



Berean Christian Fellowship

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Meditation?

“I will meditate on your precepts and fix my eyes on your ways” (Psalm 119:15).

Contemplative prayer and meditation is becoming more popular in the Church every day it seems. These teachings are dangerous because they are unbiblical: Scripture does not teach us to “hear” God’s voice through mantra-induced “mind voiding” that alters consciousness to bring understanding like eastern religions practice. Instead, Believers are to be wholly focused on Jesus and His Word with an active mind, body, and soul, “*continually devoting themselves to prayer*” (Acts 1:14). But the Bible talks about meditation, doesn’t it?

True scriptural meditation means simply to think on God’s Word and God’s nature. Often times, Scriptural meditation reminds people about Who God is—like Asaph: “*In the day of my trouble I sought the Lord...My soul refused to be comforted. When I remember God, then I am disturbed...I am so troubled that I cannot speak. I have considered the days of old, The years of long ago...I will meditate with my heart, And my spirit ponders: Will the Lord reject forever? And will He never be favorable again? Has His lovingkindness ceased forever? Has His promise come to an end forever? Has God forgotten to be gracious, Or has He in anger withdrawn His compassion?*” (Psalm 77:2-9).

Bad things were happening in Asaph’s life and he was questioning if God really is Who He says He is. Then Asaph remembered, “*the deeds of the LORD; Surely I will remember Your wonders of old. I will meditate on all Your work And muse on Your deeds. Your way, O God, is holy; What god is great like our God? You are the God who works wonders*” (Psalm 77:12-14). Thinking of God’s

true nature in the Word brought Asaph back to a correct understanding and back into prayer as he transitions from speaking about God to speaking to Him.

In another way, Paul advised the Philippians to meditate on the attributes of God because they were “*in the midst of a crooked and perverse generation*” (Philippians 2:15b). Immersed in the filth of their community, the Philippians may have found themselves distracted and relationally distant from Jesus, so Paul instructed them to “*think on*” His attributes:

“*whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise*” (Philippians 4:8). Scriptural meditation is by no means a replacement for prayer, but an aspect of it. Christian prayer is not purely a mental nor emotional petition, but an intimate and personal “heart-to-heart” conversation with God through His love.

As Believers, we have a deep, personal relationship with Jesus Christ, which Paul likened to two betrothed lovers preparing for marriage (2 Corinthians 11:2). The love of lovers is the deepest of all human relationships—it is a “giving” to each other of your whole self. We are not to keep anything back or hidden for ourselves—we bare our lives to each other. We adore, desire (long for), meditate on (think about), confess to, and petition our lover. Just so, prayer moves effortlessly between adoration, meditation, confession, petition, and desire. It comes from Love and “*we love because He first loved us*” (1 John 4:19b). Prayer is our personal “betrothal” conversation with Jesus, and He speaks to us through the Holy Spirit, filling us with the “*joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control*” (Galatians 5:22b-23a) of His love (Romans 5:5). Amen.

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