

BIBLICAL MEDITATION



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Biblical Meditation

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BIBLICAL MEDITATION

Biblical meditation is one of the most valuable practices God has given us to enrich our fellowship with Him. This neglected discipline can renew our love for Scripture, empower our prayers, and bring new joy to our communion with the Lord.

What is biblical meditation? It may be important to first note what it is not. It is in no way related to transcendental meditation. Neither is it what is sometimes called “mindfulness”—a heightened awareness of one’s own thoughts. It is not focusing upon ourselves, or emptying our minds, or trying to achieve a state of calmness. So what is it? **Biblical meditation is pondering the words of Scripture with a receptive heart, trusting the Holy Spirit to work in you through those words.**

Let’s consider the key parts of this definition:

PONDER:

Biblical meditation is an act of “pondering.” This is different from simply reading or studying the Bible. Reading and study are important, and they enable us to meditate properly by helping us to understand a verse or phrase in its context. But meditation is pondering the words of a verse or phrase of Scripture. To ponder is “to weigh in the mind” or reflect upon something. It implies careful consideration and focused attention upon its object.

"Accept the Word of Scripture and ponder it in your heart as Mary did. That is all. That is meditation."

Dietrich Bonhoeffer
Meditating on the Word, p. 15

In the Old Testament, one of the key words translated as “meditate” is the Hebrew word “*hâgâh*.” It is used in Joshua 1:8, where God told Joshua to “meditate” on His Law day and night. The word is also used in Psalm 1:2, where we are told of the blessed man whose “delight is in the law of the Lord, and on his law he meditates day and night.” In his commentary on Psalm 1, Allan Harmon writes, “The Hebrew word translated ‘meditates’ (*hâgâh*) implies something more than silent reflection. It means ‘to whisper or murmur’—a use that may point to the fact that reading was usually done aloud in biblical times.”¹

Another Hebrew word for meditation in the Old Testament is “*siyach*.” It is the word used in Psalm 119:97: “Oh how I love your law! It is my meditation all the day.” Concerning this word, David Saxton writes, “*Siyach* then means to lovingly rehearse or go over in one’s mind; but in contrast to *hâgâh*, *siyach* can be either spoken out loud or said silently in one’s heart.”²

In the Old Testament then, “meditation” may have included repeated vocalization of God’s truth, rehearsing it in the mind, and focused thought upon it.

The word “meditate” is found less frequently in the New Testament, and most modern translations use words like “think” or “consider” to convey the idea of pondering or reflecting upon something. For example, in Philippians 4:8, the apostle Paul lists things upon which believers are to “think.” He uses a form of the word “*logizomai*,” a Greek word found forty times in the New Testament. It means, “think [about], consider, ponder, let one’s mind dwell on.”³

1 Allan Harmon, *Psalms: A Mentor Commentary*, vol. 1 (Great Britain: Christian Focus Publications, 2011), 99.

2 David W. Saxton, *God’s Battle Plan for the Mind* (Grand Rapids: Reformation Heritage Books, 2015), 26.

3 W. Arndt, W. Bauer, and F.W. Danker, *A Greek-English Lexicon of the New Testament and the Early Christian Literature*, second ed. (Chicago: University of Chicago Press, 1979), 476.

With this background, we can understand that biblical meditation involves our minds. By focused thought upon God's truth, we reflect upon the meaning of words or phrases. In the words of Puritan author Thomas Watson: "Meditation...is a holy exercise of the mind whereby we bring the truths of God to remembrance, and do seriously ponder upon them and apply them to ourselves."⁴

"In meditation, the whole man is engaged in deep and prayerful thought on the true meaning and bearing of a particular biblical passage."

J. I. Packer
Gathered Gold, p. 409

THE WORDS OF SCRIPTURE:

Biblical meditation is distinct from other forms of meditation because the focus of our "pondering" is Scripture. Meditation occurs when we rehearse and reflect upon a word, or words, found in the Bible.

Systematic reading and study of the Bible is of great value in laying the groundwork for meditation. It is important that we see the big picture of Scripture in order to understand how the Old and New Testaments fit together to unveil the entirety of God's plan for us in Jesus Christ. Careful study helps us to unlock the riches found in each biblical book. And understanding the meaning of a verse in its larger context is necessary before we meditate upon individual verses.

Along with reading and study, memorization of Scripture is a great support to meditation. The Old Testament concept of "muttering" or repeated vocalizing of God's words was likely an aid to memorization in a time when ordinary people did not have access to Scripture, and relied upon their recollections of words that had been read aloud. Even today, memorization allows us to reflect upon and benefit from a verse of Scripture throughout the day.

⁴ Saxton, 30.

But while memorization is a great support to meditation, the two are not the same. In the Bible, God's words are sometimes compared to physical food ("Your words were found, and I ate them" Jeremiah 15:16). If the reading, hearing, and memorization of God's words is compared to the intake of physical food, we can think of meditation as the digestion of that food. Meditation allows us to receive more of the nutrients and spiritual strength found in a verse or phrase of Scripture.

"We ought to muse upon the things of God, because we thus get the real nutriment out of them. Truth is something like the cluster of the vine: if we would have wine from it, we must bruise it; we must press and squeeze it many times. The bruiser's feet must come down joyfully upon the bunches, or else the juice will not flow; and they must well tread the grapes, or else much of the precious liquid will be waisted. So we must, by meditation, tread the clusters of truth, if we would get the wine of consolation therefrom."

Charles H. Spurgeon

The Banner of Truth Magazine, p. 4

WITH A RECEPTIVE HEART:

Biblical meditation calls for an attitude of receptivity toward God and His Word. We must approach our times of meditation with expectant faith, trusting that God will speak through His Word to give us what we need. Jesus has promised that those who seek will find (Luke 11:9), and we can trust that God will reward those who seek Him with a better understanding of His will and His ways (Hebrews 11:6).

None of us comes to a time of personal devotions without sin and failure in our lives. Our acceptance with God is not based upon our works, but upon His grace demonstrated in the sacrifice of Jesus on the cross for us (Ephesians 2:8-9). Because of this, we can approach God with confidence (Hebrews 4:15).

With this understanding, we can approach God's Word with an attitude of expectant faith and humble receptivity to His guidance, correction, and encouragement.

"The reason we come away so cold from reading the Word is because we do not warm ourselves at the fire of meditation."

Thomas Watson
Banner of Truth Magazine, p. 16

TRUSTING THE HOLY SPIRIT TO WORK IN YOU:

The Holy Spirit is our great Helper and Teacher in meditation. He guided the writers of Scripture to give us the words of God (2 Peter 1:20-24), and He illumines the minds of believers to understand those words. Jesus promised His followers that the Holy Spirit would:

- dwell with us and be in us (John 14:17).
- teach us (John 14:26).
- bear witness about Jesus Christ (John 15:26).
- guide us into all truth (John 16:13).
- glorify Jesus Christ (John 16:14).

It is important to stress here that the Holy Spirit only dwells within those who are followers of Jesus. His work in non-believers is to convict them of sin and show them their need of God's forgiveness. He reveals the salvation found in Jesus and draws them to faith in Him (John 6:44, 16:8-11). If you are not yet sure you are a Christian, please turn to Appendix 1: "Salvation Through Faith in Jesus Christ" for help with this most important issue.

Those who have received God's salvation and the gift of the Holy Spirit can trust the Holy Spirit to help us better understand Scripture and apply it to our lives. While the Spirit certainly guides us in reading and study of the Bible, meditation provides further opportunity for Him to teach, correct, encourage, and guide us through Scripture. As we give focused attention to a word or phrase in God's Word, the Holy Spirit often helps us to see it in a new light. He may help us to gain insights we might have missed by hurriedly reading through a passage. It is important to remember that He is our great Helper in meditation, and to trust Him to work in us through the words of Scripture.

As we consider how the Holy Spirit may work in us through the words of Scripture we are pondering, it may be helpful to ask:

- What does this teach me about God?
- What does this teach me about myself?
- How should I respond to this?
- How should I pray about this?

"Meditation must always involve two people—the Christian and the Holy Spirit. Praying over a text is the invitation for the Holy Spirit to hold His divine light over the words of Scripture to show you what you cannot see without Him."

Donald S. Whitney
Spiritual Disciplines for the Christian Life, p. 55

THE BENEFITS OF BIBLICAL MEDITATION

GREATER LOVE FOR GOD:

The greatest benefit from meditating upon Scripture is greater love for God. As we seek to enjoy fellowship with God by reflecting upon His Word, His Spirit opens our hearts to greater fullness of His love. The Holy Spirit brings strength to our inner beings and enables us to more fully comprehend “the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge” (Ephesians 3:18-19). Biblical meditation is one of the best ways to more fully experience “the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit” (2 Corinthians 13:14).

"On the other hand, in moments of reflective and prayerful meditation on Scripture, we can be ourselves in the presence of the One who truly knows us, before whom we do not need to perform, and who seeks communion with us as in a 'friend' relationship much deeper than Facebook can provide. Meditation can provide a much needed island of authenticity in the midst of the ocean of digital media."

John Jefferson Davis
Meditation and Communion with God, p. 23

ENABLING GREATER OBEDIENCE:

Meditation also helps us to obey God's Word, as we see in the Lord's instruction to Joshua:

This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

-Joshua 1:8.

Joshua was the assistant to God's great leader, Moses. After Moses' death, Joshua was called to lead hundreds of thousands of Israelites to the Promised Land. In commissioning Joshua, God commanded him to be strong and courageous and to carefully obey His law. He then gave Joshua the mandate recorded in Joshua 1:8 (above). Joshua was to keep God's law in his mouth, meditating on it day and night. This practice would enable him to "be careful to do according to all that is written in it." Joshua's obedience would lead to prosperity and success in fulfilling God's will.

Meditation upon God's words can enable us to live in obedience to those words. As we meditate upon God's truth, the Holy Spirit strengthens us and enables us to live out that truth. For this reason, meditation can help us gain strength in areas of weakness.

For example, a person who struggles with gossip, slander, or other forms of wrong speaking might meditate on Ephesians 4:29, which states: "Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear." Through focused reflection upon this verse, the Holy Spirit will strengthen us to better obey it.

The person struggling with unforgiveness might meditate upon Ephesians 4:32: "Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you." As the Holy Spirit applies these words to our hearts through meditation, we draw strength from Him to obey those words.

"It is possible to encounter a torrential amount of God's truth, but without absorption you will be little better for the experience. Meditation is absorption."

Donald S. Whitney
Spiritual Disciplines for the Christian Life, p. 50

"How then do we treasure up God's Word in our hearts? The answer is through the continual meditation on Scripture... We cannot effectively pursue holiness without the Word of God stored up in our minds where it can be used by the Holy Spirit to transform us."

Jerry Bridges
The Discipline of Grace, p. 175

RENEWAL OF OUR MINDS:

We all struggle with thoughts, words, and images that we wish had never entered our minds. Those things can result in temptation, anger, hurt, or discouragement. But we are not without hope. God's Word, in the hands of His mighty Spirit, can wash and renew our minds so that we are transformed (Romans 12:2).

Jesus prayed that His followers would be sanctified (set apart) by the truth of God's Word (John 17:17). The book of Ephesians tells us that Jesus sanctifies and cleanses His church with "the washing of water with the word" (Ephesians 5:26). The light of God's Word is greater than the darkness of contaminating thoughts that may have settled in our minds. It may take time, but continued biblical meditation can change the way we think, driving out impurities and replacing them with the pure light of God's Word.

"As a pastor, teacher, and counselor, I have repeatedly seen the transformation of inner and outer life that comes from simply memorization and meditation upon Scripture."

Dallas Willard
The Spirit of the Disciplines, p. 150

EMPOWERING PRAYER:

Biblical meditation can bring fresh vitality to our times of prayer and enable us to pray in line with God's will. As we ponder the words of Scripture with receptive hearts, the Holy Spirit will often show us ways we need to change in light of that Scripture. A verse that describes a fruitful, blessed life may lead us to pray, "Lord, please make that a reality in my life." A verse that reveals some quality of God's omnipotence may prompt us to pray, "Lord, help me to trust you to bring your power to bear in this area of my life."

This is what the Scottish pastor, Robert Murray M'Cheyne, taught others to do when he wrote, "Turn the Bible into prayer."⁵ Biblical meditation allows us to see truths in Scripture that need to be applied to our lives so we can pray that God would do that very work in us.

"This is one of the most compelling concepts on prayer I've ever learned. Meditation is the missing link between Bible intake and prayer."

Donald S. Whitney
Spiritual Disciplines for the Christian Life, p. 71

CATALYST FOR SPIRITUAL GROWTH:

In a remarkable study done in 2007 and published by the Willow Creek Association, research was conducted on the spiritual growth patterns and practices of 80,000 church-goers. Results of the study were published in 2008 in *Follow Me*, by Greg L. Hawkins and Cally Parkinson. The authors found that personal spiritual practices were "very powerful catalysts" for spiritual growth. But among the various practices surveyed, which included prayer, solitude, and Bible reading, one stood out as having much more impact on a person's spiritual growth—

5 J. C. Smith, *Robert Murray M'Cheyne: A Good Minister of Jesus Christ*, 1870, repr. (Belfast, Ireland: Ambassador Productions, 2002), 66.

"Reflection on Scripture." Regardless of the level of one's spiritual maturity, the study found that, "I reflect on the meaning of Scripture in my life" was the spiritual practice that was most predictive of growth.

The authors write:

There's great significance in the word *reflection*. Reflecting on Scripture implies a contemplative process, one of thoughtful and careful deliberation. ...This is not about skimming through a Bible passage or devotional in a mechanical way. This is a powerful experience of personal meditation that catalyzes spiritual growth, starting at the very beginning of the spiritual journey."⁶

"I would rather lay my soul asoak in half a dozen verses [of the Bible] all day than rinse my hand in several chapters."

Charles H. Spurgeon
Christian History Magazine

6 Greg L. Hawkins and Cally Parkinson, *Follow Me* (Burlington, IL: Willow Creek Association), 41, 114.

HOW TO MEDITATE ON SCRIPTURE

Begin by selecting a verse or phrase of Scripture. Be sure you have read the surrounding verses so that you can understand the verse or phrase in its context. It may be helpful to write the chosen verse on a 3" x 5" card or highlight it on your phone or electronic device. Begin by reading it over several times, trying to memorize it as best you can. Then slowly contemplate the verse word by word, thinking about each word and what it conveys about God, His plan, and His work in your life. Do the words reveal something about God? About ourselves? How should we respond or pray about what these words mean? As appropriate, pray as you ponder the words of this verse.

LET'S TRY IT:

Let's begin with a well-known verse that you may have heard many times. The twenty-third psalm is often recited in churches and read at funerals, but meditation may help us more fully grasp its truths. Psalm 23:1 reads:

“The Lord is my shepherd; I shall not want.”

With a prayer for guidance from the Holy Spirit, we begin pondering this verse word by word.

“The Lord”

God is revealing himself as *the* Lord. He is not one of many, but the only Lord and ruler over all. “*Lord*” reminds us of His great sovereignty, His authority, and His reign over all things.

“is my shepherd”

Why has God chosen to reveal himself to His people as “shepherd”? This speaks to us of His care, His guidance, and His love. But He is not simply a shepherd; He is “*my* shepherd.” That means He cares for me. He is willing and able to guide me. He watches over me with concern for my well-being.

“I shall not want”

What do these words of assurance mean? Because the Lord who reigns over all is my shepherd, I can rest assured that He will provide everything I need in life. I will not lack anything needed to follow Him and do His will. He is all-powerful. He cares for me and takes responsibility for guiding me, so I can rest in His care with confidence.

How should I pray in light of Psalm 23:1? Do I need to ask forgiveness for not trusting the Lord more? Do I need to pray about some situation in which I need His shepherd-like care? Should I thank and praise Him for His care in the past as well as the future?

Let’s try another verse—one that is less familiar to most people. The book of Jude is only one chapter in length, and is the second-to-last book in the New Testament. Jude 24 reads:

“Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy.”

The first thing we notice in reading the verse in its context is that it is only the first half of a long sentence. It is part of a doxology—a statement giving glory to God. The doxology of verses 24 and 25 concludes the book of Jude. After reading the verse over several times, we begin to prayerfully ponder it word by word.

“Now to him”

This reminds us that all honor and glory for what follows is due to the Lord (verse 25 clarifies this for us). We are reminded that our hearts and mouths should be filled with praise “to Him.”

“who is able to keep you from stumbling”

As I reflect on these words, I remember that I am prone to stumbling in many ways. Maybe a recurrent sin comes to mind, but God is able to keep me from this. The words, “who is able to keep you,” remind me that my trust in living a more faithful, holy life must be in Him. I cannot keep myself from stumbling, but *He* can!

The words,

“and to present you blameless”

cause me to ask, “How could God possibly present me *blameless* before His throne in light of all my sins? The answer is found in the completeness of the sacrifice of Jesus on the cross. The One who suffered for my sin there bore all of my sin and now keeps me from stumbling. These words continue to direct my focus God-ward.

The next phrase,

“before the presence of his glory with great joy”

brings to mind the day when I will stand before His throne. Without Jesus, I could not exist in “the presence of His glory.” The awesome holiness of God’s glory would destroy me. Yet the One who presents me has done such a remarkable work in saving me that I can be there “*with great joy*.”

What new insights has meditation upon Jude 24 brought to mind? Am I moved to praise the Lord with greater gratitude for all he has done for me? Do I have a deeper appreciation for the salvation Jesus has provided for me? What does verse 24 reveal about God? About myself? How should I respond? How should I pray in light of this?

"Reading, of course, is the starting place. Reading is the exposure to Scripture, but meditation is the absorption of Scripture. And it's the absorption of Scripture that leads to the transformation of our lives."

Donald S. Whitney
Simplify Your Spiritual Life, p. 62

Now let's try meditating on a longer passage of Scripture. We will need more time to meditate upon a lengthier section of God's Word, and it may be helpful to do this over a period of several days. Allow ten to fifteen minutes for a passage of several verses. After choosing a passage of Scripture, read it slowly two or three times. Then focus on the passage, phrase by phrase, considering what it means and how it applies to your life. Continue this practice for several days.

As you return to your chosen passage each day, make notes about how it speaks to you. What is the passage teaching you about God? What does it tell you about yourself? Does it call you to respond in some way? How should you pray about what you have learned?

Consider Psalm 121, a short psalm of only eight verses. After reading the psalm slowly two or three times, prayerfully ponder it phrase by phrase or verse by verse.

verse 1: **"I lift up my eyes to the hills.
From where does my help come?"**

Why does the psalm begin this way? How does it speak to me about my dependence upon God?

verse 2: **"My help comes from the Lord,
who made heaven and earth."**

What foundational truth about God is emphasized? What does this mean for me?

verse 3: **"He will not let your foot be moved;
he who keeps you will not slumber."**

In what way can God help me during adversity?

verse 4: **"Behold, he who keeps Israel
will neither slumber nor sleep."**

Why is this assurance about God significant?

verse 5: **"The Lord is your keeper;
the Lord is your shade on your right hand."**

What insight about God's care for me is given here?

verse 6: **"The sun shall not strike you by day,
nor the moon by night."**

How should I understand verse 6 in light of verse 5?

verse 7: **"The Lord will keep you from all evil;
he will keep your life."**

As I ponder these words, what assurance comes to my soul?

verse 8: **"The Lord will keep
your going out and your coming in
from this time forth and forevermore."**

How does this verse move me to humble myself before God? To worship Him? To pray?

Record your insights as you meditate on Psalm 121 over several days.

"It is often better to read a little in the Scriptures and slowly, waiting until it has penetrated within us, than to know a great deal of God's Word but not to treasure it in our hearts."

Dietrich Bonhoeffer

Meditating on the Word, p. 117

A wonderful New Testament passage for meditation is Philippians 2:1-11. Read this passage slowly two or three times, then ponder it verse by verse.

verse 1: **"So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy,"**

Reflect upon each short phrase in this verse. What does each reveal about the benefits of being "in Christ"? Is there one of these benefits I need to experience more fully?

verse 2: **"complete my joy by being of the same mind, having the same love, being in full accord and of one mind."**

What action is called for on my part? How do I need to change to better conform to each of these three phrases?

verse 3: **"Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves."**

How does this verse apply to me? How does it call me to act or change in regard to others?

verse 4: **"Let each of you look not only to his own interests, but also to the interests of others."**

Does this verse characterize the ways I typically relate to my family, friends, or co-workers? How does it call me to change?

verse 5: **"Have this mind among yourselves, which is yours in Christ Jesus,"**

How well does my "mind" or attitude, correspond to that of Christ? How must I change?

verse 6: **"who, though he was in the form of God, did not count equality with God a thing to be grasped,"**

What great truths does this verse teach me about Jesus?

verse 7: **"but emptied himself, by taking the form of a servant, being born in the likeness of men."**

What quality of Jesus does this verse call me to emulate?

verse 8: **"And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross."**

Contemplate the great humility and love of Jesus Christ.

verse 9: **"Therefore God has highly exalted him and bestowed on him the name that is above every name,"**

Why is it significant that Jesus' name is "above every name"?

verse 10: **"so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,"**

What will happen one day, and how should this truth affect my life now?

verse 11: **"and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."**

Why is the example of Jesus' suffering and glorification presented as an example of the "mind," or attitude, God wants for me?

As you reflect on this theologically rich passage over several days, what new insights have you gained about Jesus Christ? What practical truths from the passage should be applied in your life? How does the passage call you to respond in prayer, worship, or other action?

Whether you choose to meditate upon an individual verse or a larger passage of Scripture, remember that meditation requires time and focused attention. As much as possible, get away from distractions. Turn off your computer and put aside your phone. Biblical meditation calls us to time alone with God, who has promised to reward those who seek Him (Hebrews 11:6). His greatest reward is that we may know Him better and love Him more. May this be the great goal of our meditation upon Scripture.

I will meditate on your precepts
and fix my eyes on your ways.
I will delight in your statutes;
I will not forget your word.

—Psalm 119:15-16

APPENDIX

SALVATION THROUGH FAITH IN JESUS CHRIST

Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

—Romans 3:19-36

The starting place for receiving the salvation God provides is the recognition of our need in light of His holiness. God, who is infinitely holy and just, has provided the law to show us our need of His grace. When the law says, "You shall love the Lord your God with all your heart and with all your soul and with all your might" (Deuteronomy 6:5), who of us can claim to have done that perfectly? Romans 3:20 teaches us that "through the law comes the knowledge of sin." Because of our sin, we are incapable of saving ourselves and we "fall short of the glory of God" (verse 23). But God is not only holy and just, He is also gracious and merciful. He designed a wonderful remedy for our sinful separation from His presence. He allowed the just judgment for our sin to fall upon His sinless Son. Jesus, God the Son, bore our punishment when His blood was poured out upon the cross.

God calls us to recognize our sin and inability to save ourselves, and to embrace the sacrifice of Jesus on the cross for our forgiveness. Through our faith in the completed work of Jesus, God removes our guilt and credits us with the righteousness of His Son, so that He might be "just and the justifier of the one who has faith in Jesus" (verse 26).

Faith in Jesus is more than intellectual agreement that He really lived, died on a cross, and rose from the dead. Saving faith is a turning from our sin and futile efforts to reach God by our own efforts, and placing our trust in Jesus Christ, the risen Lord. Faith, as presented in the New Testament, includes a turning to follow Jesus as Lord.

If you have never placed your trust in Christ alone for your salvation, and are now willing to follow Him as your Lord, I invite you to do that by praying aloud this prayer:

God, I acknowledge that I am a sinner and cannot save myself by my own efforts. I now see that Jesus died on the cross to pay the debt of my sin. He was raised from the dead to provide eternal life for me.

Lord, I turn from my sin and my own control of my life to You. I accept the salvation You have provided for me. Help me to follow You as my Savior and Lord from this day forward. Thank you for your love for me. AMEN.

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