

Meditate, Meditation - Hagah

Joshua 1:8, "This book of the law shall not depart out of thy mouth; but thou shalt **meditate** therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." הגה hagah Qal preterite "Keep this Book of the Law always on your lips; **meditate** on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful." NIV

Psalm 1:2, "But his delight is in the law of the LORD; and in his law doth he **meditate** day and night." הגה hagah Qal Future "But whose delight is in the law of the LORD, and who **meditates** on his law day and night." NIV

Psalm 5:1, "To the chief Musician upon Nehiloth, A Psalm of David. Give ear to my words, O LORD, consider my **meditation**." הגיגה hagiyyg Noun

Psalm 19:14, "Let the words of my mouth, and the **meditation** of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer." היגיון higgayon Noun "May these words of my mouth and this **meditation** of my heart be pleasing in your sight, LORD, my Rock and my Redeemer." NIV

Psalm 49:3, "My mouth shall speak of wisdom; and the **meditation** of my heart shall be of understanding." הגותה haguth Noun "My mouth will speak words of wisdom; the **meditation** of my heart will give you understanding." NIV

Psalm 63:6, "When I remember thee upon my bed, and **meditate** on thee in the night watches." הגה hagah Qal Future "On my bed I remember you; I **think** of you through the watches of the night." NIV

Psalm 77:12, "I will **meditate** also of all thy work, and talk of thy doings." הגה hagah Qal preterite "I will **consider** all your works and meditate on all your mighty deeds." NIV

Psalm 143:5, "I remember the days of old; I **meditate** on all thy works; I muse on the work of thy hands." הגה hagah Qal preterite "I remember the days of long ago; I **meditate** on all your works and consider what your hands have done." NIV

Meditate, Meditation - Suach

Genesis 24:63, "And Isaac went out to **meditate** in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming." שׂוּחַ suach "He went out to the field one evening to **meditate**, and as he looked up, he saw camels approaching." NIV

Psalm 104:34, "My **meditation** of him shall be sweet: I will be glad in the LORD." שׂיח siych "May my **meditation** be pleasing to him, as I rejoice in the LORD." NIV

Psalm 119:15, "I will **meditate** in thy precepts, and have respect unto thy ways." שׂיח siych qal future "I **meditate** on your precepts and consider your ways." NIV

Psalm 119:23, "Princes also did sit and speak against me: but thy servant did **meditate** in thy statutes." שִׁיחַ siych qal future "Though rulers sit together and slander me, your servant will **meditate** on your decrees." NIV

Psalm 119:48, "My hands also will I lift up unto thy commandments, which I have loved; and I will **meditate** in thy statutes." שׁוּאחַ suach qal future "I reach out for your commands, which I love, that I may **meditate** on your decrees." NIV

Psalm 119:78, "Let the proud be ashamed; for they dealt perversely with me without a cause: but I will **meditate** in thy precepts." שׁוּאחַ suach qal future "May the arrogant be put to shame for wronging me without cause; but I will **meditate** on your precepts." NIV

Psalm 119:97, "MEM. O how love I thy law! it is my **meditation** all the day." שִׁיחָה siychah "Oh, how I love your law! I **meditate** on it all day long." NIV

Psalm 119:99, "I have more understanding than all my teachers: for thy testimonies are my **meditation**." שִׁיחָה siychah "I have more insight than all my teachers, for I **meditate** on your statutes." NIV

Psalm 119:148, "Mine eyes prevent the night watches, that I might **meditate** in thy word." שִׁיחַ siych qal infinitive "My eyes stay open through the watches of the night, that I may **meditate** on your promises." NIV

The concept of meditation, along with the word meditate itself, has gotten bad press in Christianity for over twenty years, because of the use of the term by the practices of eastern religions and the new age movement, with the result that churches avoid it all together. But it is a Biblical term, as we have just noted the references, being used seventeen times in the OT!

It is the English word that the translators of the Bible used to translate the two Hebrew words *hagah* and *siych*. It comes from the Latin word *meditationem* and means to reflect, to engage in thought or contemplation, to contemplate, to think deeply about something, to reflect deeply on spiritual matters, especially as a religious act.

Hagah spoke of the man who was lost in his religion. Sometimes it was used to denote uttering inarticulate sounds, or to mutter or whisper, but those ideas came from one who was so lost in what he was reading that his lips would move, or he would be saying things, but not really paying attention to what he was saying as he followed the passage.

Siych has the same inner contemplation, the idea of deeply thinking about the Word, but the focus is not on any audible expressions of that, nor any emotion that may arise out of it or accompany it, but on the deep inner thought.

Both words refer to the idea of the believer in Christ so focused on the doctrine he is hearing, or the passage of the Word that he is reading, that everything else is blocked out from his stream of consciousness. So, in essence, **meditation** is to think deeply on a particular doctrine that you are interested in, or one that the Holy Spirit has led you to in living your own spiritual life.

One of the examples of **meditation** is found in Psalms 119:148, “*Mine eyes prevent the night watches, that I might meditate in thy word.*” - קָמַח קָדָמוּ עֵינַי אֲשֶׁר מִרוֹת-לַיְלָה יִתְבַּח מְרַתְךָ. Here we have the word *siych* used for **mediation** and the word used for **thy word** is '*imrah*. The text has **thy word** as *beimratheka*.

We have seen that the **meditation** word *siych* meant to reflect, to engage in thought or contemplation, to contemplate, to think deeply about something, to reflect deeply on spiritual matters, especially as a religious act. Siych had the same inner contemplation, the idea of deeply thinking about the Word, but the focus is not on any audible expressions of that, nor any emotion that may arise out of it or accompany it, but on the deep inner thought on a particular doctrine that you are interested in.

There are many Hebrew words for the English word, **word**, but '*imrah* had its own special meaning. It would look at the many things **God does or intends to do for the believer** depending on the context of the passage. Its significance centers around the ideas of God's pledge, his promises to us, his protection, support and comfort.

So when it comes to us, our meditating on God's Word, and what parts of God's Word that we are to meditate on, and although we are to mediate on God's laws, God's doctrines, his character and integrity, his statutes, precepts, etc., '*imrah* tells us that we are to be meditating on those parts of God's Word that deal with God's promises to us of what he will do for us, those things that pertain to his protection of us, his provisions for us, etc..

In fact, '*imrah* would be where we are meditating on God's plan for our lives, his protection of us, his provisions for us, his promises to us, his power, and the process he uses to take us to maturity! The six P's once again! So what this tells us is that we have the green light to go after all the passages that deal with what God is going to do for us and then for us to think deeply on all those things that God has promised to do for us!

That I might **meditate** in your word, or in what you have said, or in what you have promised. The word **meditate** is in the qal active infinitive, which tells us that the writer did something for a purpose. The word to **prevent** here is the piel stem of *qadam*, which meant to go before someone or something, to be in front of, to anticipate, to act ahead of time.

There were the evening and morning watches in those days and he's telling us that he either stayed up late at night, or got up early before the new day began for the purpose of meditating on the promises of God. What this tells us that sometimes we will have to inconvenience ourselves for the purpose of meditating on the Word of God and that we will need to and have a time of day set aside so we can.

In Genesis 24:63, “*And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.*” we see that Isaac went out into the field to meditate, which is the qal infinitive of *suach*. What this tells us that Isaac went out into the field for the purpose of meditating on God's Word!

Now we notice the **time** in which he did this. He did this in the evening after all his chores were done and after he had dinner. We also want to notice that he **went out** into the **field** and the reason for this is that he had to get away from all the people back in the house, the kids, and all the commotion of daily living, not to mention any and all anger and strife that might be going on in the house. And there's a reason for all this.

The reason **why** is that meditation is a different dynamic than merely memorizing scripture, or calling to mind a passage in the Bible. It takes **time** to get into the dynamic of meditation and it also takes **solitude**. One cannot have a time of meditation if one is constantly being interrupted by people and their problems, nor can one enter into what is actual meditation, if one is constantly being interrupted by the detail, chores and responsibilities of life! One has got to set **time** aside for the purpose of meditating on God's Word; and one also has to set a **place** aside where you can go to to get away from people and the interruptions of responsibilities of your life.

It takes **time** for us to get our minds back to concentrating on the Word of God; it takes **time** for us to think about our sins and name them to God; it takes **time** to get the chaotic thinking of the world system and the hectic pace of our lives to get our minds into that place of deep inner thought on God's Word and promises where all we are thinking about is the Lord and his promises to us; it takes **time** for us to pray to God for the things we need and express our gratitude for what he has done for us.

And it takes a **place** for us to do this in where we won't be interrupted. The reason why having a place where we can go for fellowship with God and meditating on his Word is so important is because we have to **separate** ourselves from people, the world and everything else that is going on in our lives. The negative thoughts, the negative words, the negative energy from other people have a negative impact on our souls, so we have to get away from it!

We have to **isolate** ourselves from the world system, other people and any and all carnal activity of the flesh nature, so we can turn our souls to the Lord and his Word and enter into that deep state of meditation where all we are thinking about is his Word and his promises! For it is there in that deep meditative state of concentrating on God's Word that our faith starts to become activated and get stronger and it is there that we become partakers of the divine nature!

Now when we talk about going off to some **place**, even if it's just another room in the house, we are talking about separating ourselves, isolating ourselves from anything and everything that would be connected to the world, the flesh and the devil. And this means that we will have to **turn off** our cell phones, or any other electronic device for they are our point of contact with the world system and the flesh natures of other people.

Meditating on God's Word and promises is crucial to giving the believer a healthy soul and a successful and prosperous life. “*But his delight is in the law of the LORD; and in his law doth he **meditate** day and night.*” Psalms 1:2 **Im** is used here, which can be used demonstratively that his delight **is** in the Lord, but **im** can also be used interrogatively, **if**, which is used to ask a question, or to establish a **condition**. It would be translated as, “*But **if** his delight is in the Law of the Lord*”.

Im would be used here to establish a condition for a couple of reasons. The first reason is that if verses one and two are established in the Christian's life, then verse three will come to be; he will be like a tree planted by the streams of water, etc.. And secondly, **delighting** and **meditating** are **connected** by the waw conversive connecting the two ideas together. “*But if his delight is in the law of the LORD; and in his law doth he meditate day and night.*”, then verse three will be his reality. To **meditate** here, *hagah*, spoke of the man who was lost in his religion. Sometimes it was used to denote uttering inarticulate sounds, or to mutter or whisper, but those ideas came from one who was so lost in what he was reading that his lips would move, or he would be saying things, but not really paying attention to what he was saying as he followed the passage.