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What Is Biblical Meditation?

Walter C. Kaiser, Jr.

The art and practice of meditation as defined by the Scriptures plays an important part in the development of the individual believer. Meditation is presented in Scripture as an act of worship involving divine communion. It results in such spiritual renewal and refreshment that the believer is thereby prepared to enter into the demands of life and the world as they are spread before all men. Rather than being an avenue of escape through which the individual is swallowed up, absorbed, or mingled with the divine in some unspecified mystical process, the meditation in Scripture, seen through careful definition of the objects, results, and the methods of the practice, is a spiritual exercise that preserves the identity, dignity, and value of the reflective worshiper. This essay will (1) define a biblical concept of meditation, (2) identify the biblical objects of meditation, (3) classify the types of meditation, and (4) comment on the significance of biblical meditation.

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DEFINITION

Several consecration formulas set forth the concept as well as any formal definition might.

Let the words of my mouth
and the meditations of my heart
be acceptable in your sight, O Lord . . .
(Ps. 19:14, WK)

I will meditate on Your precepts
and fix my eyes on Your ways.
(Ps. 119:15, WK)

Make me understand the way of Your precepts,
And I will meditate on Your wonderful works.
(Ps. 119:27, WK)

May my meditation be pleasant to Him;
I will be glad in the Lord.
(Ps. 104:34, WK)

The Hebrew words used in these formulas represent basically two Hebrew terms. The more common of the two (appearing in the Bible in all meanings and forms about forty times) is *hāgāh*. Originally the term signified the cooing of doves (as illustrated in Isa. 59:11), but then it began to be associated with "reading in a soft voice," apparently because the soft murmur resembled the moan or cooing of doves. From there the idea appears to have passed over to one of reflection or meditation involving the murmuring individuals sometimes do when they are deep in thought. In the consecration formulas above, the root *hāgāh* also appears in the noun form in Psalm 19:14.

The other Hebrew root is *śāh*. It too has been colored by a number of meanings, each with related nuances, and it is represented in the Bible by some thirty examples, most of them in Job and Psalms. The basic meaning of the word is to speak, to talk, to sing or even to lament or to complain. But when the word is used of talking with oneself, especially concerning divine things, it means to meditate or to muse. In this general setting it can also mean to pray to God or to commune with God.

In both of the Hebrew words the idea of conversation is closely related in vocabulary form with the concept of communication. When the ideas of conversation and of communion are linked to the consecra-

tion formula observed above, it is clear that meditation is at once a reflective act and conversation directed to God. Such meditation embraces not only the words of one's mouth, but also the thoughts of one's heart.

But before we enter into a more definite definition, we must notice that the New Testament also has a word meaning "meditate," the word *melataō*, which the Greek translation of the Old Testament used to translate the Hebrew term *hāgāh* (e.g., in Josh. 1:8; Ps. 1:2). In the New Testament, *melataō* appears in 1 Timothy 4:15 with the meaning of "to be careful," "to be diligent," "to take care," or "to practice" the things Paul has advised. The other New Testament word is *promelataō*, "to meditate beforehand," or in the classical sense, "to prepare a speech in advance" (see Luke 21:14). The New Testament development of the root word was similar to the path of the Latin derivative *meditare*, which first meant "to reflect" and then meant "to exercise oneself in" or "to practice." Again the element of rehearsal, of forethought, and of the integration of thought into action appears.

Of course, the bare use of the technical terms for meditation cannot exhaust the scope or sources for the idea in Scripture. One need only observe the use of the concept in Philippians 4:8 (WK) to demonstrate that there were additional places in Scripture that called for reflective and meditative exercises.

Whatever is true
 Whatever is honorable
 Whatever is right
 Whatever is pure
 Whatever is lovely
 Whatever is of good report
 if there be any excellence
 if there be anything worthy of praise
 meditate [or ponder; *logizesthe*] on these things.

Also, the Greek word *phroneō*, "to have this disposition of mind or mind set," in Colossians 3:2 and Philippians 2:5 is likewise worthy of consideration in a discussion of meditation.

A definition of the concept of meditation can be enhanced by examining the contexts in which these words are found, so as to make clearer what parts of the body are involved in meditation and what qualifications are imposed by the Scriptures on the act of meditation. When may one meditate? And how is meditation practiced?

The Scripture is explicit about the times for meditation. David confided that he thought of God when he went to bed and that he meditated

on the living Lord throughout the night (Ps. 63:6). Such was his practice when he was in the wilderness of Judah fleeing from Saul, who was driven with a half-crazy jealousy over David's greater gifts of leadership. Likewise, an unnamed psalmist sings for joy and declares that his soul and tongue will meditate on God's righteous help "all the day long" (Ps. 71:23-24, WK). In a similar manner, Psalm 119:97 indicates that God's law has been the psalmist's meditation "all the day."

One psalm that can be classified as a meditation psalm because of the number of references in it to that reflective act of worship is Psalm 77. In three of its verses (3, 6, 12) there are references to meditating, with the word *šîah* appearing in all three verses and the word *hāgâh* appearing in verse 12. The psalm falls into two parts: verses 1-9 express Asaph's sorrow and distress; verses 10-20 report how he rose above those problems. It was in a "day of [his] trouble" that the psalmist sought the Lord in a struggle of soul much like that of Jacob's wrestling with the angel (77:2). In spite of sleepless nights when he "called out aloud to God" (77:1, WK), he nevertheless "thought of God" and "moaned" and "meditated" (*šîah*) on Him (77:3, WK). He spoke mostly in silent thought and prayed in that kind of prayer where the mouth is silent, but the heart still prays in secret, much as Paul taught in Romans 8:26 that it is the Holy Spirit who in such sighs and moans makes intercession for believers with God.

In his disquietude, the psalmist tried to recall happier days in the past (77:5), and in the long hours of the night his song would return as he "communed with [his] heart," "meditated" (*šîah*), and his "spirit searched" and probed (77:6, WK). But such night recollections were also filled with tormenting questions: "Will God cast off forever? Will he be favorable no more? Has his lovingkindness come to an end forever? Have his promises failed? Has God forgotten to be gracious?" (77:7-9, WK).

Then a change of feelings came (77:10). The suddenness of that change has aroused much discussion. How is it to be explained? Most, like Gunkel, explain it psychologically. But surely the psalmist did not answer his own questions with an "impossible." Others, such as Weiser, suppose that an event interjected itself and gave the psalmist power to go on. But what was that event? No, the change must have been otherwise. It must have been in the object of memory and in the fact that the memory spoken of in vv. 1-9 led only to frustration, but the memory of God recharged the psalmist's energies and changed him. Before verse 10 the psalmist had been too subjective and had looked only within himself in attempting to determine the mystery of God's dealings. The psalmist was thinking solely in light of his own

experiences. Accordingly, he experienced deep despondency. But when the psalmist's meditation (*hāgâh*) focused on the works of God, then he remembered that great deliverance of God experienced in the Exodus, which was a pledge of every other deliverance experienced by individuals or nations. Thus the text of the psalm emphasizes that it is a matter of great concern how one meditates and on what he fixes his heart and mind. Some meditation can be harmful, but biblically approved meditations strengthen.

Meditation is a function of the heart, to use biblical terminology. In Scripture the heart often stands for the whole person with all its functions, especially the mind. Such meditation of the heart is stressed in Psalm 19:14, Psalm 49:3, Proverbs 15:28, and Isaiah 33:18. In those passages thought is contrasted with spoken speech. In Psalm 49:3 (WK) the psalmist's "mouth speaks wisdom," but "understanding" comes from "the meditation of [his] heart." Likewise, in Psalm 19:14 the psalmist contrasts the "words of [his] mouth" with "the meditations of [his] heart." In both psalms meditation is seen as an inner reflection of one's mind and spirit. The point is made as well in Psalm 77:6 (WK) where "meditation" and the "search of [one's] spirit" are used in Hebrew parallelism to explain each other.

As such, biblical meditation is a rational process rather than a process of self-abnegation. The goal of meditation, according to Psalm 49:3, is understanding. Proverbs 15:28 (WK) asserts that "the heart of the righteous meditates [or ponders, *hāgâh*] how to answer, but the mouth of the wicked pours out evil things." If the art referred to in Psalm 49 and Proverbs 15 were the emptying of oneself so that the infinite could flow through one's being, then all acts of forethought, consideration, and reflection appearing in the Scriptures are wrong. But they are not. Biblical meditation is a rational, but whole-soul, experience. It springs from the heart and mind of the individual. It is spontaneous, yet most deliberate. The hard, sad events of life bring forth a spontaneous response and a desire to be with God. Yet there are times when the believer makes a deliberate decision of the heart to enter into song, prayer, or the worship of God. Psalm 77 illustrates the former, Psalm 119 the latter. But more on this later.

THE OBJECTS OF MEDITATION

No order of priority is assigned in the Scripture passages on meditation, but based on the sheer number of references, it would appear to be the clear contention of Scripture that Christian meditation has as its most basic object of focus the Word of God.

This book of the law
shall not depart out of your mouth
but you shall meditate on it
day and night.

(Josh. 1:8, WK)

Blessed is the man . . .
[whose] delight is in the law of the Lord,
and in His law he meditates
day and night.

(Ps. 1:1-2)

I will meditate on Your precepts,
and I will fix my eyes on Your paths.

(Ps. 119:15, WK)

Your servant will meditate on Your statutes.

(Ps. 119:23, WK)

I will meditate on Your statutes.

(Ps. 119:48, WK)

I will meditate on Your precepts.

(Ps. 119:78, WK)

O how I love [Your] law!
It is my meditation all the day.

(Ps. 119:97, WK)

I have more understanding than all my teachers,
For Your testimonies are my meditation.

(Ps. 119:99, WK)

I will meditate on Your promises.

(Ps. 119:148, WK)

It is clear that the mind of the meditator is not to be blank. Instead, it is to be filled with the inscriptured Word of God. Accordingly, the heart and mind had structure as well as content. Psalm 37:30-31 summarized the situation: "The law of his God is in his heart; his steps do not slip." But also "the mouth of the righteous ponders wisdom" (WK). The words of God must remain constantly in the believer's heart and be present in every situation he may find him-

self: when he sits down in his house, when he walks in the way, when he lies down, and when he rises in the morning (Deut. 6:6-9; Prov. 3:22-24; 6:22).

Biblical meditation was also on the varied works of God. As Psalm 77 made plain, to focus one's heart and mind on the greatest act of deliverance of all, that is, God's deliverance of Israel out of the land of Egypt (77:14-20), was to properly set the stage for realizing every subsequent deliverance in the life of any individual or nation. The psalmist exclaimed:

I will meditate (*hāgāh*) on all Thy work,
and ponder (*śāh*) over Your mighty deeds.

(Ps. 77:12, WK)

The almost identical words appear in Psalm 143:5 with the same two Hebrew words for meditation being used. In other similar passages, the reader was directed to ponder all God's works, only in those, the Hebrew word *śāh* was used.

Sing praises to Him;
Meditate on his wondrous works.

(Ps. 105:2, WK; see also 1 Chron. 16:9)

I will meditate on Your wondrous works.

(Ps. 119:27, WK)

On Your wondrous works I will meditate.

(Ps. 145:5, WK)

Without using one of the technical terms for meditation, Psalm 8 invited men to reflect on the works of God in creation and in His continuing operation of providence.

When I look at Your heavens,
the work of Your fingers,
The moon and the stars,
which You have established; . . .

O Lord, our Lord,

How majestic is Your name in all the earth.

(Ps. 8:3, 9, WK)

Thus the works of God, or as we would say today, His miracles, include His miraculous work in creation and each of His miraculous interventions in the course of the history of salvation.

The highest object of meditation was none less than the living Lord Himself. The psalmist exalted:

I think of You on my bed,
and meditate on You in the night watches.
(Ps. 63:6, WK)

My meditation of Him will be sweet;
I will be glad in the Lord.
(Ps. 104:34)

I will remember Your name in the night, O Lord,
and keep Your law.
(Ps. 119:55, WK)

On the glorious splendor of Your majesty,
... I will meditate.
(Ps. 145:5)

In a similar vein, Paul counseled the church to set its mind "on the things above, not on the things that are on earth" (Col. 3:2). The things above, of course, are represented supremely in Christ and in all that is associated with the Godhead. Yet Paul did not refer to an other-worldly attitude that assumed a gnostic stance to the current world scene, for later he was to direct believers to fill their minds with those things that met the six ethical tests of Philippians 4:8, starting with what is true. Of course, the list in Philippians was not used as a basis for worship and communion with God, and therein appears the difference. Nevertheless, each of the ethical tests flowed out of a mind-set that considered first the mind that was in Christ (Phil. 2:5-8).

Interestingly enough, in Job, Eliphaz laid a similar spiritual condition on all who would properly enter into "meditation before God." He cautioned Job that he was "doing away with the fear of God and [thereby] hindering meditation (*sihah*) before God" (Job 15:4). Eliphaz's warning certainly was in the spirit of all scriptural teaching on meditation. It must begin in the "fear of the Lord," which may properly be considered an attitude of belief and trust and a willingness to hold to the view that he who comes to God must believe that he is there and that he is a rewarder of all who diligently seek him (see Heb. 11:6).

CLASSIFYING TYPES OF MEDITATION

Rather than attempting to classify texts of Scripture into the standard divisions of discursive meditation (where the person meditating goes from premises to conclusions in a series of logical steps) or intuitive or transcendental meditation (where the individual has immediate apprehension and knowledge without the conscious use of reasoning) we would prefer to develop another set of descriptive terms. It is obvious that where the intuitive or transcendental bypasses the specified objects of meditation as noted already, we would disallow it and prefer a more discursive type. Likewise, those terms which would emphasize whether or not the act of meditation was initiated by an act of the will (deliberate meditation) or was thrust upon one by the events of life (spontaneous meditation) are, likewise, not especially functional for most biblical data.

Instead we like to suggest that there are four categories of meditation: (1) reflective meditation, (2) commemorative meditation, (3) instructional meditation, and (4) worshipful meditation.

REFLECTIVE MEDITATION

In the first recorded act of meditation in the Bible, "Isaac went out in the field to meditate (*sīah*) at the evening time" only to be interrupted by the arrival of his bride, Rebekah (Gen. 24:63, WK). What the content or purpose of his meditation was is not mentioned. We may only guess. It may well have been that he merely wished to be alone with his thoughts and to muse and reflect over plans and decisions he had to make.

Similarly, Jacob mused over and pondered the implications of his son's bizarre dreams. "His father kept in mind" (*sāmar 'et haddābār*) the question he had asked Joseph: "Shall I and your mother and your brothers indeed come to bow ourselves to the ground in front of you?" (Gen. 37:10-11, WK).

One could also point to Daniel 7:28 (WK), for although Daniel's thoughts so troubled him after he had received the magnificent prophecy of the conquest of the kingdom of God over the successive kingdoms of men that the very color of his skin changed, still "he kept the matter in mind" (*milletā*). Again, his keeping "the matter in mind" appears to be nothing more than a reflective type of musing and a considerate inspection of the known details of a matter, only those details are now being tossed about the mind with a view to draining them dry for possible implications and significances.

Finally, one must place Mary's contemplation in the same category. "Mary kept all these things [the message of the shepherds] and pondered (*sumballō*) them in her heart" (Luke 2:19, KJV). Later, when the twelve-year-old Jesus startled his parents with the announcement: "Did they not know that I must be in my father's house?" Mary again "kept (*dietērei*) all these sayings in her heart" (Luke 2:51, KJV). Thus the object of this type of meditation over words is only to realize the profound significance contained in the words. It is understood that only subsequent events will reveal all the implications that are contained in each statement.

COMMEMORATIVE MEDITATION

It was Jesus who exhorted his followers to contemplate the events of history and the examples it provides. In Luke 17:32, Jesus said, "Remember Lot's wife." So in 2 Timothy 2:8 Paul advised Timothy to "remember Jesus Christ risen from the dead, descended from David as preached by my gospel" (WK.; cf. 2 Cor. 4:14-18). Here the meditation is for the specific purpose that such thought should result in appropriate action.

The best illustration of commemorative meditation is given in 1 Corinthians 11:25 (WK). There, in connection with the cup of the Lord's Supper, the invitation was, "This do, as often as you drink of it, in remembrance of Me." The act of memory was not only to be reflective, but it was to be connected with an appropriate action that was embraced in the idea of remembering. The scope of this Semitic concept to remember involved both cognition and volition. Thus, for example when God "remembered" Hannah (1 Sam. 1:19), He not only called to mind her sorrowful state of barrenness but simultaneously acted on her behalf so that she became pregnant. So it would appear the followers of Christ must do if they are to properly memorialize His death and resurrection in the Lord's Supper.

INSTRUCTIONAL MEDITATION

Often the contemplation of the works of God, the law of God, and the Person of the Lord leads to further knowledge. The psalmist exults:

O how I love Your law!
It is my meditation all the day.
Your commandments make me wiser than my enemies,

For it is ever with me.
 I have more understanding than all my teachers,
 For Your testimonies are my meditation.
 I understand more than the aged,
 For I have kept Your precepts.

(Ps. 119:97-100, WK)

Such a person is described in James 1:25 (WK), "looking into the perfect law, the law of liberty." When he looks he does not forget but acts. James says that such a one shall "be blessed in his doing."

Not only is one promised growth in the knowledge of God, but success is also promised to Joshua for meditating on the law of the Lord day and night: "Then you shall make your way prosperous" (Josh. 1:8, WK). Consequently, the instruction is both preceptual and practical. In the latter case it will prepare one for life. The man who seriously meditates on God's law day and night is called the "blessed man" in Psalm 1:1-2. Together, both theoretical enlightenment and practical application are legitimate goals and are the results of one type of biblical meditation.

WORSHIPFUL MEDITATION

There is a kind of meditation in which one lingers in the presence of God for no other reason than to adore, praise, and enjoy the power, presence, and Person of the living God. Foremost among the expressions of this sentiment is Psalm 104:34 (WK):

My meditation of Him will be sweet;
 I will be glad in the Lord.

Such delight comes from the steady look at the God we love and is described by the psalmist as enough to make one's "soul fat" and "to open one's mouth with praise to God" (Ps. 63:5-6, WK). The security of such closeness is graphically depicted in Psalm 63:7 as being one of resting "in the shadow of [God's] wings." There the psalmist "clings" to God, and God's right hand upholds him.

In Jeremiah 17:7-10 (WK), a passage similar to Psalm 1:2 describes the devout man, who, when he meditates on God's law, is like a tree that flourishes regardless of the outward circumstances. However, the focus of the description in Jeremiah is on the vital, ever-expanding root system, not on the foliage that is immediately apparent.

Blessed is the man who trusts in the Lord
whose trust is the Lord
He shall be like a tree planted by the water
that sends out its roots by the stream.

And as if to locate the sphere in which this trust originates as being the same as that of the man who meditated on God's Word, Jeremiah went on to say,

I the Lord search the mind
and try the heart,
To give to every man
according to his ways
and according to the fruit of his doings.

Such trust in the Lord and spiritual hunger for His Person is reflected in many other passages, even in those passages where the word for meditation does not appear. Two celebrated examples are these:

As a deer pants after the water-brooks,
So longs my soul after You, O God.
My soul is athirst for God,
for the Living God.

(Ps. 42:1-2, WK)

With open mouth I panted,
For I longed for Your commandments;
Turn to me and be gracious to me,
As You used to do to those that love Your name.

(Ps. 119:131-32, WK)

The heart of meditation is the sheer enjoyment of the presence of the living Lord and the delight that comes in praising His name. The goal of this type of meditation is reached when the worshiper has found the One whom his soul adores above all others.

The Lord is good to those that wait for Him
To the soul that seeks Him.

(Lam. 3:25, WK)

That is worshipful meditation and communion with God.

SIGNIFICANCE OF BIBLICAL MEDITATION

To what point does biblical meditation lead? Is its goal some kind of striving after totality, or is it action-oriented? Are there stages of meditation, for example, a movement from meditation to contemplation? And can the end of all worshipful meditation be union with God, or does such talk imply an unhealthy kind of mysticism for which pantheistic mysticism in the West or Buddhism in the East is well known?

In 1926, J. Pedersen noted that the Hebrew verb "to remember" (a concept frequently associated with meditating) often appeared in parallelism with "to think." In Pedersen's judgment,

when the soul remembers something, it does not mean that it has an objective memory image of some thing or event, but that this image is called forth in the soul and assists in determining its direction, its action. . . . The peculiarity about the Israelite is that he cannot at all imagine memory, unless at the same time an effect on the totality and its direction of will is taken for granted.

(*Israel: Its Life and Culture*, 2 vols., pp. 106-7)

Again he affirms (p. 123) that

the very language shows how Israelite thought is dominated by two things: *striving after totality* and *movement*. Properly speaking, it only expresses that the whole soul takes part in the thinking and creates out of its own essence. The thought is charged with the feeling of the soul and the striving of its will after action.

However, if, as Pedersen contends, Hebrew thought (or as we are considering it here, meditation) and action are considered as a unit, then James Barr's devastating attack on this theory in his book *The Semantics of Biblical Language* (Oxford, 1961) must be allowed to settle the issue. For indeed, the two processes signified in the ideas of "to think" and "to act" can be distinguished in Hebrew mentality. The fact that the Hebrew word "remember" and similar related linguistic notions can denote a process of thought as well as an action is established on the basis of context and usage, but that does not necessitate an argument in favor of a special kind of Hebrew primitive prelogical mentality in which action is understood as "manifestations of the whole of the soul" (Pedersen, *Israel: Its Life and Culture*, p. 128). Pedersen himself (p. 128) says that

for the Israelite—as for primitive peoples generally—the mental processes are not successive, but united in one, because the soul is always a unit, acting in one. But no more are the action and result to be distinguished from each other or from the mental activities; they are implied in the actual mental process. This is to be attributed to the fact that the soul is wholly present in all its works. The actions are not sent away from the soul, they are the outer manifestations of the whole of the soul, the traces of its movements: its “ways” the Hebrew calls them.

Barr is justified in his rejection of Pedersen’s attempt to develop a theory of the “primitive” character of the Hebrew language. Not only is Pedersen’s psychology highly debatable, but as Brevard Childs argued (*Memory and Tradition in Israel*, London, 1962, pp. 17-30), the “Hebrews were aware that thoughts do not always lead to a corresponding action” (p. 29).

However, without developing a theory about primitive mentalities or importing a so-called foreign category, such as prelogical thought, to Scripture, it is possible to say that biblical meditation was more than a stationary something with quiescent overtones. One often meditated on the law, on God’s deeds in the past, or on His Person in order to move to legitimate action, as in the case of Joshua. Joshua’s ability to lead his nation successfully was linked directly to his meditating on the law of the Lord day and night (Josh. 1:8). Thus meditation may be action-oriented but there is no semantical definition that requires that it be.

One may ask, “Are there not stages in the art and practice of meditation?” According to William Burt Pope (*A Compendium of Christian Theology* [New York: Phillips and Hunt, 1880], 3:230), there are two stages in devotional ethics:

Meditation is the silent pondering of the soul on Divine things through the medium of the Word, the devout consideration of some particular truth, or revelation, or promise: as preceding, accompanying, and following all prayer it is the strength and best grace of devotion.

Contemplation is the same posture of the devout mind, but with some exclusive reference to God Himself. It expresses the highest aim of the soul to behold the Supreme in anticipation of the eternal Vision.

In Pope’s view, contemplation is the higher of the two stages and is the final goal of all true Christian devotion. It is “the state of detachment from every creature and the pure beholding of God alone as the only Being” (Pope, p. 230). Pope does not see Scripture as discouraging such an ambition, though he insists that as a safeguard “all contemplation be combined with prayer” (Pope, p. 230). One might add as well

that contemplation should be further safeguarded by being rooted in the Scriptures and in the God who revealed Himself in Jesus Christ.

Pope clearly warns (p. 230) that

the error of false Mysticism is to believe that the soul may be raised into a state in which every affection of the heart is stilled and all emotion lost in the fixed and unchangeable vision of Him in whom all desire of personal blessedness is forgotten.

Therefore, if there are stages in worshipful meditation (and we are willing to grant this may well be the case even though biblical revelation does not demand it), then Pope has given the best description of them. One needs only to insist on the safeguards already noted to assure that this meditation is the biblical variety and is not a watered-down imitation.

One final point of significance must be treated: Union with God. Again the subject is somewhat ambiguous, for union with the infinite has been a watchword in many systems of Eastern and Western Mysticism. But, as Pope cautioned (p. 231),

the Union of which we speak is one that preserves inviolate the personal identity of him who attains it: he becomes *one with God* in thought and feeling and will: the emphasis being laid on the will.

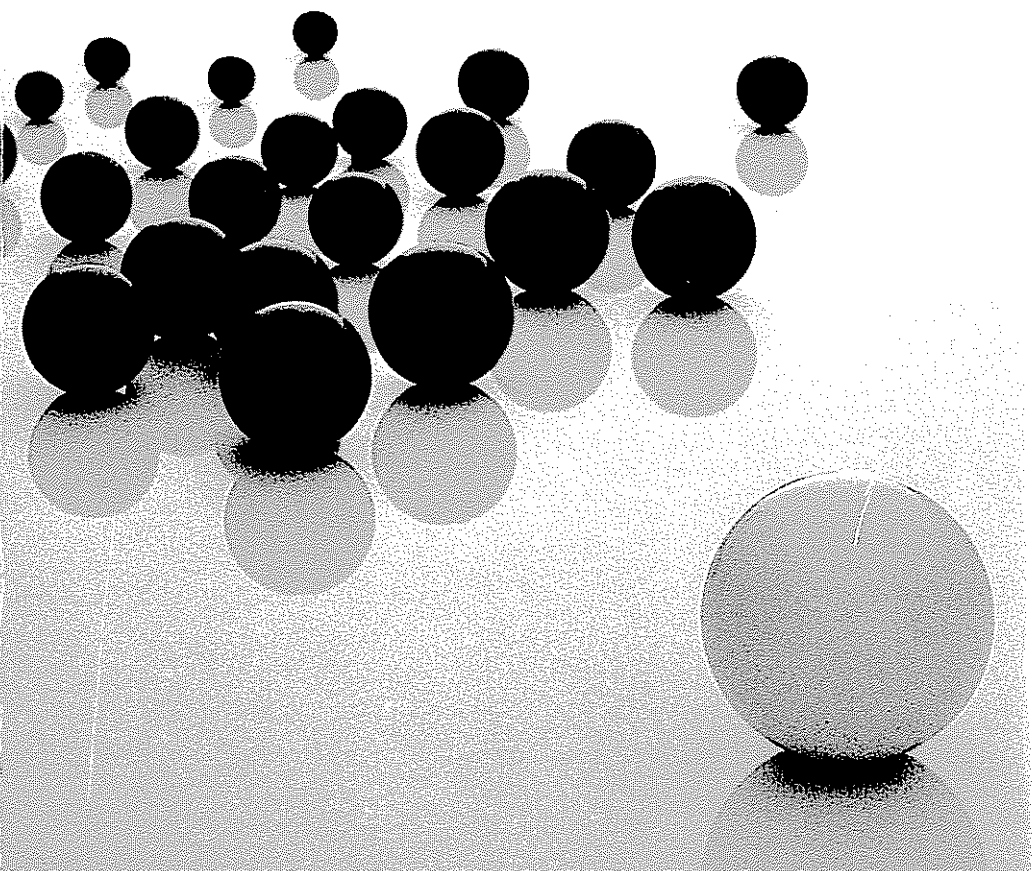
Indeed in the Lord's final words to His disciples in the upper room discourse of John 17:21, He prayed that "they all may be one," and then He described the unity He had in mind in terms such as that enjoyed by the triune Godhead. In John 17, of course, the anticipated unity was not expressly linked with meditation. But the passage can be used to demonstrate that such union is not antithetical to the interests of Scripture.

Naturally, in biblical terms, union begins not with the act of meditation but with the new birth of Christ. But subsequently, that life can be nurtured as the believer worships God and meditates on His law day and night. Only then does he walk in the light as He is in the light, and only then does he have fellowship with the Light of lights. Yes,

Let the words of our mouths
and the meditation of our hearts
Be acceptable in Your sight, O Lord.
(Ps. 19:14, WK)

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Edited by John D. Woodbridge



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