

Hermeneutics

Class #2

Prerequisites, Principles and The Method of Accurate Interpretation

- The last time we met, we looked at several key terms regarding the doctrine of hermeneutics. We discussed the terms hermeneutics, the term meaning, interpretation, exegesis, application and exposition. Now, regarding the term hermeneutics, we looked at the 3 specific aspects. We discussed the development of hermeneutics, the need for hermeneutics, and the method of hermeneutics.
- Today we will begin by looking at the personal prerequisites for accurate interpretation. Then we will look at the five foundational principles that really need to be present as we interpret the Word of God. Finally, we will close out by looking at how all this comes together in the Grammatical-Historical Method of interpretation. So, let's begin by looking at the:

Personal Prerequisites for Accurate Interpretation
Spiritual Regeneration
Spiritual Illumination
Personal Holiness
Consistent Discipline
Ceaseless Prayer

1.) Regeneration

- The first and fundamental prerequisite for biblical interpretation is that of spiritual regeneration. If you are going to understand the meaning of a text of Scripture you must be born-again. You cannot understand the things of God as someone who is unregenerate. We see this truth in Scripture:

1 Corinthians 2:14-16

¹⁴ But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. ¹⁵ But he who is spiritual appraises all things, yet he himself is appraised by no one. ¹⁶ For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ.

- Taking a closer look, we can see the explanation of this verse and the fatal complication of the unbeliever

1 Corinthians 2:14 and the Fatal Complication of an Unbeliever

- I. Inhospitability to the gospel (v. 14a)
 - A. Inhospitability exposed: a refusal to welcome spiritual things.
 - B. Inhospitability explained: a belief that spiritual things are foolish.
- II. Inability to grasp the gospel (v. 14b)
 - A. Inability exposed: possesses no capacity to understand spiritual things.
 - B. Inability explained: lacks the faculties necessary to understand.

~Dr. George Zemek

- So, first and foremost, if you are going to rightly interpret the Word of God, you must be born again.
- The second prerequisite necessary for accurate interpretation is the illumination of the Spirit. I know we discussed this somewhat last time but let's look again.

2.) *Spiritual Illumination*

- This prerequisite is unable to be separated from the first because it results from the first. It is important to point out that:

Spiritual Regeneration = Refers to the decisive moment of spiritual recreation brought about by the Holy Spirit. So, it is a moment in time.

Spiritual Illumination = Refers to the ongoing results of that regeneration as the spirit continues his transforming, sanctifying and enlightening ministry in the life of the believer.

- Now, since we talked a bit about this in our last class, what is a good definition of spiritual illumination?

a) **Definition of Illumination:**

The internal witness of the Holy Spirit that produces an ever-increasing understanding of Scripture and an ever-increasing conviction about the certainty and reliability of its meaning.

A basic understanding of illumination would include:

- The Holy Spirit is the one who does this in you.
- It is experienced only by regenerate believers.
- It relates to the believer's comprehension of the meaning of God's Word.

What are some faulty ideas of what illumination is?

- Illumination is not "inspiration." Inspiration pertains to the scripture itself (**2 Timothy 3:6**).
- Illumination is not "revelation." The canon of Scripture is closed (**Revelation 22:18-19**), there is no ongoing revelation of truth.
- Illumination is not some subjective mystical feeling of what the text means.
- Illumination does not occur apart from the Word of God.
- Illumination does not negate the role of the pastor-teacher (**Matt. 28:19-28; 1 Cor. 12:28; Eph. 4:11-12; 1 Tim. 3:16-17**).
- Illumination does not negate the need for disciplined study (**2 Tim. 2:15**).¹

- So, is there any place in Scripture that talks about illumination?

b) Illumination Terminology in Scripture:

We can see, several different terms and pictures used in Scripture to describe this divine enablement provided to believers:

- **Psalms 119:18, 73**, etc – "Open my eyes" ... "give me understanding"
 - **Ephesians 1:17-18** – "I pray that the eyes of your heart may be enlightened."
 - **1 John 2:18-19** – "You have an anointing which you have received from the Holy One and you all know."
- It is important to remember that as we said last time, there is a general perspicuity of Scripture², but that does not mean that some aspects of Scripture are not difficult to understand, they are and the believer needs to be diligent in studying these areas trusting in the Holy Spirit for illumination and understanding.

¹ Brad Klassen, *BI 505 Hermeneutics Class Notes* (Sun Valley CA: The Masters Seminary, 2017), 53.

² The Perspicuity of Scripture is the basic clarity of Scripture. Most of the Bible is generally easy for all readers to understand. There are however some portions that will be difficult and will require the reader to ask the Holy Spirit for understanding. Even so, at times there will be parts of Scripture that no one can completely understand.

- Now, since the Spirit's assistance is imperative for understanding Scripture, the interpreter must pursue a lifestyle consistent with the Spirit's ways. So, the third prerequisite to accurate interpretation is that of personal holiness.

3.) Personal Holiness

- This prerequisite can be seen numerous places throughout Scripture. Let's consider some of the passages.
- ***Ephesians 4:30*** -³⁰ Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.
- ***Galatians 5:16-24***-¹⁶ But I say, walk by the Spirit, and you will not carry out the desire of the flesh. ¹⁷ For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.
- ¹⁸ But if you are led by the Spirit, you are not under the Law. ¹⁹ Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.
- ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law. ²⁴ Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.³
- ***1 Peter 1:14-16***-¹⁴ As obedient children, do not be conformed to the former lusts which were yours in your ignorance, ¹⁵ but like the Holy One who called you, be holy yourselves also in all your behavior; ¹⁶ because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."
- We need to understand that even the believer can at times be blinded by sin and this blindness hinders full appreciation of God's word.

³ Brad Klassen, *BI 505 Hermeneutics Class Notes* (Sun Valley CA: The Masters Seminary, 2017), 55.

- The next personal prerequisite to accurate interpretation is consistent discipline.

4.) Consistent Discipline

- This prerequisite can be seen in the verb used in 2 Timothy 2:15. The verse says this:
¹⁵ Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.
- This verse could actually be translated, “Hasten yourself.” I think “Be diligent” is a translation that is easier to understand. The word for “Hasten” or “Diligent” is Σπουδάζω (spoo-dad'-zo)⁴ and it carries the idea of having a zealous persistence to accomplish a particular objective.
- If you are going to accurately interpret the scripture you must be serious and disciplined to study. A quick read just to check a box is by no means sufficient. Take the time and make the effort to dig deep.
- The final prerequisite I want us to look at is that of ceaseless Prayer.

5.) Ceaseless Prayer

- Any study of Scripture that shows no direct dependence upon God through prayer, is a study which will not result in accurate understanding.

“No Christian should ever look down at the Word without first looking up at the very Source of the Word and asking for guidance. To engage in Bible Study without prayer is presumption, if not sacrilege.”⁵

- If we turn to Scripture, we can clearly see the connections seen between the study of Scripture and prayer:
 - The prayer of the Psalmist in **Psalm 119**.
 - The prayer of Paul for the Ephesians’ spiritual discernment in **Ephesians 1:16-18**.
 - The principle in **James 1:5**

⁴ Brad Klassen, *BI 505 Hermeneutics Class Notes* (Sun Valley CA: The Masters Seminary, 2017), 56.

⁵ John MacArthur, *How to Get the Most From God’s Word*, 155.

- Okay, now those are the personal prerequisites for accurate interpretation, now we will move on to looking at the basic principles to keep in mind as you begin to interpret scripture.
- There are five principles laid out here for basic Biblical interpretation. Before you can apply the rules of interpretation in practice you must keep these principles in mind.

BASIC PRINCIPLES OF BIBLICAL INTERPRETATION	
Interpret Literally	
Seek Authorial Intent	
Pursue a Single Meaning	
Remember Antecedent Revelation	
Evaluate Exegetical Results	Analogy of Faith
	Objective Unchanged Meaning

- Let's briefly look at each in-turn:

1.) **Interpret the Text Literally**

- This means that as we interpret the text, we avoid allegorizing the words or ideas of a text or twisting them in such a way as to ignore their plain, literal meaning. This means we interpret the words and grammar as they were generally and normally understood at the time the text was written.
- Mysterious insights during the interpretive process, assertions of ambiguous poetic devices, bizarre readings of numbers, or interpretive practices that are able to be applied only by a certain echelon of scholars must all be rejected. The simplest, most natural understanding of the text in its context is the goal.
- By the same token, literal interpretation does not ignore the use of figures of speech. Rather, it is literal interpretation – correctly applied- which identifies figures of speech and leads to their proper understanding. Yet only the author himself can indicate when his words are to be interpreted figuratively.⁶ An example of this can be seen in Galatians 4.

⁶ Brad Klassen, *BI 505 Hermeneutics Class Notes* (Sun Valley CA: The Masters Seminary, 2017), 42.

Galatians 4:24-26

²⁴ This is allegorically speaking, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar. ²⁵ Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. ²⁶ But the Jerusalem above is free; she is our mother.

- So, you see here Paul is telling us that he is speaking in an allegorical way, so we obviously take it that way. But we do not foist our own allegorical hermeneutic on any passage we deem too difficult to understand. This is irresponsible hermeneutics. The next principle we need to keep in mind is that of seeking the author's intent.

2.) Seek the Author's Intent

- We need to have a clear understanding that the meaning of the Biblical text is not found in the reader or in the text as if it existed apart from its author, but in the author's intention for the words he recorded. As we discussed last time under our definition of the word "Meaning", the next principle goes hand in hand with this one. The principle of pursuing a single meaning for each text.

3.) Pursue a Single Meaning for Each Text

- A very popular approach to Hermeneutics today is known as "Deconstructionism." This is basically a theory of textual interpretation in which you as the reader deconstruct (or take apart) what the author has said and reconstruct it how you think it should be. This theory denies there is any single correct meaning of a passage. At the heart of this Hermeneutic are two primary ideas.
 - i. The idea that no passage or text can possibly convey a single reliable, consistent and coherent message to everyone who hears it or reads it.
 - ii. The author who wrote the text is not really responsible for the content of the writing but the authors unconscious ideology and his culture etc. are responsible.
- So, the deconstructionist does not study the Bible in order to find out the meaning intended by the writer, they do not believe it can be known or that it even matters, they attempt to discern the cultural and social motives behind what was written.
- To the deconstructionist, interpretation is only limited by one's imagination. There is no right or wrong when interpreting the Bible, the text can mean whatever you want it to mean.

- This theory of interpretation comes out of postmodernism which holds to the idea that there is no absolute truth or if there is, nobody can know it.
- This flies right in the face of the Scriptures teaching on absolute truth. Scripture tells us that there is absolute truth and that we can indeed know it. **Deuteronomy 32:4; Isaiah 65:16; John 1:17-18; John 14:6; John 15:26-27; Galatians 2:5.**
- Before we move on, let me read a couple of quotes by godly men regarding the importance of pursuing a single meaning in the text. The first by the Puritan William Ames.

“There is only one meaning for every place in Scripture. Otherwise the meaning of Scripture would not only be unclear and uncertain, but there would be no meaning at all- for anything that does not mean one thing surely means nothing.”

- *William Ames*

“I hold that the words of scripture were intended to have one definite sense, and that our first objective should be to discover that sense and adhere to it rigidly. I believe that, as a general rule, the words of Scripture are intended to have, like all other language, one plain definite meaning, and to say the words mean something, merely because they can be mangled into that meaning, is a most dishonorable and dangerous way of handling Scripture.”

- *J.C. Ryle*

- So, we have seen in the first three of these basic principles of biblical interpretation that we should interpret the text literally, seek the authors intent, and we should pursue a single meaning (all of which by the way we will learn how to do in future classes). And now the fourth principle that should govern our interpretation is that of interpreting texts in the light of antecedent revelation.

4.) **Interpreting Texts in the Light of Antecedent Revelation**

- This is called the principle of antecedent theology. An antecedent is something that proceeds something else in time or order. So, when we are talking about antecedent revelation, we are saying that as we interpret any text of Scripture, we are limited in our interpretation to consider divine revelation that has chronologically preceded the text being interpreted, but not revelation that chronologically followed it.
- In essence, when you interpret a text, you cannot interpret it through the lens of later revelation. God reveals things progressively in scripture and we do not want to interpret and Old Testament passage through the lens of the New Testament. Now we may see how any particular revelation is developed further in later books, but fight the temptation to interpret something through the lens of chronologically later revelation.

- What this does is it protects the theological context of the biblical writer (he possessed only revelation that had been given to that point in time). It prevents later texts from overruling or being read into earlier texts.⁷
- Be mindful of interpreting the text in light of antecedent revelation. Now, the fifth and final rule governing our interpretation is evaluating the exegetical results. So, once you have interpreted the text and come up with the authors intended meaning, you know evaluate your results.

5.) Evaluate Exegetical Results

- This step of evaluation is done in two ways.
 - i. ***The Analogy of Faith Principle*** = Scripture is to interpret Scripture. This principle is based on the premise that there is one unified system of belief in Scripture. Since there is just one ultimate author of the Scripture, there will be no contradictions between the meanings of individual texts.

NO PASSAGE-WHEN CORRECTLY UNDERSTOOD-WILL CONTRADICT ANOTHER.

So, when evaluating your results, do they contradict anything else in Scripture?

- ii. ***The Principle of Objective Unchanged Meaning*** = Meaning of Scripture is objective and unchanged by time or culture. This tells us that we need to take into consideration the exegetical results of other faithful interpreters throughout history. While these results are by no means authoritative, they can provide us with various details. This principle protects us from novelty in the interpretive process.⁸
 - Those are the five fundamental principles we need to keep in mind as we approach the practice of Biblical hermeneutics. Now, before we begin to look at the actual practice, there is one more thing we need to look at.
 - We discussed this somewhat in our last class, it is the interpretive method that best reflects the afore mentioned principles. It is the Grammatical-Historical Method of interpretation. Let's look at this:

⁷ Brad Klassen, *BI 505 Hermeneutics Class Notes* (Sun Valley CA: The Masters Seminary, 2017), 42.

⁸ Ibid, 45.

THE GRAMMATICAL-HISTORICAL METHOD	
The Principles of Grammar	Lexical Study
	Syntactical Study
The Facts of History	

“Grammatical-Historical Method”

- As the name suggests, this method studies the principles of language and the facts of history in order to determine the meaning of the text as intended by the author. Let’s break this down for a moment.

1.) The Principles of Grammar

- So, the “grammatical aspect of the grammatical-historical method focuses on the meaning of words. How Words relate to one another in a sentence. We want to understanding any particular sentence in a direct, ordinary, literal manner. That’s the bottom line of this method.
- Words have meaning in themselves, for instance, an apple is not a desk and a School isn’t a tennis shoe. So, we need to carefully examine the words used in the passage. The author chose a specific word for a reason. As we study the words, we can determine which words play the greatest role in determining the meaning of any sentence or paragraph. This is what we want to accomplish with a *lexical study*.⁹
- Now, as you study the meaning of words, it can also be beneficial to study the aspects of a language formation. This kind of a study can bring about some wonderful insight in your bible study. The history can pay large dividends. Let’s spend some time looking at this just to give you a sense of the vast riches available in a study about languages. When we study the meaning of words, we need to realize these meanings did not come in a vacuum, there was a history behind the words. words.

A.) Lexical Study (the meaning of words)

- The Bible is written in three languages: Hebrew, Aramaic, and Greek. Both Hebrew and Aramaic are part of the Semitic language family.¹⁰ Most of the Old Testament is written in Hebrew.

⁹ Brad Klassen, *BI 505 Hermeneutics Class Notes* (Sun Valley CA: The Masters Seminary, 2017), 47.

- But we find two words of Aramaic in Genesis 31:47, one verse in **Jeremiah 10:11**, a large section in **Daniel 2:4-7:28**, and two Aramaic sections of **Ezra 4:8-6:18; 7:12-26**.¹¹
- The interesting thing is that the use of these two languages in the Old Testament doesn't represent their use in society at the time. Hebrew was used in a relatively small area. Aramaic was actually the principal language of all Mesopotamia, Syria and Palastine and it was widely used in the entire Persian Empire.¹²
- As you study the meaning of particular words, looking at and studying the History of the language may also be very beneficial. For instance, let's take a moment to look at a history of Hebrew and Aramaic in regard to Israel just to give you a taste.
- When the Israelites came into canon, they may have spoken a dialect similar to Aramaic. We see in Scripture that when Jacob departed from Haran, he made a covenant with Laban by a heap of stones. Laban gave the spot an Aramaic name (Gen. 31:47) while Jacob a Hebrew name (Genesis 31:48).
- So, early on the two languages may have been similar, however by the time of Hezekiah, there was a marked difference between Hebrew and Aramaic (II Kings 18:26; Isaiah 36:11). This difference was so profound that the average person in Jerusalem didn't understand Aramaic or if they did, they understood very little of it.
- Around the time of the fall and exile of the northern kingdom to Assyria 722 BC, Aramaic began to have a greater influence in the region as Assyria moved deportees into the Northern kingdom.

¹⁰ The Semitic languages, previously also named Syro-Arabian languages, are a branch of the Afroasiatic language family originating in the Middle East that are spoken by more than 330 million people across much of Western Asia, North Africa and the Horn of Africa, as well as in often large immigrant and expatriate communities in North America, Europe and Australasia The terminology was first used in the 1780s by members of the Göttingen School of History, who derived the name from Shem, one of the three sons of Noah in the Book of Genesis. The most widely spoken Semitic languages today are (numbers given are for native speakers only) Arabic (300 million), Amharic (22 million), Tigrinya (7 million), Hebrew (~5 million native/L1 speakers), Tigre (~1.05 million), Aramaic (575,000 to 1 million largely Assyrian fluent speakers) and Maltese (483,000 speakers). Retrieved from https://en.wikipedia.org/wiki/Semitic_languages on 12/18/2019.

¹¹ A. Berkeley Mickelsen, *Interpreting the Bible* (Grand Rapids MI: Eerdmans Publishing Company, 1981), 10.

¹² A. Berkeley Mickelsen, *Interpreting the Bible* (Grand Rapids MI: Eerdmans Pub.Company, 1981), 11

- With the Babylonian captivity of Judah 586 BC, the Jews of the southern kingdom were also confronted with Aramaic. When the Jews returned from captivity in 539 BC, Aramaic was the primary language they encountered. At that time, really the only ones using Hebrew were the educated because to them it was a religious and literary language.¹³
- By the time of Jesus, Aramaic had been the dominant language for hundreds of years. However, the Hebrew Rabbis fought to keep alive the knowledge of Hebrew, they desperately did not want it to die out.
- During the Reformation, the Hebrew language became an active tool in the hands of Christian scholars and since the formation of Israel in 1948, it became a modern living language once again.¹⁴
- Do you see how beneficial studying about a biblical language can be? It can give you a greater understanding of the people of the time. As a casual reader of the Bible you do not have to know the Biblical languages, but knowing about them can be helpful. Getting a small reference dictionary of Old and New Testament words could truly enrich your study.¹⁵
- Now, as you study the meaning of the words, you will also be studying the relationship of words within a sentence. This is called a syntactical study.

B.) Syntactical Study (the relationship of words in a sentence)

- So, yes, words have meaning in themselves, by themselves they possess a range of meaning. That range is only limited by the relationship those words have with other words in the sentence. That relationship is called grammar or syntax. If you are interested in this, either in Greek or Hebrew, I would recommend a book titled, the basics of Biblical Hebrew by Gary Pratico and Miles Van Pelt. And Greek Grammar beyond the basics by Dan Wallace.

¹³A. Berkeley Mickelsen, *Interpreting the Bible* (Grand Rapids MI: Eerdmans Publishing Company, 1981), 12.

¹⁴ Ibid., 13.

¹⁵ A couple of books I would recommend would be the Complete Expository Dictionary of Old and New Testament Words by William Mounce. Another good one is titled, A Concise Hebrew and Aramaic Lexicon of the Old Testament by William Holladay. As you embark on a word study, these lexicons will help you study the Lexicography (the meaning of the words), but you may want to pick up a Hebrew and Aramaic grammar book so you can study the Syntax of the words.

- Now, with that being said, the better an interpreter knows these languages, the easier the task of interpretation will be. However, as I said, if you do not know the languages, do not fret. In our world today we have an abundance of very good translations.¹⁶
- In your study of the Word of God, be sure to have a translation that does it's best to translate word for word (this was in your first chapter).
- So, the grammatical-historical method places great emphasis on carefully analyzing the structure of each sentence, as well as the clauses and phrases, recognizing that this structure contributes to the understanding of the authors intent and finally, it looks at the facts of history.

C.) The Facts of History

- So, the historical sense is that sense which is demanded by a careful consideration of the time and circumstances in which the author wrote. Therefore, it seeks to answer such questions as:
 - Who is the author?
 - When and Why was it written?
 - Where was it written?
 - To whom was it written?
- This all implies the study of the culture, geography, and history of the biblical writer and his original audience.

Okay, well that is it for this class. In these last two classes we have established the basic rules of interpretation. We looked at the history of hermeneutics, some key terms, the barriers to interpretation, then we looked at the personal prerequisites to accurate interpretation followed by the basic principles to interpretation and finally we reiterated the method used (Grammatical-Historical Method). Next time, and for our next 4 classes, we will be digging into the practice of hermeneutics (some of which you have already read about). So next class we will look at where the interpreter begins in this process.

¹⁶ Brad Klassen, *BI 505 Hermeneutics Class Notes* (Sun Valley CA: The Masters Seminary, 2017), 48.

Notes used prior to class to address an issue in chapter 12.

Lectio Divina (Divine Reading)

So, is there such a thing as Biblical meditation, and what is the problem with Lectio Divina?

Answer = First of all, yes there is such thing as Biblical meditation. If we look to the New Testament, we see several different ways that it expresses meditation. The actual term “Meditation” may not be used, but the concept is all over.

Whenever we see the idea of Meditation, it consists of a few different things. It consists of dwelling or thinking on, considering, pondering, setting one’s mind or affections on, and remembering. Let’s look at some passages.

Philippians 4:8

Finally, brethren, 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, **dwelt** (think) on these things.

- So here we see Paul calling on the reader to let their minds continually give careful thought to these things.

Colossians 3:2

² **Set your mind** on the things above, not on the things that are on earth.

- The phrase, “Set your mind” is a translation of the Greek verb *phroneo*, which means, to keep on giving serious consideration to something, to ponder, to let one’s mind dwell on, to keep thinking about, to fix one’s attention on.

Hebrews 12:3

³ **Consider** him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted.

- The Greek word used for “Consider” means, “to direct one’s whole mind to an object or to immerse oneself in it.”

Luke 2:19

¹⁹ But Mary treasured up all these things, **pondering** them in her heart.

- This shows us that Mary was thinking deeply about the events surrounding the birth of Christ. The Greek word used here means “to think about seriously or ponder.”

What do all these passages have in common? What part of an individual's constitution is the author beseeching? He is calling for an action of the mind is he not? Even when he uses the word "heart" (as in Luke 2:19) the action that is called for is one that requires one's mental faculties.

We do not see in Scripture a call for "emptying one's mind" or "using one's imagination" when meditating on God. No, it is a call to think deeply and seriously about God's Word. The practice of Lectio Divina calls for an emptying of one's mind, it exhorts one to make subjective conclusions on what God is saying, and not just generally, but what He is saying directly to you. Individuals are told that when particular words or phrases pop out to them, they should repeat them several times using your imagination to put yourself in that particular situation.

Biblical meditation rather should be focused on objective concrete conclusions on what God says in His word. Lectio Divina calls for you to respond to God based on how a passage makes you feel and not on the facts of God's greatness revealed in Scripture. It calls for one to be silent and wait for God to speak. Well, God speaks through His Word, there is no new revelation being communicate today.

Now, does the Holy Spirit convict us of sin and bring about a joy that surpasses understanding? Of course, but He does this through the Word. None of this takes place apart from the Word of God.

Recommended Resource:

God's Battle Plan for the Mind *The Puritan Practice of Biblical Meditation* by David W. Saxton



