

In His law he meditates. . . (Ps. 1:2-3)

Among Christians of all ages and of varying shades of doctrinal emphasis there has been fairly full agreement on one thing: They all believed that it was important that the Christian with serious spiritual aspirations should learn to meditate long and often on God (A. W. Tozer, That Incredible Christian).

Meditation is. . .

Mental conversation (Josh. 1:8).

*(“Meditate. . . that you may be careful to do.” The ‘meditation’ is fixed in the mind more by speaking or uttering the words, which is what the Hebrew term actually indicates (Alan Ross on Ps. 1:2, A Commentary on the Psalms). Though perhaps seldom actually verbal, meditation is nonetheless a kind of mental *mouth*ing or *conversing* with myself and with God about the applications of His words to my ways.)*

Like a tree’s transpiration (Ps. 1:2-3).

*(Transpiration is the process of moving water through a plant, from its roots to its leaves. Mental conversation with myself and with God about the applications of His words to my ways (the *soil* of my life) is water-filled spiritual transpiration.)*



A kind of chemistry (as various writers describe it).

*(Spiritual transpiration occurs by a kind of chemistry. *There is a chemistry, a holy art that a Christian has to turn water into wine, brass into gold, to make earthly occasions and objects minister spiritual and heavenly thoughts* (Thomas Manton, *Sermons Upon Genesis 24:63*). What are the components of this chemistry?)*

Meditation’s components are. . .

(1) My soil (my age, family, place, occupation, relationships, health, etc.).

(These factors are all assigned me by God’s providence. Altogether they are the unique (unlike anyone else’s) soil in which He has planted me. God will use them all, like beneficial nutriment, for my good and for His glory.)

(2) God’s words (the *streams of water*, to pour into my soil meditatively).

(These are the Divine counsels (Ps. 119:24) that convert even the hardest, most unpromising things in my soil into nourishing good for my soul.)

(3) God’s Spirit (I Cor. 2:12; *Open thou my eyes. . .* (Ps. 119:18)).

*(The first thing required as a spiritual means is prayer. I intend fervent and earnest prayer for the assistance of the Spirit of God revealing the mind of God. . . It is not to learn the form of the doctrine. . . but to get the power of it implanted in our souls. . . He alone is in a posture to learn from God who sincerely gives up his mind, conscience, and affections to the power and rule of what is revealed unto him (John Owen, *Συνεσις Πνευματική*). Clara H. Scott expressed it rightly and beautifully, *Open my eyes, that I may see, glimpses of truth thou hast for me. . . Silently now I wait for Thee, ready my God thy will to see*. We pray to come under a powerful persuasion about God’s will for our ways in His words.*

(4) My sanctified mind (*when I remember* (Ps. 63:6); *consider* (II Tim. 2:7)).

*(Jonathan Edwards called it a *spiritualized* mind. It is easily lost. Protect it!)*

(5) My sanctified delight (Ps. 1:2; 119:14-16).

*(From comprehending the applicable connections between God’s words and my ways and words (Josh. 1:8; Ps. 39:3). Or from beholding the glories of the LORD Himself (John 16:14; *Beyond the sacred page, I seek Thee, Lord* (Mary A. Lathbury)). And consequently, from experiencing the spiritual prosperity resulting from such comprehending and beholding. The sanctified delight impassions, in turn, still more meditation (Ps. 119:14-16); a truly blessed cycle!)*

(6) Time (*day and night* (Josh. 1:8; Ps. 1:2); *all the day* (Ps. 119:97)).

(Not that I think about nothing but the Bible, but that I think of nothing without it. The mental chemistry goes on all the time either spontaneously (Ps. 119:97) or by planned forethought (Gen. 24:63; Ps. 73:16-17).)

*Beg the assistance of the Holy Spirit. He that is able to stop the sun in its flight. . . He is able to fix thy thoughts and to stop their motion (William Bates, *On Divine Meditation*).*