 17 . . . but on God the One who continuously p_____³⁰ to us all things abundantly for³¹ enjoyment, (My Translation)

Mark 6:30-32 – 30 And the apostles were gathered³² to Jesus and they reported to Him all things whatever they did and whatever they taught. 31 And He said³³ to them; You yourselves Come! apart from others³⁴ into an isolated place and you rest a little while³⁵. For the ones who came³⁶ and the ones who went were being many, and they were not having time to eat. 32 And they went away in the boat into an isolated place apart from others. (My Translation)

²⁶ Gk. ἡ . . . σωματικὴ γυμνασία (article-adjective-noun, first attributive position, “the bodily exercise”).

²⁷ Gk. ἐστίν (broad-band present, customary present, ongoing state, “she continually is”). The same for the other occurrence of ἐστί in this verse.

²⁸ Gk. ἡ . . . σωματικὴ γυμνασία . . . ἐστὶν ὀφέλιμος (ὀφέλιμος, predicate nominative, subset proposition, “the predicate nominative describes the class to which the subject belongs” [Wallace, 41], “useful”).

²⁹ Gk. πρὸς (purpose, “for” or “for the purpose of”). The same for the other occurrence of πρὸς in this verse.

³⁰ Gk. τῷ παρέχοντι (broad-band present, iterative present, adjectival participle, substantival, “the One who continuously provides”).

³¹ Gk. εἰς (purpose, “for”).

³² Gk. συνάγονται (special use of the present tense, historical present, passive, “they were gathered”).

³³ Gk. λέγει (special use of the present tense, historical present, “He said”).

³⁴ Gk. κατ’ ἴδιον (ἴδιον with κατ’ [κατά] means “privately,” “by oneself,” or “apart from others”). The same for κατ’ ἴδιον (v.32).

³⁵ Gk. ἀναπαύσασθε ὀλίγον (ὀλίγον, adverb, of time, “for a short time” or “a little while”).

³⁶ Gk. οἱ ἐρχόμενοι (special use of the present tense, historical present, adjectival participle, substantival participle, “the ones who came”). The same for the other present participle in this verse (οἱ ὑπάγοντες [“the ones who went”).

Recommended Resources

Brainerd, David, Jonathan Edwards, and Philip E. Howard, Jr. *The Life and Diary of David Brainerd*. Chicago: Moody Bible Institute of Chicago, 1949. Reprint, Grand Rapids: Baker Books, 1989, 2006.

Dallimore, Arnold A. *Spurgeon: A Biography*. Chicago: Moody Press, 1984. Reprint, Edinburgh, UK and Carlisle, PA: Banner of Truth Trust, 1985, 1988, 1991, 1995, 1999, 2005, 2009, 2014, 2018, 2021.

Eswine, Zack. *Spurgeon's Sorrows: Realistic Hope for Those Who Suffer from Depression*. Fearn, Ross-shire, Scotland: Christian Focus, 2014. Reprint, Fearn, Ross-shire, Scotland: Christian Focus, 2015, 2016, 2017, 2019, 2020.

Hardy, H. H., and Matthew McAfee, *Going Deeper with Biblical Hebrew: An Intermediate Study of the Grammar and Syntax of the Old Testament*. Brentwood, TN: B&H Academic, 2024.

Lloyd-Jones, David Martyn. *Spiritual Depression: Its Causes and Cure*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965.

Piper, John. *The Hidden Smile of God: The Fruit of Affliction in the Lives of John Bunyan, William Cowper, and David Brainerd*. Wheaton: Crossway Books, 2001.

Piper, John. *When the Darkness Will Not Lift: Doing What We Can While We Wait for God—and Joy*. Wheaton: Crossway Books, 2006.

Reeves, Michael. *Spurgeon on the Christian Life: Alive in Christ*. Wheaton: Crossway, 2018.

Spurgeon, C. H. *Lectures to My Students*. Fearn, Ross-shire, Great Britain: Christian Focus Publications, 1998. Reprint, Fearn, Ross-shire, Great Britain: Christian Focus Publications, Ltd., 2005.

Spurgeon, Charles. *Encouragement for the Depressed*. Wheaton: Crossway, 2020.

Wallace, Daniel B. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan, 1996.

Welch, Edward T. *Depression: Looking up from the Stubborn Darkness*. Greensboro, NC: New Growth Press, 2011.

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