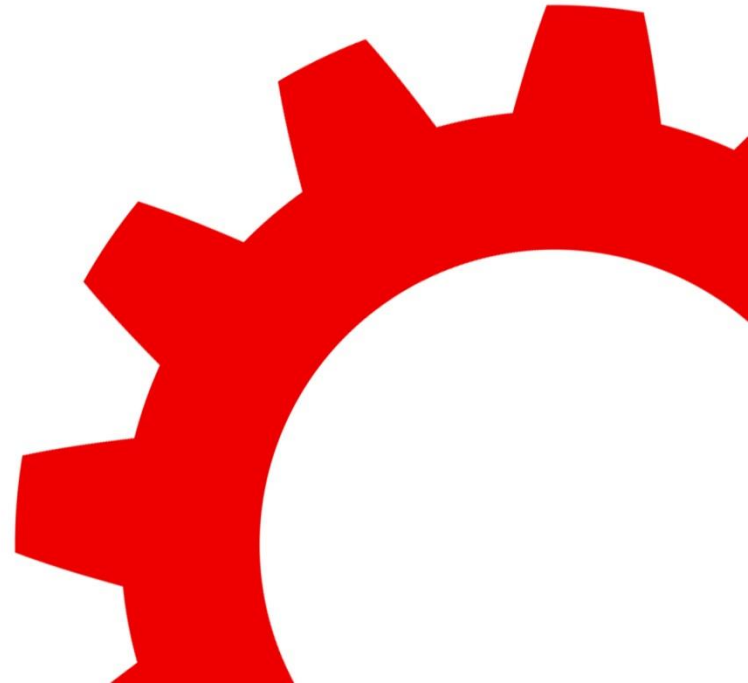


EQUIP

Meditation

Going Deeper
in Prayer



Classic Spiritual Disciplines

Solitude and Silence

Prayer

Journaling

Bible Reading and Study

Meditation

Fasting

Chastity

Secrecy

Confession

Fellowship

Simplicity/Stewardship/

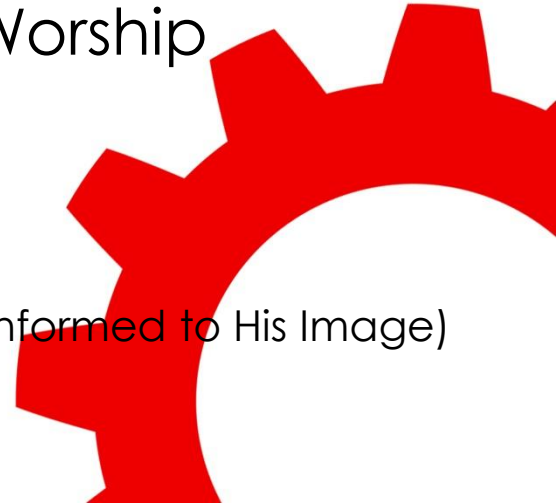
Sacrifice

Corporate Worship

Service

Witness

(Kenneth Boa, Conformed to His Image)



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Psalm 1

*1 Blessed is the man
who walks not in the counsel of
the wicked, nor stands in the
way of sinners, nor sits in the seat
of scoffers;*

*2 but his delight is in the law of
the Lord, and on his law he
meditates day and night.*



Psalm 1

3 He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

4 The wicked are not so, but are like chaff that the wind drives away.



Psalm 1

5 Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous;

6 for the Lord knows the way of the righteous, but the way of the wicked will perish.



1. Psalms is the prayer
book of the Bible.



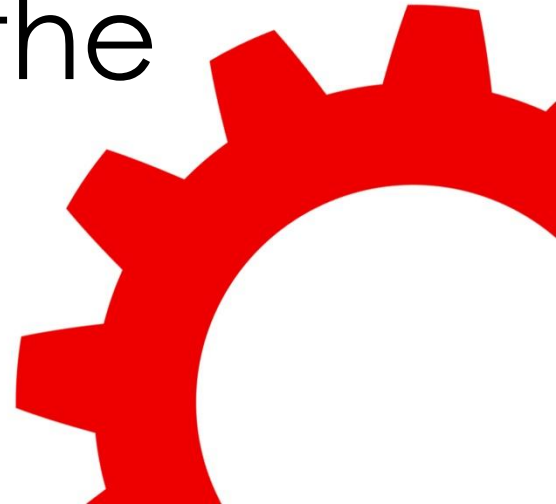
2. Psalm 1 tells us that the **normal way** we find blessing, life change, and stability is through meditation.



3. Psalm 1 isn't a
prayer, it's an
instruction.



Psalm 1 teaches us that **before** we can enter into deep, meaningful prayer we have to pass through the gate of **meditation.**



George Muller:

The difference between my former practice and my present one is this.

Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer... But what was the result?

George Muller:

I often spent a quarter of an hour, or half an hour, or even an hour on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray.

George Muller:

I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father, and to my Friend about the things that He has brought before me in His precious Word.

George Muller:

It often now astonished me that I did not sooner see this. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning-by-morning is to obtain food for his inner man.

George Muller:

As the outward man is not fit for work for any length of time, except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man.

George Muller:

Now what is the food for the inner man; not prayer, but the Word of God; and here again not the simple reading of the Word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts...

Meditation

Meditation is the practice of extended contemplation on a passage of Scripture until the heart increases in awareness of God's presence and truth.

Psalm 1, Joshua 1.8



Meditation is the
difference
between **thinking**
and **sensing.**



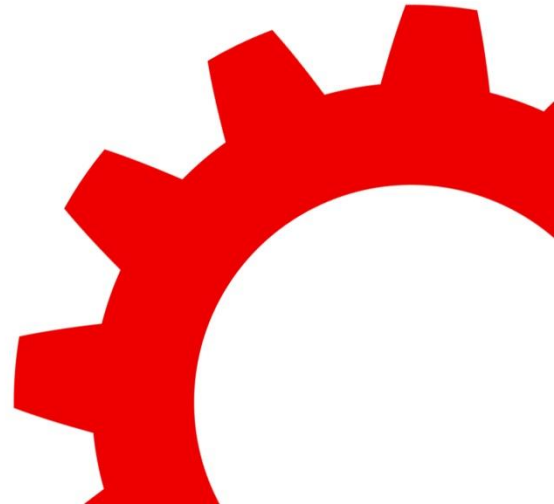
Meditation is sensing
with the mind. It's
moving with the
mind **down into the**
heart.



Informative vs Formative Reading

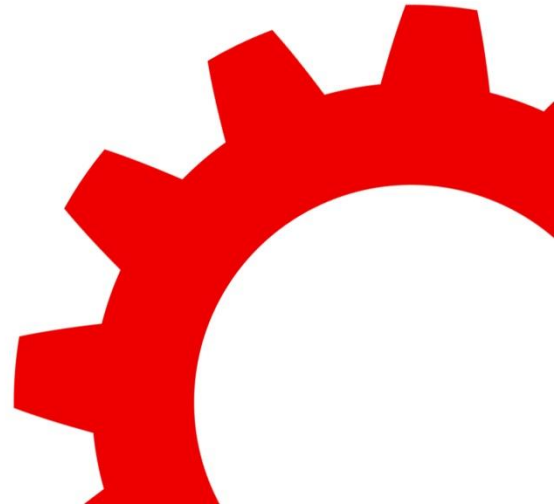
Informative reading is
you reading the Bible.

Formative reading is the
Bible reading you.



“To [meditate] is to descend with the mind into the heart, and there to stand before the face of the Lord, ever present all seeing, within you.”

-Theophan the Recluse



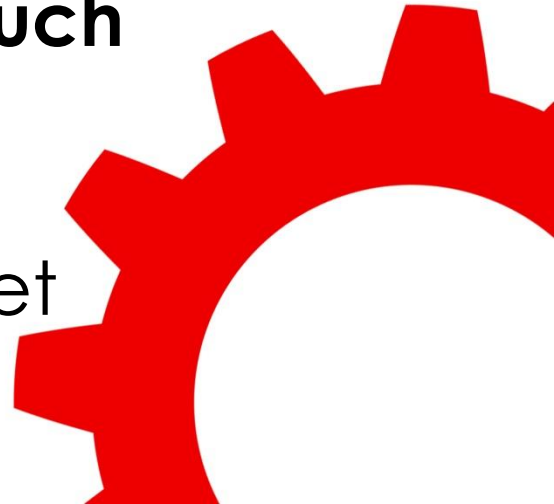
Jonathan Edwards:

I very frequently used to retire into a solitary place, on the banks of Hudson's River, at some distance from the city, **for contemplation on divine things and secret converse with God:** and had many sweet hours there. I had then, and at other times, the **greatest delight in the holy scriptures.**



Jonathan Edwards:

Oftentimes in reading it, every word seemed to **touch** my heart. I **felt** a harmony between something in my heart, and those **sweet** and **powerful** words. I seemed often to **see so much light** exhibited by every sentence, and such a **refreshing food** communicated, that I could not get along in reading;



Jonathan Edwards:

often dwelling long on one sentence,
to see the wonders contained in it;
and yet almost every sentence
seemed to be full of wonders.



Jonathan Edwards:

Once, as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer,



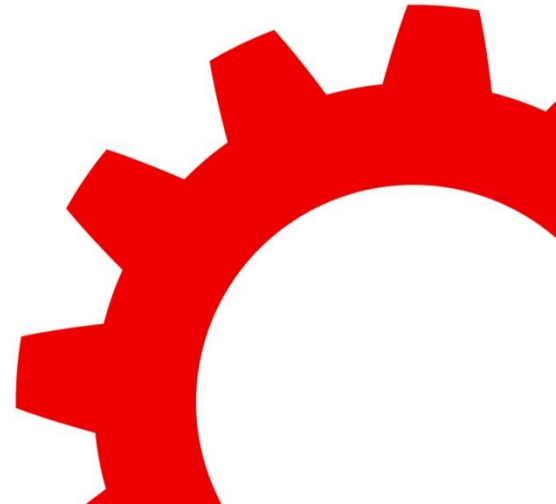
Jonathan Edwards:

I had a view that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension.



Jonathan Edwards:

This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception ...



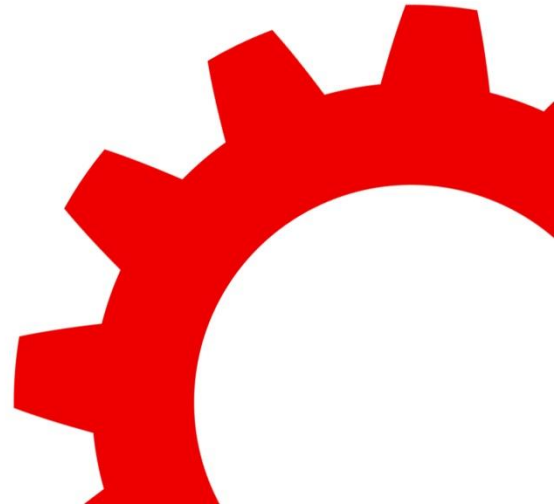
Jonathan Edwards:

which continued as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone;



Jonathan Edwards:

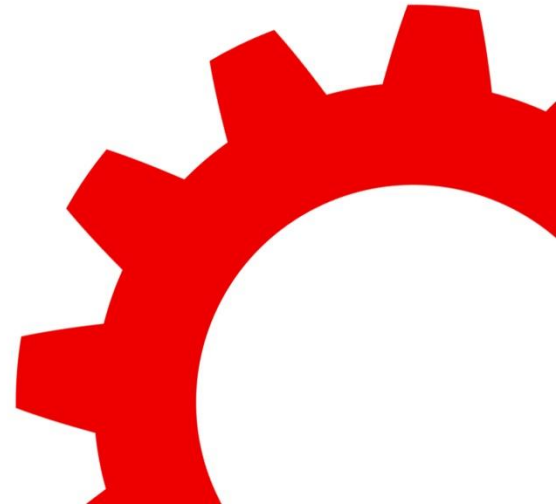
to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him; and to be perfectly sanctified and made pure, with a divine and heavenly purity.



Luther on Meditation:

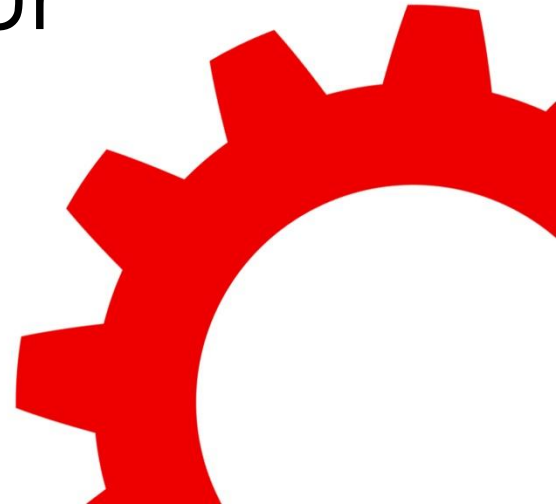
1. Find a quiet, regular place for morning and evening prayer.

Luke 5.16; Luke 6.12



Luther on Meditation:

2. Begin by asking God to clear your **mind**, mold your **heart**, and form your **will**.



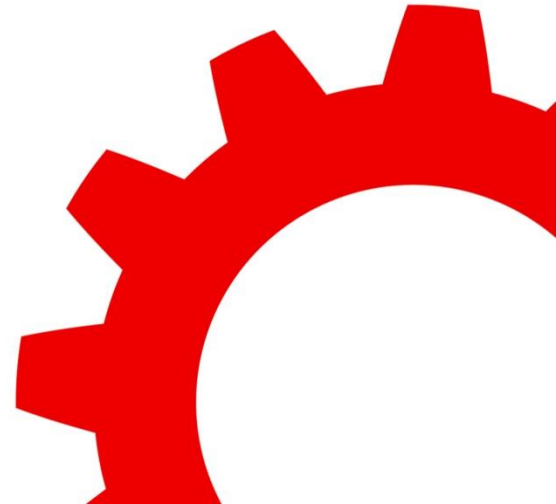
Luther on *Meditation*:

3. Start with slow reading.
Read and **taste**. Read with
the **heart**.



Luther on Meditation:

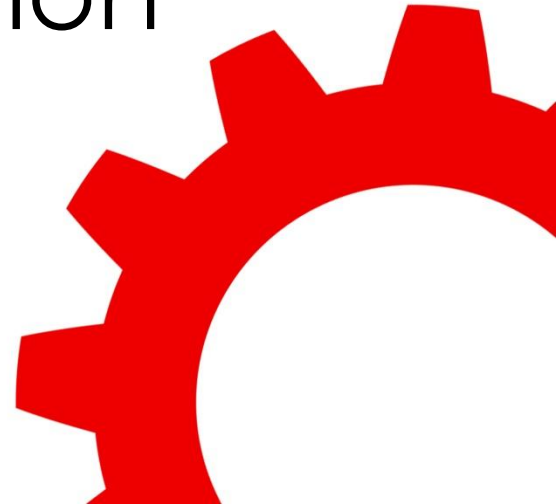
4. Note or mark whatever strikes you. Come back and reread 2-3 times. Place yourself in the passage.



Luther on Meditation:

5. Practice Garland Prayer:

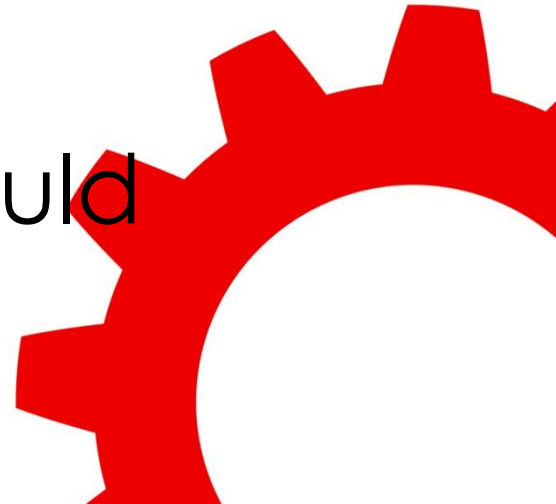
- Instruction
- Thanksgiving/Adoration
- Confession
- Supplication



Instruction: Two Questions

1. What does this tell me about God/Christ?

2. What does this tell me about who I am/ who I should be?



Luther on *Meditation*:

Our Father in heaven,
hallowed be your name.



Luther on Meditation:

Instruction:

Jesus doesn't say, "My Father." He says, "Our." Now what does that mean? It means that we aren't just saved as individuals. We're saved into a family. We have brothers and sisters in Christ.



Luther on Meditation:

Thanksgiving:

Thank you God, that you've given me a family. I don't have to be alone in this world because of what you've done! Thank you for choosing me to be apart of the family.



Luther on Meditation:

Confession:

Forgive me God, some of my brothers and sisters irritate me. I don't like being around them, and I certainly don't feel like loving them in your name. Jesus died for me just as much as them. Forgive me.



Luther on Meditation:

Supplication:

Make me more aware and thankful for my family in you.

Change my heart towards that family member I can't stand. Give me an opportunity to serve them in love.



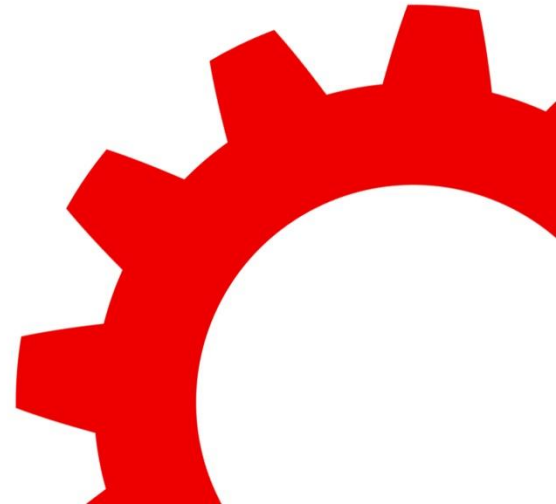
Luther on Meditation:

6. When you begin to sense his closeness and hear his voice, stop. Don't move on.



Luther on *Meditation*:

7. Proceed with Vocal Prayer



Spiritual Discipline:

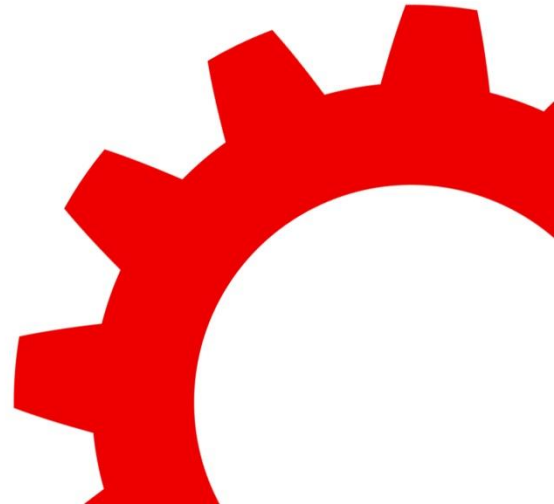
The Spiritual Disciplines are those personal and corporate disciplines that promote spiritual growth. They are the habits of devotion and experiential Christianity that have been practiced by the people of God since biblical times. – Donald Whitney, SDCL



Solitude and Silence

Solitude and Silence move us away from the business and constant chatter of the world. We retreat into the presence of the Father in order to simply be with him.

But [Jesus] would withdraw to desolate places and pray. Luke 5.16



Prayer

Prayer is personal communication and dialogue with God

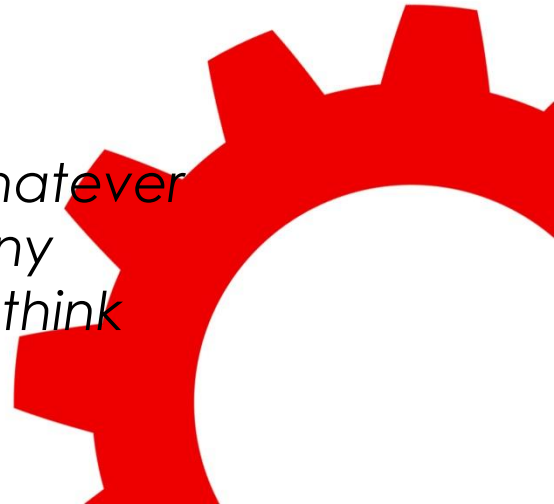
Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. Philippians 4.6



Journaling

Journaling has been a classic way of obeying God's commands to reflect upon Scripture and life in order to receive perspective.

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. (Philippians 4.8)



Bible Reading and Study

Reading and Study of God's Word is concerned with gaining knowledge, wisdom, and application from the text.

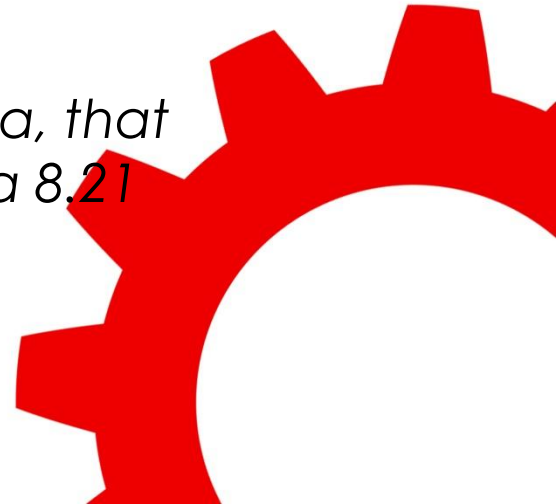
*Your word is a lamp to my feet
and a light to my path. Psalm 119.105*



Fasting and Chastity

Both Fasting and Chastity refer to the meaningful abstinence from physical needs/desires in order to find sustenance/satisfaction in God alone.

Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, Ezra 8.21



Secrecy

Secrecy is the practice of going to God alone for approval. It's the opposite of self-promotion and grasping. It teaches us to love anonymity.

But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you. Matthew 6.6



Confession

Admitting sins, failures, and burdens to fellow believers as well as to God in order to be released from their hidden power

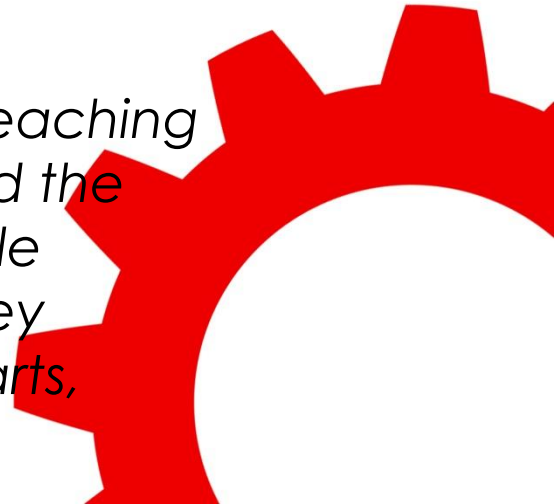
Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.
James 5.16



Fellowship

Fellowship involves close relationships with other believers mutually encourages and edifies. It also displays the whole body of Christ.

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers... And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts,
Acts 2.42, 46



Simplicity, Stewardship, Sacrifice

All three pursue the proper use of resources entrusted to us. Simplicity is trust in God over possessions.

Stewardship is actively using possessions for the glory of God and good of others. Sacrifice is a faith building exercise.

Hebrews 13.5; Genesis 1.26-28; Mark 12.41-44

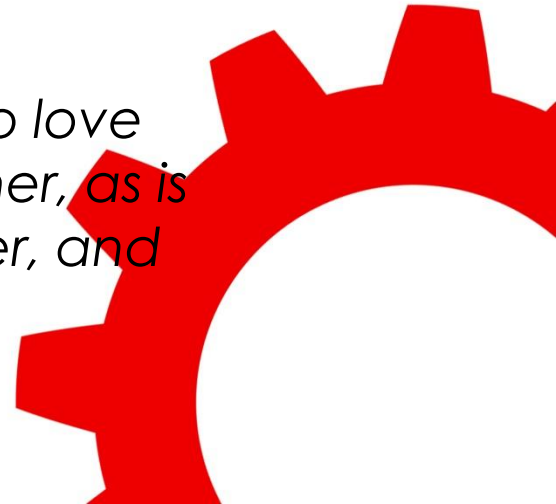


Corporate Worship

Corporate worship is the weekly gathering of those Christ bought for the purpose of celebrating our salvation and to extol God.

And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Hebrews 10.24-25



Service

Christ has commanded us to follow his example of serving the needs of others before serving ourselves. We refuse to live for appearance.

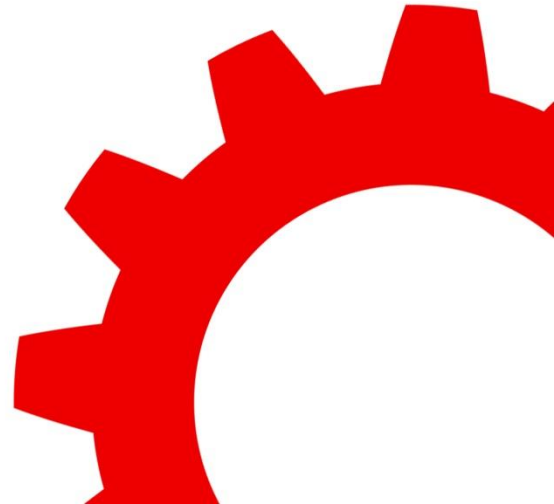
*If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.
John 13.14*



Witness

Witness is building non-manipulative relationships with unbelievers with eternity in mind.

*Go therefore and make disciples of all nations,
Matthew 28.19*



Recommended Resources:

Conformed to His Image, Kenneth Boa

Prayer, Timothy Keller

Spiritual Disciplines for the Christian Life, Donald Whitney

The Spirit of the Disciplines, Dallas Willard

