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TRAINING OLDER ADULTS FOR PERSONAL BIBLE  
STUDY AT FIRST VIRGINIA BAPTIST CHURCH,  
SPRINGFIELD, VIRGINIA

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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Doctor of Ministry

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by  
Jin Su Choi  
December 2011

**APPROVAL SHEET**

TRAINING OLDER ADULTS FOR PERSONAL BIBLE  
STUDY AT FIRST VIRGINIA BAPTIST CHURCH,  
SPRINGFIELD, VIRGINIA

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To my mother,  
who devotes her whole life to praying for me.

To my wife,  
who supports me patiently.  
And to our lovely daughter.

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## PREFACE

After God called me to be his servant, I could study theology and prepare for ministry believing that God had good plans and would lead my way. As I studied theology, I began thinking deeply about what pastoral ministry really is: caring for the spirits of people. In addition, it is caring for their mental and physical needs.

Through years of ministry, I have found that there are many churchgoers who seem like devout Christians but whose lives lack the power of the Word, which results in weakened faith and less time for prayer. Seeing the situation, I wanted to know how I could help the people God entrusted to me to get closer to the Word and the Lord. I prayed and researched and saw the importance of meditation on the Word. It helps us be more sensitive and responsive to God's voice. I learned this truth that from experience and wanted to share it with many believers so they could grow spiritually. This project provides biblical and theological ground for Bible meditation and suggests an effective method for it.

I would like to express my special appreciation to Betsy Fredrick and Chorok Lee for being a great help with the whole process of this project. I would also like to thank my faculty supervisor, Dr. Yun Yeong Yi, for guiding and encouraging me through my project, despite his own busy ministry. As always, I am grateful for my wife, Michelle, who has supported me faithfully, and our daughter, Christine, and niece, Heidi, who are my great joy. Above all, I would give thanks and glory to God for allowing me to finish the project and letting me grow through the process.

Jin Su Choi

Fairfax, Virginia

December 2011

CHAPTER 1  
INTRODUCTION

**Purpose of the Project**

The purpose of this project was to develop quiet time training material applying the inductive method to Bible study to help church members' spiritual growth.

Senior adult ministry is the mainstay of the First Virginia Baptist Church. They need to have personal relationship with God through His written Word and developing this quiet time training material promoted their continuous spiritual growth. Doing so invigorated the church's education system and improved the overall health of the church. Especially, this material introduced reading the Bible in an inductive way. Its level of difficulty was determined based on the intellectual ability of the senior adults. The quiet time training material was designed to help Christians find joy in meditating on God's Word daily, be led by it, and apply what they read to life and live by it.

**Goals**

The first goal of this project was to provide information on inductive Bible study to the Bible study participants at my church. Most Bible studies or sermons use the deductive method, but there is a need to examine the inductive method to discover a better and more effective way to study God's Word. Inductive Bible study observes a text without supposed premise or preconception and then draws a conclusion.

The second goal was to train people to go deep into the Bible by themselves. They saw the truth in the process of studying God's Word for themselves rather than accepting man made truths forced on them. Active participation in studying the Bible allowed them to personalize what they learn.

The third goal was to equip the trainee to be a trainer of someone else. Learning this Bible study method allowed the participants to have an impact on their group or community and it provided skills to teach the method they mastered to others.

Personally, another goal was to improve my skill to teach the Bible to Sunday school students effectively. It contributed to my ministries as well as the church's education program. It also helped with my spiritual growth and led me to keep studying the Bible and the teaching methodology.

### **Context**

The Commonwealth of Virginia is a US state developed around the same time as Massachusetts was formed. It was named after Queen Elizabeth I of England, noting her status as the "Virgin Queen." Virginia is bordered by Maryland and Washington, DC to the north and east; by the Atlantic Ocean to the east; by North Carolina and Tennessee to the south; by Kentucky to the west; and by West Virginia to the north and west.<sup>1</sup>

Fairfax County, the home of First Virginia Baptist Church, is the administrative center of the Commonwealth of Virginia and forms part of the Washington Metropolitan Area. It is also the most populated county in the area. The county has a total area of 407 square miles (1,053 square kilometers), and 395 square miles (1,023 square kilometers) of it is land.

Fairfax County provides homes for more than a million residents. Its racial makeup in 2000 was 72.91 percent Caucasian, 8.83 percent African Americans, .26 percent Native Americans, 13 percent Asians, and .07 percent Pacific Islander (0.07%). Asian/Pacific Islander group formed 8.5 percent of the total population in 1990, 13.1 percent in 2000, and 17.6 percent in 2008.<sup>2</sup>

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<sup>1</sup>Library of Virginia, "Questions about Virginia" [on-line]; accessed 7 January 2010; available from <http://www.lva.virginia.gov/faq/va.asp#six>; Internet.

<sup>2</sup>Fairfax County, "Population Information" [on-line]; accessed 11 January 2010; available from <http://fairfaxcounty.gov/demogrph/popbut.htm>; Internet.

The county is home to George Mason University, The University of Fairfax, and Northern Virginia Community College. According to the US Census in 2008, 91.4 percent of the residents aged 25 or older were high school graduates and 58.6 percent were college graduates with a bachelor's degree or more.<sup>3</sup> Virginia's higher educational institutions have been recognized at the highest level in the United States for many years considering their academic achievements.

The primary sources of increasing economic activities are service, computer, science, and technology industries. The government-led Fairfax County's economic development and the county has a higher concentration of high-tech workers than the Silicon Valley.<sup>4</sup>

Before the American Revolution no colony had more severely persecuted religious dissenters than Virginia because its politics and religion were largely dominated by the Anglican establishment. There were Individual Baptists in Virginia prior to 1700 but the First Baptist church with a more organized system was established in Prince George County in 1714. Because of the revival movements of the dissenters in the 1760s and spiritual awakening movements in 1780s, Virginia had more Baptists than any other state in the nation by 1790, with 210 Baptist churches with 20,861 members. These events inflamed Baptists in Virginia and the number of Baptists multiplied eleven times in a decade. In 1845, the Southern Baptist Convention was organized in Augusta, Georgia.<sup>5</sup>

While Baptists have predominated Virginia's religion, the state also has

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<sup>3</sup>US Census Bureau, "2008 American Community Survey" [on-line]; accessed 11 January 2010; available from [http://www.fairfaxcounty.gov/demogrph/census\\_summaries/acs2008.pdf](http://www.fairfaxcounty.gov/demogrph/census_summaries/acs2008.pdf); Internet.

<sup>4</sup>Fairfax Country, "Infrastructure" [on-line]; accessed 7 January 2010; available from <http://www.fairfaxcountyeeda.org/infrastructure>; Internet.

<sup>5</sup>Charles W. Deweese, *Defining Baptist Convictions: Guidelines for the Twenty-First Century*, trans. S. J. Kim (Taejon, South Korea: Korea Baptist Theological Seminary, 2007), 413-27.

Catholicism, Judaism, Greek Orthodox, Buddhism, and other religions. As the majority of the population descends from European Protestants who immigrated for freedom to worship, Christians form the majority. In 2008, Christians composed 52 percent of the population in Virginia, Catholics 24 percent, Mormons 2 percent, Judaists 1 percent, Muslims 1 percent, others 10 percent, and people without religion 10 percent.<sup>6</sup>

The first Korean church built outside Korea was Christ United Methodist Church in Hawaii. It was established on November 10, 1903. After this, the number of Korean churches all over the world began growing as the immigration of Koreans increased.<sup>7</sup> According to The 2010 World-Wide Korean Churches Address Book, the most Korean churches as of December 2009 were located in California (1,183 churches). New York had 416 Korean churches, New Jersey had 227, Illinois had 212, and Virginia had 194. The ranking of the states that had the most Korean churches was the same as in 2008. The largest Korean denomination in the US was Presbyterian with 1,553 churches at 40 percent, second was Baptist with 673 at 17 percent, the Assembly of God or Full Gospel with 332 at 9 percent, Methodist with 242 at 7 percent, and Evangelical with 161 at 4 percent of the churches.<sup>8</sup>

In the Washington Metropolitan Area, the first Korean church was started on October 14, 1951. They used Foundry Methodist Church (English) as their worship site. The next church was First Korean Baptist Church located at 3200 Rittenhouse Street, NW, Washington, DC, on May 6th, 1956. It moved its worship place to First Baptist Church at 16th St NW & O St NW, Washington, DC and changed its name to Korean Community Baptist Church. While it was the second Korean church established in the

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<sup>6</sup>US Census Bureau, “2008 American Community Survey.”

<sup>7</sup>The Konet, “Korean Churches Report” [on-line]; accessed 29 January 2010; available from <http://www.thekonet.com>; Internet.

<sup>8</sup>Mission Life, “Distribution of Korean Churches in the U.S.” [on-line]; accessed 29 January 2010; available from <http://missionlife.kukinews.com>; Internet.

Washington Metropolitan Area, it was the first Korean Baptist church in the US.

The third church established in the Washington Metropolitan Area was the Korean Presbyterian Church of Washington. Established in July 1965, it was also the first Presbyterian church in the area and had almost 800 Korean residents. In October 1975, the Council for Korean Churches in Greater Washington was inaugurated for unity of the Korean churches. The council began running the annual worship service for Easter as well as hosting evangelical conventions for Korean immigrants.<sup>9</sup>

Going through this progress, Korean churches in the area increased to 508 churches including 194 churches in Virginia, 168 in Washington D.C., and 146 in Maryland.<sup>10</sup> Currently, the Metropolitan Council of Korean Baptist Churches has 67 member churches.<sup>11</sup>

First Virginia Baptist Church had its twentieth anniversary worship service in 2009. The church began when Minister Edward Jey Kim and 24 others had their first service at the building of Mount Vernon Baptist Church in Crystal City on August 14, 1988. The new church did not have an official name but had a motto, “the church that prays, evangelizes, and does missionary service.” After eight months of preparation to join the mission for the evangelization of the Washington area and the world, the church announced its official name, First Virginia Baptist Church, and Edward Jey Kim, the founding minister, was ordained on March 12, 1989.

First Virginia Baptist Church formed “Salt & Light Missions” as a youth ministry in March 1990 and “Minority Family Life Center” to serve and counsel

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<sup>9</sup>T. Y. Kim, “The Root of Washington Korean Churches” [on-line]; accessed 5 February 2010; available from <http://dc.christianitydaily.com/view.htm?code=cg&id=184516>; Internet.

<sup>10</sup>Mission Life, “Distribution of Korean Churches in the U.S.”

<sup>11</sup>Convention of Korean Southern Baptist Churches, “Convention Info” [on-line]; accessed 25 January 2010; available from <http://www.ckbca.org>; Internet.

immigrants in September 1991. The church has seen the arrival of five ministers (E. S. Lee, J. U. Cho, J. H. Lee, S. H. Hwang, and Jin Su Choi), forty-eight married couples, and forty-seven babies since its establishment.

Currently, First Virginia Baptist Church is ministering to an orphanage named House of Hope leprosy patients in the Philippines. It is also supporting six impoverished churches, two missionary publishers, a prayer house, and a number of seminary students in the US.

Although the majority of the early congregation was well-educated, they began their American lives as lower class workers. Over time their economic levels and living standards have elevated but still most church members are engaged in small local businesses. An average dual-income couple may earn 3,000-5,000 dollars a month working full time. In the US that falls short of a middle class family's income.

According to the address book of First Virginia Baptist Church issued in January 2010, the total number of the church members is 237. This includes 42 male and 81 female senior adults, 37 young adults, 10 teenagers, and 28 children. There are 55 families and 87 single residents.

Growth patterns of First Virginia Baptist Church show that the key to growth was vitalizing Bible studies. If the church's history is divided into four periods, the first five years were a time of rapid growth as the number of members grew from 24 to 103. This was also a time of spiritual growth as the result of the enthusiasm for a newborn church and the initiation of active Bible studies on Sundays.

From the sixth year to the tenth year since the church was established, the number of the congregation increased from 103 to 137. This indicated that the growth rate slowed when compared to the first period. The main reason is considered to be that the Sunday Bible studies became unstable due to frequent changes of Sunday school pastors.

From the eleventh year to the fifteenth year since its establishment, the church made positive growth once again as the number of the members rose from 137 to 200.

To overcome stagnation, the Sunday school board developed advanced curricula to invigorate Bible studies. As a result, the overall health of the church was improved and the number of the congregants grew.

The period from the sixteenth year to the twentieth year had cycles of growth and stagnation. There could be multiple reasons, but the main reasons are thought to be that the church did not provide appropriate Bible study materials for further spiritual growth. In addition, teaching by rote without introducing a helpful Bible study method in the Sunday school continued for years.

As observed throughout the church's history, the absence of effective Bible-learning methods and negligence to emphasize the need of Bible study tend to hinder church growth. When founding members of First Virginia Baptist Church had a passion for Bible studies and spiritual growth the church experienced both physical and spiritual progress. When it discontinued putting enough efforts in education, however, the church lacked vitality. There are signs of revival when Sunday school teachers regain enthusiasm and church members actively participate in the Bible studies. The congregation recovers their identity as Christians which boosts active evangelization. As a result, the number of members appears to be on the rise.

I have ministered with First Virginia Baptist Church as an associate pastor since January 2004. My main responsibility is supervising overall ministries of the church, especially the Sunday school and church departments. I have focused on discovering ministries that are needed in the church through conversation with church members and staff, working out strategies for the new ministries, practicing them, and evaluating them.

This year, I arranged a series of meetings to discuss First Virginia Baptist Church's pastoral philosophy and vision with the senior pastor and church leaders. These meetings helped the church leadership better understand its identity and uniqueness and allowed us to set long and short-term goals. Another agenda that was discussed was

developing and providing a spiritual training program for church members of all ages in order that they can experience spiritual growth on daily basis. Having positive models or mentors available and providing helpful references were brought up as requirements to achieve the goals. Another area the researcher is putting effort on is to help the congregation understand the concept of stewardship and learn to use what they received from the Lord wisely through sharing and sacrificing.

### **Rationale**

The most desirable way for a church to grow is through a balance of quantity and quality.<sup>12</sup> As described above, the growth patterns of First Virginia Baptist Church indicate that it is going through a dry spell in terms of growing in quantity, a result of the church's inactive Sunday school system. Lack of effective spiritual training can stunt the church's spiritual growth as well as its quantitative growth. It is regrettable to be stuck in a long-term stagnation for both a member and the church. This project revitalized the education of the church through effective spiritual training using a new way of studying the Bible in order that the church can experience ongoing growth in terms of both quality and quantity. Most objectives found in the lesson plans of First Virginia Baptist Church's Bible studies reflect that Bible studies have been teacher-oriented, and the students have not had enough chances to go deep into the Word and find ways to apply what they learned to life on their own. As a result, the learner's active participation in the Bible study was lacking. The study meetings often ended up giving superficial information about biblical events because the study material was not enough to provide comprehensive guidance for life application. Even the teachers admitted that they felt the current Bible study system was not able to deal with real life issues. The church was in

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<sup>12</sup>A. R. Tippett, *Church Growth and the Word of God*, trans. C. Y. Chang (Seoul: Voice, 1979), 120-21.

need of coming up with new ways to meditate on God's Word daily and use its lessons as a guiding light for everyday life.

Furthermore, materials for quiet time were needed to help the congregation meditate on the Word and pray on a daily basis. There are twenty-two kinds of periodical devotional magazines published in Korean.<sup>13</sup> Arranged like regular magazines, many of them provide various features to make devotional times pleasurable. On the other hand, too many features with too much information can be distracting and hinder consistency. Some devotional materials ask questions that are too difficult for church members and they may find it hard to apply what they have learned. Developing quiet time training materials using the inductive Bible study method helped regular church members understand God's Word and put His teachings into practice on their own.

Bible study is at the very heart of Christian education. Therefore, Bible study should not be limited to acquiring superficial information about the Book but induce believers to change in Christ. The goal of this project was not just accumulating knowledge about the Bible but nurturing faith and a relationship with the Lord until all reach the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Eph 4:13).

As Jesus' disciples, we are supposed to eat His Word and entrust him with our personal problems as well as troubles that arise in our church and society. "Eating the Word" means to meditate on the Bible and get the benefit out of it. When we meditate on God's Word consistently, the Word becomes living and active in us; the active Word powers us to live by it and we can wield spiritual influence over our neighbors (Ezek 3:1-4). This project assisted the church so that it can grow in faith and holiness and fulfill its assigned responsibility to glorify the name of the Lord.

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<sup>13</sup>E. H. Kim, "Thoughts on QT" [on-line]; accessed 5 February 2010; available from <http://www.kidok.com>; Internet.

## Definitions

In this project, the term “quiet time” is used to indicate a regular individual session of meditating on the Bible in a quiet and private place. It is part of training to grow closer to God by listening to His voice and practice His teachings.<sup>14</sup> “Inductive Bible study” is a way to observe a text from the Bible without supposed premise or preconception and allows the reader to draw a conclusion. The basic principle of inductive Bible study is to closely study the text and meditate on it rather than leaping to a conclusion hastily.<sup>15</sup> “Observation” is the activity of recognizing particular facts and paying attention to them in the process of reading the text. To obtain the facts, summarizing, restating, or paragraph-dividing can be used.<sup>16</sup> “Interpretation” is to understand what the text is implying based on observation. Studying and meditating on the text sufficiently is indispensable to acquire the accurate meanings of the text.<sup>17</sup> “Contemplation on His Word” is to think deeply on the text, asking the Holy Spirit how to apply the day’s lesson to life. It also can be an opportunity to rest in God as time is devoted to thinking about God’s teachings.<sup>18</sup> This project suggests “application,” which means putting what was learned through that day’s quiet time into action. Making divine determination and setting specific goals should precede the actual practice of them.<sup>19</sup>

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<sup>14</sup>J. S. Yoo, *With the Word, with God* (Seoul: Durano, 2009), 70.

<sup>15</sup>Kay Arthur, *How to Study Your Bible*, trans. Precept (Seoul: Precept, 2005), 14.

<sup>16</sup>Jim Wilhoit and Leland Ryken, *Effective Bible Teaching*, trans. Mira Sohn (Seoul: Precept, 1996), 154.

<sup>17</sup>Howard G. Hendricks and William D. Hendricks, *Living by the Book*, trans. H. Chung (Seoul: Timothy, 2008), 71-74.

<sup>18</sup>Yoo, *With the Word, With God*, 159.

<sup>19</sup>Y. S. Lee, *Personal Bible Study* (Seoul: Scripture Union, 2007), 177.

## **Limitations**

The purpose of this project was to develop quiet time training materials for adults age 30-60 using the inductive Bible study method with the help of a Bible study group at First Virginia Baptist Church. The church is made up of Korean immigrants and it is different from American churches in many ways. Although both Korean and American churches benefit from a well-developed inductive Bible study method, the way it is practiced in this project may not exactly fit for an American church. One reason is that this project encourages the participants to have quiet times in the early morning prayer services which most Korean churches have as a regular service time year-round.

Another limitation was that the fifteen-week duration of this project may be too short to predict its long-term result accurately. In addition, because the educational conditions including the teaching staff, finances, and administrative supports vary from church to church, each church may experience different effect of introducing this method.

## **Research Methodology**

This project was conducted for fifteen weeks, which included two weeks of preparatory research and thirteen weeks of Bible study experiments. During the thirteen-week experimental period, a group of volunteers in the church participated in a quiet time training workshop where they learned about inductive Bible study and practiced daily quiet times using the method. The weekly Bible study took place for 1 hour and 30 minutes at the same time as Sunday school. The participants were assigned a daily quiet time with given texts using the inductive Bible study method.

The participants were divided into two age groups: 30-45 and 46-60. As part of developing quiet time training materials, the researcher studied the effectiveness of the method in question by looking for positive changes in the participants' spiritual lives.

To evaluate the project, the method of panel study was used. A panel study is

the carrying out of a series of surveys targeting the same group of people.<sup>20</sup> For this project, three different surveys were conducted for the same panel. The first survey was a preliminary study on the participants. The second survey was a form of evaluating the participants' improvement. The third was an evaluation of the participants on the quiet time training workshop.

To be specific, the first survey, the preliminary study, provided the researcher with the information on the participants' conditions. This influenced the contents of the quiet time training materials. The second survey measured the level of improvement of each participant. This process helped in adjusting the difficulty of the quiet time training material. The third survey, an evaluation of the participants on this workshop, reflected the learners' opinions to improve the quiet time training materials. Each participant of this project achieved growth in faith and should be able to train someone else for inductive Bible study by the time the project is complete.

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<sup>20</sup>Earl Babbie, *The Practice of Social Research*, 9th ed., trans. S. H. Koh (Seoul: Green, 2002), 321.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR HAVING QUIET TIME

This chapter is about meditating on the Scripture. As the purpose of this project is to develop “quiet time” (QT) training material, it is very important to define biblical meditation and attain knowledge of the theological principle of meditation.<sup>1</sup> In this project, the term quiet time is used to indicate a regular individual session of meditating on Bible in a quiet and private place. Quiet time is a part of training to grow closer to God by listening to His voice and practice His teachings.<sup>2</sup> In other words, QT is an attempt to encounter God through the Word. It is training to deeply meditate on the Word of God and pray in a quiet place and apply God’s insight to one’s life. Quiet time requires certain steps. Meditating on various topics such as His Creation or revelation needs to be followed by relating the lesson with one’s daily life and realizing it.

The meanings of meditation found in the Old and New Testaments are to keep an intimate relationship by talking with Him (Ps 119:27), to read and live by God’s Word (Ps 119:15, 97), to fill one’s heart with the Word (Ps 77:6), and to cleanse one’s heart (Ps 1:2). These acts are the same as the pursuit of quiet time. In conclusion, a quiet time is a term for today’s biblical meditation and application of the Word to one’s life. Therefore, to have a fruitful quiet time, meditation based on the teachings of the Bible should be studied.

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<sup>1</sup>QT or Quiet Time means a regular, personal session of meditating on the Bible.

<sup>2</sup>J. S. Yoo, *With the Word, with God* (Seoul: Durano, 2009), 70.

The principle of a Christian's meditation should be based on the Bible, the book of absolute inerrancy.<sup>3</sup> Therefore, this chapter will focus on laying a biblical foundation for practicing meditation as described in the Old and New Testaments.

### QT in the Old Testament

The term "meditation" in the Old Testament has several meanings. Most of the Old Testament figures who were used by God practiced meditation.

#### Definition and Meaning of Meditation Described in the Old Testament

In Psalm 19:14, the Hebrew word "הִגַּיּוֹן" (*higgayown*) is used for meditation.<sup>4</sup> The word is derived from the Hebrew noun "הִגָּה" (*hāgāh*) and means "to muse."<sup>5</sup> It is similar to today's musical notation that requires emotional expression to promote sublimity.<sup>6</sup> Meanwhile, Psalm 104:34 uses a Hebrew noun "שִׁיחַ" (*see'-akh*) for "meditation." It means to give deep thought.<sup>7</sup> Psalm 104:34 says "May my meditation be pleasing to him, as I rejoice in the LORD." The first part "שִׁיחַ עָלַי יֵעֲבֹד" is usually paraphrased as "Let my meditation be pleasing to Him." However, considering the verse ends with "as I rejoice in the LORD," the first part of the verse also can be understood as "Let my meditation on Him be pleasing [to me]." The psalmist wants to find joy in meditating on God's virtues and work.<sup>8</sup> In the NIV version, the verse starts with "May

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<sup>3</sup>Cornelius Van Til, *An Introduction to Systematic Theology*, trans. Sung Goo Lee (Seoul: Christian Literature Crusade, 1995), 221-26.

<sup>4</sup>Mission Soft, *Deluxe Bible Original Language Dictionary* [CD-ROM] (Gyeonggi, South Korea: Mission Soft, 2001), s.v. "הִגַּיּוֹן."

<sup>5</sup>Ibid., s.v. "הִגָּה."

<sup>6</sup>Ibid.

<sup>7</sup>Ibid., s.v. "שִׁיחַ."

<sup>8</sup>Jejawon, *Psalms, The Grand Synthetic Commentary* (Seoul: Bible Academy, 2004), 597.

my meditation. . . .” It may be interpreted as “Let my meditation, prayer, shall be sweet to Him,” “Let my word worth enjoying to Him,” or “Let my word be pleasing Him.”<sup>9</sup> One of the characters of a godly person is that they regularly take time to meditate on God. It is important for a person to try to meditate it at a regular time every day. Psalm 104:34 in particular, explains the basic principles of quiet time, which is one of the methods of meditating on the Word.

Some verses imply that meditation is related to the “mouth.” For example, the Lord said to Joshua, “Do not let this Book of the Law depart from your mouth, meditate on it day and night” (Josh 1:8).<sup>10</sup> In Psalm 19:14, the psalmist said, “May the words of my mouth and the meditation of my heart be pleasing in your sight.”<sup>11</sup> The words “mouth” and “meditation” are side by side indicating that the “words of my mouth” and “meditation of my heart” take place concurrently.<sup>12</sup> In other words, the psalmist says what one speaks with his mouth and should agree with God’s Word.

Several verses contain the verb “meditate” in the Old Testament. The Hebrew verb “חַשַׁב” (*soo'-akh*) is used in Genesis 24:63, and it means “to deliberate” or “to meditate.”<sup>13</sup> In Joshua 1:8, “הִגִּדְהוּ” (*hāgāh*) is used, and it means “to devise; to muse; to imagine; to utter; to speak; or to study.”<sup>14</sup> Joshua 1:8 says, “Do not let this Book of the Law depart from your mouth; meditate on it day and night.” This poetic expression

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<sup>9</sup>C. H. Spurgeon, *An Exposition on Psalms*, in *Deluxe Bible* [CD-ROM]; (Gyeonggi, South Korea: Mission Soft, 2001), s.v. Psalm 104:34.

<sup>10</sup>All Scripture quotations, unless otherwise indicated, are taken from the New International Version.

<sup>11</sup>Take note of the relation between “mouth” and “meditation.”

<sup>12</sup>B. D. Kang, *Psalms*, The Chokmah Commentary, vol. 1 (Seoul: Christian Wisdom, 2002), 39.

<sup>13</sup>Mission Soft, *Deluxe Bible*, s.v. “חַשַׁב.”

<sup>14</sup>Ibid., “הִגִּדְהוּ.”

means to memorize the Word and not to forget it. The Hebrew word for “depart” is “מוֹשׁ” (*moosh*) which means to “disobey” or “go against something.” Meditating on God’s Word should be practiced continuously for the future, which is why the imperfect tense is used. Also in the verse, “meditate” does not mean to merely have a theoretical study on the Bible, but it means to think deeply about it and apply it to the real life of the meditator.<sup>15</sup> In Ecclesiastes 12:9, “אָזַן” (*awzan*) is used, and it means, “To listen attentively.”<sup>16</sup>

**There are numerous meanings for meditation.** The Hebrew words most frequently used to refer to “meditation” are “שׁוֹחֵ” (*soo'-akh*) and “הִגָּה” (*hāgāh*). The first meaning is “to talk with God.” As Psalm 119:27 says, “Let me understand the teachings of your precepts; then I will meditate on your wonders,” one meditates to keep an intimate relationship by talking with Him.<sup>17</sup> Psalm 119:27 is full of David’s earnest requests to God. He says, “Let me understand the teaching of your precepts; then I will meditate on your wonders.” The “wonders” here indicate the Lord’s providential working that saves His people from sufferings. The latter part of the verse is written, “So shall I talk of thy wondrous works” in the KJV. It means that the Psalmist would proclaim what he witnessed and learned to the public. In the NIV, “talk” is expressed as “meditate” to show that David wanted to deeply think about God’s teachings even more as he came to understand them. Those who do not appreciate God’s Word hardly try to know its implicit meanings. On the other hand, those who know the value of the Word try to get closer to it and meditate on it.<sup>18</sup> Psalm 119:27 explains that having a quiet time helps understand God’s teachings.

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<sup>15</sup>Jejawon, *Joshua*, The Grand Synthetic Commentary (Seoul: Bible Academy, 2004), 79.

<sup>16</sup>Ibid., “אָזַן.”

<sup>17</sup>W. T. Kim, *Anyone Can Be a QT Leader* (Seoul: Durano, 2002), 48-49.

<sup>18</sup>Jejawon, *Psalms*, 625.

The second meaning is “to worship.” Psalm 119:15 says, “I meditate on your precepts and consider your ways.” Psalm 119:97 also says, “Oh, how I love your law! I meditate on it all day long.” The word “שִׁיחָה” (*see-khaw*) used in these verses imply that meditating can be a form of worship.<sup>19</sup> Meditation is to read and live by God’s Word.

The third meaning is to fill one’s heart with the Word. The Hebrew word “שִׁיחָה” (*see'-akh*) used in Psalm 77:6 also means to rid one’s heart of unnecessary thoughts and fill it with the Lord’s Word.<sup>20</sup> The truths and teachings found in the Word are planted in order to fill one’s heart with the Word. In other words, meditating on the Word is like eating the Word and taking the Lord’s commandments upon one’s heart.<sup>21</sup>

The fourth meaning is to cleanse one’s heart. The Hebrew word “הִגָּה” (*hāgāh*) is used in Psalm 1:2. The word means “to cleanse or purify one’s heart.”<sup>22</sup> Therefore, meditating on God’s Word eliminates impure thoughts and purifies the heart with its power.

The fifth meaning is to repeat. In Joshua 1:8, the word “meditate” means “to say or think about something repeatedly.” The Hebrew word “הִגָּה” (*hāgāh*) used in this verse has the same pedigree as the roar of tigers or the coo of pigeons.<sup>23</sup> The word is used in several refrains in Psalms. Meditation on the Word of the Lord is something that should be repeated in one’s daily life.

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<sup>19</sup>Mission Soft, *Deluxe Bible*, s.v. “שִׁיחָה.”

<sup>20</sup>Ibid., s.v. “שִׁיחָה.”

<sup>21</sup>See Deut 11:18; 32:46; Prov 3:3, 7:1-3.

<sup>22</sup>Mission Soft, *Deluxe Bible*, s.v. “הִגָּה.”

<sup>23</sup>Ibid., s.v. “Joshua 1:8.”

## Old Testament Figures Who Had QT in Their Lives

The biblical persons that were used by God have something in common. Those in the Old Testament meditated on Him. They heard His voice in the midst of meditation and obeyed. They knew how to meditate on the Lord. The figures in the Bible knew how to meditate. “He went out to the field one evening to meditate” (Gen 24:63). “When I remember thee upon my bed, [and] meditate on thee in the [night] watches” (Ps 63:6). Practically, Psalms are the songs sung by God’s people to praise and meditate on Him. “My eyes stay open through the watches of the night, which I may meditate on your promises” (Ps 119:148). Eli, the old priest, knew how to listen to God’s voice, so he helped young Samuel give an ear to God’s calling (1 Sam 3:1-18). Elijah spent many nights in the wilderness and learned to recognize God’s gentle whisper (1 Kgs 19:9-18). Isaiah heard the Lord asking on the throne, “Whom shall I send, and who will go for us” (Isa 6:1-8)? Jeremiah confessed, “His word is in my heart like a fire, a fire shut up in my bones” (Jer 20:9). These people knew the heart of God. They Lord spoke to them personally not because they were extraordinary men, but because they were ready to hear God.

**Isaac went out to the field to meditate in the evening.** Genesis 24:63 states that Isaac was meditated in the field. The Hebrew word “שָׁחָה” (*soo'-akh*) is used in this verse, and it means “to bow down” or “to give the whole attention.”<sup>24</sup> He went out to the field by himself in order to meditate and pray on a quiet evening (Gen 24:62-63). Some think that he was praying for a desired result because of his unsettled case.<sup>25</sup> Like Habakkuk who waited for God’s will on a watchtower, he was expecting to see how God

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<sup>24</sup>Mission Soft, *Deluxe Bible*, s.v. “Genesis 24:63.”

<sup>25</sup>Matthew Henry, *A Commentary on Genesis*, in *Deluxe Bible* [CD-ROM] (Gyeonggi, South Korea: Mission Soft, 2001).

answers to his question (Hab 2:1). That was when he saw the camels approaching. He did not try to find an answer to a problem in his life using his knowledge or experience.

**Moses speaks with the Lord.** Exodus 33:9 says, “As Moses went into the tent, a pillar of clouds would come down and stay at the entrance, while the Lord spoke with Moses.” Even though Moses wavered many times while leading the Israelites, he learned to listen to the Lord and obey Him. The passage goes on to say, “The Lord would speak to Moses face to face, as a man speaks with his friend” (Exod 33:11). These verses imply an intimate relationship between Moses and the Lord. During the forty years of leading the people in the desert, Moses entered the tabernacle and spent time with God to gain competence and wisdom whenever he faced troubles.

**Joshua listened to the Lord.** After Moses’ death, Joshua was leader of about two million Israelites. God did not tell him to raise an army or prepare weapons. Instead, the Lord gave just one order. “Do not let this Book of the Law depart from your mouth; 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” (Josh 1:8).

Moses’ successor was to never depart God’s Laws and guide the people with the leadership that comes from His Word. Then he and his people could be able to occupy a land flowing with milk and honey. Israel’s people escaped from Egypt—the key to enter the land of Canaan was not a strong army or weapon, it was meditation of God’s Word. God wanted Joshua to meditate on His Word every day because it is very important as a leader of God’s people.<sup>26</sup>

**David kept a good relationship with God in the Old Testament.** “In the morning, O Lord, you hear my voice; in the morning I lay my requests before You and

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<sup>26</sup>Elmer L. Towns, *Biblical Meditation for Spiritual Breakthrough* (Ventura, CA: Regal, 1998), 59-60.

wait in expectation” (Ps 5:3). David consulted God before taking actions (1 Sam 23:2). Many difficult hopeless situations through the book of Psalms has solutions for David’s problems. By meditating on His Word, and David was even forgiven for his sin by repenting (2 Sam 12:13).<sup>27</sup>

David was a man after God’s heart. “After removing Saul, He made David their king. He testified concerning him: ‘I have found David, son of Jesse, a man after my own heart; he will do everything I want him to do’” (Acts 13:22). Even though he was a young shepherd, his biggest concern was God.<sup>28</sup> That was why the Lord called him “a man after my own heart.” David loved the Lord with his whole heart. That is a true worship.<sup>29</sup>

**Daniel prayed and gave thanks to God daily.** “He went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before” (Dan 6:10). As described in this verse, Daniel, an outstanding figure of his time, faithfully kept three prayer times each day.<sup>30</sup> Even though he was a busy man he always kneeled down and prayed just as he had done before. He prayed sometimes by himself and sometimes with his family at home. He also practiced solemn rituals.<sup>31</sup> Daniel was always giving thanks when he prayed, and he got down on his knees when he gave thanks. Kneeling represents an attitude of asking. Like Daniel’s prayerful life, it is precious in the Lord’s sight to spend

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<sup>27</sup>Ibid., 18.

<sup>28</sup>See Pss 19:14; 23:1, 42:1.

<sup>29</sup>Kim, *Anyone Can Be a QT Leader*, 42-43.

<sup>30</sup>The article “Prayer in Judaism: Its Customs and Traditions” by Se Kwon Kim, includes meditation, praise, thanksgiving, and supplications in the Jewish prayer. Particularly, the afternoon time of prayer’s specialty is meditation, which takes place in *Amida* from *Minha* to offer with prayer. Se Kwon Kim, “Prayer in Judaism: Its Customs and Traditions,” *Journal of the Bible and Biblical Literature* 37 (1999): 7.

<sup>31</sup>Matthew Henry, *A Commentary on Daniel*, in *Deluxe Bible* [CD-ROM] (Gyeonggi, South Korea: Mission Soft, 2001).

time praying and giving thanks for one's free will, not by pressure. Making time for prayer shows how he admired and relied on God. The Hebrew word for "to meditate" is  $\eta\psi$  (*see'-akh*) and also means to "to pray."<sup>32</sup> In Daniel 6:10, Warren W. Wiersbe makes the connection between meditation and prayer and talks about their importance.<sup>33</sup>

### **QT Described in Psalms**

The word "meditate" was used more frequently in the Book of Psalms than any other book of the Bible. Meditating, ruminating, or contemplating requires a subject.<sup>34</sup> Especially in this project's context, the subject of meditation is given a great deal of weight. Thinking, reflecting, or musing presupposes a subject on which to meditate. Formal meditation implies weighty subjects. For example, philosophers meditate on concepts such as matter and the universe, while theologians reflect on God, the eternal decrees, and the will of man.

**Having QT day and night.** Psalms 1:1-2 says a blessed man sets the Law of the Lord as his life's standard and delights in it. He finds pleasure in reading and meditating on the Law "day and night." He takes the Word and carries it all day and deeply muses on it during a sleepless night. He praises with a psalm when things go well, and he is comforted by God's promises in adversity. "The Law of God" is daily bread for a faithful believer.<sup>35</sup>

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<sup>32</sup>Mission Soft, *Deluxe Bible*, s.v.  $\eta\psi$ .

<sup>33</sup>Warren W. Wiersbe, *The Wiersbe Bible Commentary* (Nashville: Thomas Nelson, 2000), 1366.

<sup>34</sup>Bible Works, LLC, *Bible Works 8.0* [CD-ROM] (Norfolk: Bible Works, 2009), s.v. " $\eta\psi$ ."

<sup>35</sup>C. H. Spurgeon, *An Exposition on Psalms*, in *Deluxe Bible* [CD-ROM]; (Gyeonggi, South Korea: Mission Soft, 2001), s.v. Psalms 1:1-2.

Psalm 119 speaks of meditating on the Lord's precepts (Ps 119:15, 78), decrees (Ps 119:23, 48), and promises (Ps 119:148). Thomas Watson said, "Meditation is the touchstone of a Christian; it shows what metal he is made of. It is a spiritual index; the index shows what is in the book, so meditation shows what is in the heart."<sup>36</sup>

**Pleasure of QT.** The Psalmist, David, knew the pleasure that meditating on the Word gives. He said, "May my meditation be pleasing to Him, as I rejoice in the Lord" (Ps 104:34). Those who eat and drink the Lord's Word and have experienced what it is like, find pleasure in the Word. David described his experience in the following verses: "They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb" (Ps 19:10). "How sweet are your words to my taste, sweeter than honey to my mouth" (Ps 119:103). "Sweeter than honey" is how David felt about deep meditation on the Word of God.

David loved the Word and knew its value. He said, "Oh, how I love your law! I meditate on it all day long" (Ps 119:97). He loved the Lord and His Law so much that he willingly meditated on it all day. He confessed, "Because I love your commands more than gold, more than pure gold" (Ps 119:127). As a soldier, he participated in many wars. The biggest joy for a victorious warrior is to collect the spoils of war. In Psalm 119:162, David said, "I rejoice in your promises like one who finds great spoil." The pleasure meditating gives is one of the reasons why we practice it day and night.

**Objects of meditation.** There are a variety of objects on which we may meditate. The first object is the Lord. "My soul shall be satisfied as [with] marrow and fatness; and my mouth shall praise [thee] with joyful lips: When I remember thee upon my bed, [and] meditate on thee in the [night] watches" (Ps 63:5-6 AV). The second is the Law

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<sup>36</sup>Thomas Watson, *The Saint's Spiritual Delight* [on-line]; accessed 24 March 2010; available from <http://www.searchgodsword.org>; Internet.

of God. “But his delight is in the law of the LORD, and on his law he meditates day and night” (Ps 1:2).

I meditate on your precepts and consider your ways. Though rulers sit together and slander me, your servant will meditate on your decrees. I lift up my hands to your commands, which I love, and I meditate on your decrees. May the arrogant be put to shame for wronging me without cause; but I will meditate on your precepts. (Ps 119:15, 23, 48, 78).

The third object is His Word. “My eyes stay open through the watches of the night that I may meditate on your promises” (Ps 119:11, 148). The fourth is His wonders, “Let me understand the teaching of your precepts; then I will meditate on your wonders” (Ps 119:27). “They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works” (Ps 145:5).

The fifth object of meditation is His testimonies, “I have more understanding than all my teachers: for thy testimonies [are] my meditation” (Ps 119: 99, AV). The sixth is His works. “Then I thought, ‘to this I will appeal: the years of the right hand of the Most High.’ I will remember the deeds of the LORD; yes, I will remember your miracles of long ago. I will meditate on all your works and consider all your mighty deeds” (Pss 77:10-12). The seventh is His wisdom, “My mouth shall speak of wisdom; and the meditation of my heart [shall be] of understanding” (Ps 49:3, AV). The eighth is songs, “I remembered my songs in the night. My heart mused and my spirit inquired” (Ps 77:6).

**Time of meditation.** In the Book of Psalms, adequate times of meditation are described in several verses. The first suggestion is “in the morning” (Ps 5:3). The psalmist prays in the morning. Morning prayer is our duty; we are the fittest for prayer when we are in the most fresh, lively, and composed frame. We have awoken from the slumbers of night and are revived by them, but not yet filled with the business of the day. We need prayer in the morning the most, considering the dangers and temptations of the day to

which are exposed, and against which we are concerned; by faith and prayer, to fetch in fresh supplies of grace.<sup>37</sup>

The second suggested time of meditation is “in the night” (Ps 63:6; 77:6; 119:148). The psalmist’s mind was so full of God, and the cares and delights of his religion, that a little sleep served his turn. Even in the night watches, when he woke from his first sleep, he would rather meditate and pray than turn himself and go to sleep again.<sup>38</sup>

The third is “day and night” (Ps 1:2). To meditate in God’s Word is to discourse with ourselves concerning the great things contained in it, with a close application of mind, a fixedness of thought, until we are suitably affected with those things, and experience the savior and power of them in our hearts. Day and night we must have a constant habitual regard to the Word of God as the ruler of our actions and the spring of our comforts, and we must have it in our thoughts, accordingly, upon every occasion that occurs, whether night or day.<sup>39</sup>

The fourth is “all day long” (Ps 119:97). It appeared that the psalmist loved the Word of God—he loved and loved to think of the Word in meditation. He had not only read the book of the law, but also digested what he read in his thoughts, and was delivered into it as into a mold. It was his meditation not only in the night, when he was silent and solitary, and had nothing else to do, but also in the day. Some good thoughts were interwoven with his common thoughts, so full was he of the Word of God.

**Benefits of QT.** The first benefit of meditation described in Psalms is “a satisfied soul” (Ps 63:5, 6). Humans were created to have fellowship with God. Therefore, a quiet time, a time for personal fellowship with God, allows for comfort, satisfaction, and

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<sup>37</sup>Matthew Henry, *A Commentary on Psalms*, in *Deluxe Bible* [CD-ROM] (Gyeonggi, South Korea: Mission Soft, 2001).

<sup>38</sup>Bible Works, *Bible Works 8.0*, s.v. “Psalms.”

<sup>39</sup>Henry, *Commentary on Psalms*, s.v. “Psalm 1:2.”

a sense of stability for the soul. This fellowship allows us to walk with God every day and enjoy an abundant life. The second benefit is “rejoicing” (Ps 104:34). Those who meditate become delighted whenever they think of Lord. Every character of God is a source of delight because in Jesus Christ, we became at peace with God. Therefore, we must be more dedicated to meditating for our benefit as well as God’s glory. The third benefit is “insight” (Ps 119:99).<sup>40</sup> Insight is the best way to have a discerning heart. We may lack good judgment even after being taught by the wisest teachers, but if we meditate on the Word of God, we will be wise without fail. In God’s Word, there is more wisdom than in all of the teachings of mankind. The Bible is more important than any other book in the world.

### **QT in the New Testament**

The New Testament also contains many verses which refer to meditation. God wants His Word to dwell in us richly (Col 3:16). He wants us to be filled with His Word and apply it to every aspect of our lives. The following New Testament figures lived lives full of meditation and were greatly used by God and realized His promises. Most examples of meditation described in the New Testament focus on listening to God’s voices and discerning His wills.

#### **New Testament Figures Who Had QT in Their Lives**

**Jesus praying in a solitary place.** “Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed” (Mark 1:35). The four Gospels in the Bible portrayed Jesus spending private time with God before doing various ministries. Jesus himself was about thirty years old when he began his ministry. He taught, gave orders to evil spirits and they obeyed him, He healed

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<sup>40</sup>Towns, *Biblical Meditation for Spiritual Breakthrough*, 12.

the sick and drove out many demons (Mark 1:21-34). A lot of people visited Him and it gave Him little time to rest. He must have been very tired, He went to a solitary place and prayed very early in the morning (Mark 1:35). This was Jesus' meditation.<sup>41</sup>

When Jesus was spending time with God, Peter and other disciples came to Him. They urged Him to go back to the town saying that the local people were looking for Him. However, Jesus replied, "Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come" (Mark 1:38). Look how He responded to the situation. He did not forget why He had been sent to this world.<sup>42</sup>

Even though Jesus was occupied with His ministry, He regularly retreated to a "solitary place" (Matt 4:1, 11; 14:23; 17:1-9; 26:36-46; Mark 1:35; 6:31; Luke 5:16; 6:12).<sup>43</sup> Jesus was not just getting away from people but getting closer to the Father. What did He do in the solitary place? He sought God. Jesus listened to and talked with God. He wants us to do the same thing.<sup>44</sup> Meditating is to consciously perceive the Son and the Holy Spirit's mission by experience. It allows us to accept the Word not only as life itself, but also as light in our lives.<sup>45</sup>

**Paul's meditation.** The Apostle Paul was from Tarsus in Cilicia which was not a small town (Acts 21:39). In addition, he was born a Roman citizen (Acts 22:27). Both of his parents were Hebrew and from the tribe of Benjamin (Rom 11:1). He was circumcised on the eighth day (Phil 13:5) and brought up in Jerusalem as a student of

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<sup>41</sup>Kim, *Anyone Can Be a QT Leader*, 48-49.

<sup>42</sup>Ibid., 49-50.

<sup>43</sup>In John 17:17-19, particularly in verse 19, "For them I sanctify myself, that they too may be truly sanctified" refers to the current time of Jesus' prayer. So the people know that Jesus meditated by truth on the Word of God.

<sup>44</sup>See Matt 4:1; 14:13, 23; 17:1-9; 26:36-46; Mark 1:35; 6:31; Luke 5:16; 6:12; John 5:19, 30; 10:4; 14:6-10, 20, 27; 16:13; 8; 9; 10; 15; Rev 3:20.

<sup>45</sup>J. S. Yoo, *With the Word, with God* (Seoul: Durano, 2009), 161.

Gamaliel, who was a great rabbi of the day (Acts 22:3). As a Pharisee, he was without fault according to the Law. He was so zealous for the Jewish religion that he persecuted anyone that was against the Torah or the traditions of the ancestors (Gal 1:13).

He was blindly devoted to the commands of the Law and tried to stop the epidemic—Christianity—that threatened the Jewish religion from spreading. However, after Jesus won Paul to Himself (Phil 3:12), Paul was dramatically turned into an enthusiastic preacher of the gospel that he once had oppressed.<sup>46</sup> What brought such a revolutionary change?

When Paul was deeply into Judaism, he understood God, the world, and himself from the viewpoint of the Torah. Jesus' death on the cross, made Paul think that God must have cursed Jesus. However, when he knew that God raised Jesus from death and glorified Him, Paul questioned the validity of the Law.<sup>47</sup>

When Paul realized God's true plan for redemption through Christ's crucifixion, he must have given deep thought to the matter of the Law, which he had firmly believed, could give him salvation.<sup>48</sup> He might have come to the conclusion after deeply meditating on the Law, contrasted with his revelation on the Damascus Road. First, he realized no one is put right in God's sight by doing what the Law requires (Gal 2:16; 3:11; Rom 3:20) if Jesus' death is the way God designed to justify believers (Rom 5:5-11). Second, Paul was able to face the Law as a plan for salvation, because the law was imperfect.<sup>49</sup>

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<sup>46</sup>S. Y. Kim, *The Origin of Paul's Gospel* (Seoul: Emmaus, 1995), 315-16.

<sup>47</sup>*Ibid.*, 317.

<sup>48</sup>Towns, *Biblical Meditation for Spiritual Breakthrough*, 75-76.

<sup>49</sup>G. J. Choi, *Study on Paul I* (Seoul: Christian Literature Crusade, 1992), 80.

Paul rebuilt himself by reading the Word, meditating, and praying throughout 3 years in Arabia. During his missionary trip he had regular devotional time.<sup>50</sup> In his second missionary trip, Paul arrived in Mysia, which was in the farthest part of Asia Minor. After working out a new strategy for evangelism, the Holy Spirit stopped him before he departed for Bithynia (Acts 16:7). Instead, he went down to Troas and that night, he had a vision in which he saw a Macedonian standing and begging him, “Come over to Macedonia and help us!” As soon as Paul had this vision, he departed for Macedonia. On the Sabbath in Philippi, Macedonia, he went out of the city to the riverside looking for a place for prayer (Acts 16:11-15).

Since his conversion on the Damascus Road, Paul might have spent a lot of time meditating on his experience and on Jesus. Meditation might have allowed him to be free from the Law and to have a firm belief in the gospel. Above all, it might have made him preach the “good news of justification by faith through grace” to countless people.<sup>51</sup> Salvation given to a Christian through God’s grace is a “life from God.” Once saved, the person should live a “life with God.” It is a life that may be realized through meditation.

### **The Meaning of Meditation Described in the New Testament**

#### **Meditating does not mean filling one’s mind with miscellaneous thoughts.**

In Philippians 4:8, the Apostle Paul said, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.” A Greek word λογίζομαι (*logizomai*) is used for the word “think.”<sup>52</sup> It does not mean to be sitting

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<sup>50</sup>R. P. Martin, *New Testament Foundations: A Guide for Christian Students II*, trans. Kwang Youn Won (Seoul: Christian Digest, 1993), 155.

<sup>51</sup>Towns, *Biblical Meditation for Spiritual Breakthrough*, 93.

<sup>52</sup>Mission Soft, *Deluxe Bible*, s.v. “λογίζομαι.”

absent-mindedly. It suggests thinking about virtues that are essential in a Christian's life.<sup>53</sup> Philippians 4:8 encourages us to fill one's mind with those things that are good and deserve praise. The key point is when the Bible speaks of "meditation," it means thinking about the "Word of God," not filling one's mind with miscellaneous thoughts or thinking about what we desire.

**Meditating is going deep into study.** When 1 Timothy 4:14-15 says, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all,"(AV) a Greek word μελετάω (*meleto*) is used for "meditate." The Greek word also has the meaning, "to take care."<sup>54</sup> It implies that meditating means to put one's heart and soul into duties entrusted to them and let everyone see their progress.<sup>55</sup> Ministers especially have to meditate frequently on their missions. To accomplish those missions, one needs to devote themselves to God's works.<sup>56</sup> One way of meditation is to study the Word of the Lord deeply and to not misuse or underestimate it.

### **Theological Account for Personal QT**

Having personal QT is valuable in a Christian's life. There are biblical and theological reasons for this importance.

#### **What Is Personal QT?**

QT means to have a devotional time with the living God while reading and meditating on the Bible, listening to God's voice, and talking with Him through prayer.<sup>57</sup>

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<sup>53</sup>Mission Soft, *A Commentary on Philippians*, in *Deluxe Bible* [CD-ROM] (Gyeonggi, South Korea: Mission Soft, 2001).

<sup>54</sup>Bible Works, LLC, *Bible Works 8.0*, s.v. "μελετάω."

<sup>55</sup>Towns, *Biblical Meditation for Spiritual Breakthrough*, 92-93.

<sup>56</sup>Matthew Henry, *A Commentary on 1 Timothy*, in *Deluxe Bible* [CD-ROM] (Gyeonggi, South Korea: Mission Soft, 2001).

<sup>57</sup>J. I. Packer, *Knowing God* (Grand Rapids: Baker, 1993), 18-19.

The message allowed on the day is to be realized where believers' real lives take place. It includes obeying, sharing blessings with the community, and living a missionary life as a witness.

### **Purposes of Personal QT**

The first purpose of having QT is to focus on God's will (Luke 22:42). As Jesus prayed, "Father, if you are willing, take this cup from me; yet not my will, but yours be done." One needs to listen to the Lord's voice, not to cling onto our desires.<sup>58</sup> It trains us to change our self-centered lives into God-centered ones and to mature as God's people who seek His kingdom and righteousness first.

The second purpose is to become like Christ. The life of Jesus Christ is God-centered spirituality being realized to perfection. We must pursue maturity and attain the whole measure of the fullness of Christ. Personal QT is the spiritual training to become like the image of Christ through deep meditation with the Holy Spirit's help.<sup>59</sup>

The third purpose is to admit that the Holy Spirit controls a Christian's life (Acts 16:6; 21:4; Gal 5:16). The Holy Spirit reveals God's wonderful plans for us. Furthermore, it is possible only through the Holy Spirit to be transformed into Christ's likeness.<sup>60</sup> As the Israelites followed the tabernacle, pillars of cloud, and fire (Num 9:15-25), QT is a process of entering into the presence of the Holy Spirit under the guidance of the Holy Spirit Himself.

The fourth purpose is to serve the community (Matt 5:13-14). The competence gained from QT should not remain in personal spirituality.<sup>61</sup> One must be salt and light

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<sup>58</sup>Martin Goldsmith and Elizabeth Goldsmith, *Finding Your Way* (Downers Grove, IL: InterVarsity, 1987), 54.

<sup>59</sup>Towns, *Biblical Meditation for Spiritual Breakthrough*, 79.

<sup>60</sup>*Ibid.*, 9.

<sup>61</sup>Jim Downing, *Meditation: The Bible Tells Us How* (Colorado Springs, CO: NavPress, 1976), 75.

that serve the church and neighbors. What is desirable is that personal QT goes through a process of sharing in small groups, so that the church evolves into powers that heal and save communities.

The fifth purpose is to combine God's plan for salvation with our daily lives. QT is a very personal and private activity, but it is part of our lives, which is in the big picture of God's design for redemption. The great plan requires us to do our part—to dedicate ourselves to the glorious plan.<sup>62</sup> Daily QT should be grounded on the Kingdom and plan of the Lord.

### **Importance of Personal QT**

The first reason QT is important is because it is a main path to God's presence. In the time of the Old Testament, only the high priest could enter the holy of holies to meet God once a year on the Day of Atonement. However, Jesus tore the curtain of the temple and became our holy of holies Himself, so that anyone who believes in Jesus may meet God anywhere, anytime today (Heb 9). Personal QT is like a sanctuary that is open anytime, which allows one to proceed to the throne of the Lord freely.

The second reason is that personal QT is the most effective godly training. We experience contradiction between what our human nature wants and what the Spirit wants (Gal 5:16-17). Of the two, the inclination toward God is called "godliness"<sup>63</sup> and what we do to strengthen the inclination is called "godly training."<sup>64</sup> Believers need to be trained daily in order to live by the Spirit. Having a QT is one of the most effective ways to practice godly training.

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<sup>62</sup>S. K. Lee, *How to Do QT* (Seoul: Durano), 67.

<sup>63</sup>Mission Soft, *Deluxe Bible*, s.v. "εὐσέβεια."

<sup>64</sup>H. K. Chang, "Godliness in the New Testament" [on-line]; accessed 27 March 2010; available from <http://hkchang.cafe24.com/thesis/thesis29.html>; Internet.

## Benefits of Personal QT

The first benefit of QT is that we allow let the Lord direct our lives (Ps 119:105). God is our creator and sovereign. Therefore, living under His guidance is the most natural and best way to live. The second is that we may experience the presence of God through meditating on the Word (John 1:1), because the Word is God, living with the Word is the same as living with God. When Christians depend on the Word and live by it, they may experience the Lord's presence and His company.<sup>65</sup>

The third benefit is that QT makes us wiser and gives us spiritual discernment (Pss 119:97-100; 1 John 4:1). The way we might be wiser than enemies or teachers is through meditating on the Word. Meditation gives spiritual sensibility.<sup>66</sup> Believers discern God's will when they let His Word lead their lives.

The fourth benefit is that QT helps guard one's heart and in order to become a person of depth (Prov 4:23; 20:5). God's Word transforms insecurity into peacefulness, hatred into love, disobedience into obedience, and disorder into order, so our hearts may also become like the beautiful likeness of God. "Oh, the depth of the riches of the wisdom and knowledge of God!" (Rom 11:33).

The fifth benefit is that our souls become satisfied as we live bountiful lives (Pss 63:5-6). A human is designed to keep a close relationship with God. Therefore, devotional time spent with God gives our souls comfort, satisfaction, and a sense of security.<sup>67</sup> This relationship allows us to live every day fruitfully in the company of the Lord.

The sixth benefit is that our broken hearts can be healed and wounds can be bound up through QT (Ps 147:3). The Word of the Lord has powers to heal. Every time

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<sup>65</sup>Kim, *Anyone Can Be a QT Leader*, 61.

<sup>66</sup>Towns, *Biblical Meditation for Spiritual Breakthrough*, 11.

<sup>67</sup>W. O. Moon, *Sola Fide Bible Meditation* (Gyeonggi, South Korea: Sola Fide, 2007), 14.

Christians meet His Word deeply, it becomes a plumb line to fix their mistakes and problems.

The seventh benefit is that QT helps us view our situations from God's standpoint and understand the meaning of our trials (Rom 8:28). When believers look at the world from their point of view, they cannot help but to complain. However, from the viewpoint of God who is without error and works all things for good, everything happens for a reason. It lets Christians discover God's long-term plans and have unshakable faith expecting the glorious future.

The eighth benefit is that the Word becomes a sword of wisdom that can be used in spiritual wars. Meditating on the Word is like grabbing a sharp sword. If believers want to take advantage of the Word of God, it has to be inside of them. The enemy's favorite attack point is a believers thoughts. Therefore, they have to be filled with God's Word to drive away the enemy from their thoughts.

The ninth benefit is that QT trains Christians to do their ministries with the heart of the Lord (2 Tim 2:15; Ezek 36:26-27). A long range of QT life can equip Christians to be ministers with the power of the Word.<sup>68</sup> Devotional time gives them the opportunity to feel God's heart toward the world, so they are likely to give their best effort to win lost souls.<sup>69</sup>

The tenth benefit is that those who delights in the Law of the Lord yield fruit and become prosperous and successful (Pss 1:2-3, Josh 1:8). Fruit is the proof that believers are disciples of Christ. The Lord wants believers to yield fruit, which may be produced only from the likeness of Christ. When believers give undivided attention to the Word and rely on its wisdom, they will be prosperous as promised.<sup>70</sup>

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<sup>68</sup>Anderson Norman, *Christianity and Comparative Religion* (Carol Stream, IL: Tyndale, 1970), 18.

<sup>69</sup>W. O. Moon, *Sola Fide Bible Meditation*, 12.

<sup>70</sup>Towns, *Biblical Meditation for Spiritual Breakthrough*, 166.

## **Theological Interpretation of Personal QT Training**

QT can train believers in various ways. It trains them to seek revelations, recover spirituality, and learn to share their lives as missionaries.

**Training to read the Scripture and meditate seeking revelation.** Yun Sun Park said, “Faith is an objective status, not a subjective one, so believers have to share the same objective truths as the Bible teaches.”<sup>71</sup> There are times when people come to different conclusions even though they started from the same passage of the Scripture. That is why ministers must teach the Word correctly and show the right way to meditate on it. When reading and meditating on the Word, it is important to seek revelation.

What does “revelation” mean in Christianity? Revelation is what God shows us as a sign or message. There have been different revelations for different generations, but the greatest revelation is the Incarnation of Jesus Christ (Heb 1:1-3). All revelations have been transmitted from generation to generation through the Scripture.<sup>72</sup> Christ is in the center of revelations, and the Lord had them recorded and propagated without errors.<sup>73</sup> The Scriptures are not a mere record of history, but the living Word of God. The Word exists so we can see what God has done with the world of His creation, and how He has accomplished and will accomplish His grand plan. Inside the Word are God’s heartbeats, temperature, and breath. On that ground, meditating on His Word is a valuable opportunity to meet the Lord and experience His revelations.

### **Training to follow His guidance and obey in order to recover spirituality.**

Ideas of “spiritual renewal” and “spiritual training” might have started from the frustration

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<sup>71</sup>Y. H. Kim, “Theological Characteristics of Yun Sun Park,” *Reformed Theology of Korea Journal* 25 (2009): 8.

<sup>72</sup>Y. J. Han, *Revelation*, in *The Dictionary of Christianity* (Seoul: Christian Literature, 1991), 51-52.

<sup>73</sup>See Exod 24:12; 34:27; Rom 15:4; 2 Tim 2:2; 1 John 1:3; Rev 1:3.

or despair mankind suffered. The ideas aim at returning to the primary image in which we were created. The main point of returning to God's image is obedience. In his book *The School of Obedience*, Andrew Murray defines returning to the image that was lost when Adam sinned, as recovering obedience.<sup>74</sup>

Personal QT training emphasizes absolute obedience to God's Word. When Christians value the Word and take it as their cornerstone, they can be trained to obey selflessly, providentially, and prophetically.<sup>75</sup> Having QT can train Christians to rely on the guidance of the Spirit, the church, obey the Lord, and apply the Word to daily life. In a devotional believer's life, what completes personal meditation on the Word is applying it to their life, and bringing about spiritual renewal. Emphasis on obedience and devotion is what distinguishes biblical meditation from worldly meditations.

**Training to share and fulfill one's mission.** Ki Young Hong, former president of the Korean Society of Mission Studies, wrote, "Missiology is an academic training to study the plan to expand God's Kingdom and the influence that the plan has had on the world. The plan was motivated by God's love and commanded by Christ."<sup>76</sup> Believers have to take notice of the definition, "motivated by God's love." Who will live a mission-minded life? They will be those who have met the Lord, experienced His love, and kept a close relationship with Him.<sup>77</sup> Therefore, those who keep having QT and meditating on the Word will feel more obligated to share their lives for evangelism and missionary works.

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<sup>74</sup>Andrew Murray, *The School of Obedience*, trans. Moon Hak Kim (Seoul: Christian Literature Crusade, 2002), 116.

<sup>75</sup>Y. J. Hah, *QT Brings Happiness* (Seoul: Durano, 2008), 54.

<sup>76</sup>Hong Ki Young, "Effective Missionaries and Missionary Works," *Journal of the Christian Literature Society of Korea* 474 (1998): 110.

<sup>77</sup>See John 1:40-46; Acts 27:21-26; 2 Cor 5:14.

## **Conclusion**

When first created, humans spent time with God every day. Genesis 3:8 says, “Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day.” Out of His many creatures, God found joy in associating with humans. It shows that quiet time started from the beginning of history. The Old Testament teaches that meditation means to communicate with God, worship and adore Him, to fill the mind and clean the mind with the Word, and to do the process repeatedly. In the Old Testament, the biblical figures used by God had a habit of meditating on Him. They heard His voice in the midst of meditation and obeyed. Spending time to talk with God gave them power and wisdom. By meditating on Him and praying regularly, problems were solved and despairs were overcome.

The Psalms were the songs sung by God’s people to praise and meditate on Him. Meditating, ruminating, or contemplating requires a subject. God’s people meditate on the Lord, His works, and His wisdom joyfully all day. This activity gives our soul satisfaction, pleasure, and wisdom.

The New Testament speaks of meditating on the Lord in many ways. What the people of God who brought changes to the world had in common is that they listened to God’s voice. Jesus spent private time with God before doing various ministries. The Apostle Paul rebuilt himself by reading the Word and praying for 3 years in Arabia. He put having regular QT first above all ministries. Philippians 4:8 indicates that meditating does not mean filling one’s mind with miscellaneous thoughts. First Timothy 4:14-15 tells us to study the Word deeply so it is not misused or underestimated.

Biblical meditation is different from other worldly meditations. Most of them are pantheistic and teach to empty one’s mind in order to unite oneself with the universe. Meditation described in the Old Testament does not indicate, “being just silent.”<sup>78</sup> The

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<sup>78</sup>Eun Sung Ra, “Criticism on Contemplation” [on-line]; accessed 19 April 2010; available from <http://cafe.naver.com/calgaryreformed>; Internet.

Book teaches us to meditate on the “Law of God,” not to fill our minds with miscellaneous thoughts or to think about what we desire. People in the Old Testament read or recited the Word in low voices when meditating.<sup>79</sup> Therefore, there is no meditation without the Word.

Biblical meditation is to dwell upon the messages of the Word and apply them to every aspect of our lives.<sup>80</sup> It is a process of keeping what the Lord tells us as the only principles of our lives. When a believer concentrates on the Word, their spirit, as well as their bodies participate in the meditation and react to it. The body reads and speaks the Word, and the spirit perceives and obeys it. True meditation takes place when our bodies and spirits communicate with God. Meditation can be defined as thinking about God’s Word very carefully and deeply, then honoring it with obedience.

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<sup>79</sup>Towns, *Biblical Meditation for Spiritual Breakthrough*, 161-62.

<sup>80</sup>John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Wm. B. Eerdmans, 1982), 220.

CHAPTER 3  
THE PRACTICE OF MEDITATION IN HISTORY  
AND THEORETICAL ACCOUNTS FOR  
INDUCTIVE BIBLE STUDIES

This chapter will discuss theoretical aspects of meditation. Meditation practiced in Judaism and Christianity, Biblical meditation of the Puritan, and the theory and practice of inductive Bible studies will be covered.<sup>1</sup> The purpose of the chapter is to compare meditations practiced throughout history with Biblical meditation in order to find the proper meaning and way of meditation. Most importantly, theoretical accounts for inductive meditation on the Bible, the main topic of this project, will be given.

This chapter consists of two parts. The first part is about meditation practiced by Jewish, Catholic, and Spanish mystics compared to that of the Puritan. The second part is about the theory and methodology of inductive meditation as a Bible study.

The comparative study of different methods of meditation will support the appropriateness of Biblical meditation. The result of the study on meditations and inductive Bible study will be used as reference data to develop the QT training material, which is the main goal of this project.

**Various Forms of Meditation**

Spiritual growth is part of a Christian life.<sup>2</sup> True Christians are members of the body of Jesus Christ and they participate in His anointing (2 Col 1:21; 1 John 2:20, 27).

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<sup>1</sup>In this chapter, the term “Christianity” includes Catholicism.

<sup>2</sup>Richard Sibbes, *Divine Meditations and Holy Contemplations* (Edinburgh: Banner of Truth, 2001), 184. Also see 2 Pet 3:18 and Col 3:1 as well as questions 32, 45, 49, and 64 of Heidelberg Catechism.

Many Christians hesitate to spend a lot of time on meditation contrary to prayer or Bible study that they actively do for spiritual growth. Meditation used to be considered as an important part of a Christian's prayer life, but it has disappeared gradually. It started to be perceived as a New Age practice.<sup>3</sup> Moreover, Christians have gained a negative impression from the idea of meditating because of the emphasis other religions such as Buddhism and Hinduism place on meditation.<sup>4</sup> Those forms of meditation stress the need to become detached from the world. There is a bigger emphasis upon losing personhood and individuality and merging with the Cosmic Mind in Buddhism and Hinduism rather than giving attention to God.<sup>5</sup> On the other hand, Christian churches practiced Biblical meditation in order to appreciate God's love and mercy to save us from the result of sin.

### **Practices of Meditation in History**

#### **Traditional Jewish Meditation**

Traditional Jewish meditation talks about living in the presence of God.<sup>6</sup> The Book of Psalms says, "Blessed is the man . . . But his delight is in the Law of the LORD, and on his law he meditates day and night" (Ps 1:1-2). The Book of Joshua also encourages meditating on the Book of the Law. "Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it" (Josh 1:8).

God revealed Himself to Israel through His Law, and meditating on it was a way to come to Him. The word "meditate" was translated from the Hebrew word "הִתְהַלֵּךְ"

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<sup>3</sup>William Honsberger and Dean C. Halverson, "The New Age Movement," in *The Compact Guide to World Religions* (Minneapolis: Bethany, 1996), 162-63.

<sup>4</sup>S. Y. Lee, *Right Spirituality, Right Faith* (Seoul: Best Life, 2000), 225-26.

<sup>5</sup>Richard J. Foster, *Celebration of Discipline* (San Francisco: Harper & Row, 1978), 14-15.

<sup>6</sup>Lawrence S. Cunningham and Keith J. Egan, *Christian Spirituality*, trans. S. O. Um (Seoul: Eunsung, 2004), 139.

(*hāgāh*), which means to recite God’s Word, and reciting helps the words or the laws subsist.<sup>7</sup> The act of reciting the Word leads to realizing it in daily life. For Jewish people, a physical act and a spiritual act were not two different things. Meditating on the Law of God was not an abstract idea but a method of being captured by the Lord (Ps 19:14, 77:6).

The meditation of Judaism was also a way to remember the Lord’s wonderful works and their desire for His blessings. “I remember the days of long ago; I meditate on all your works and consider what your hands have done. I spread out my hands to you; my soul thirsts for you like a parched land. Selah” (Pss 143:5-6, 77:11-12).

Meditating is going deep into the heart, the core of a being, and it allows the person to live a righteous life under the influence of the Holy Spirit. “My mouth shall speak of wisdom; and the meditation of my heart [shall be] of understanding” (Ps 49:3 AV). The word “melete” reminds us that an act of meditation should not turn into a perfunctory procedure.<sup>8</sup>

Praying or meditating with the Word of God was an exercise, a practice that continued the traditions of “הַגָּה” (*hāgāh*).<sup>9</sup> Religion is not an abstract theory but it is acts of faith. Meditation helps churches pay continuous attention to God, who is the source and centerpiece of our lives. It also leads our way to discipleship of Christ.

### **Meditation since the Third Century**

In the deserts of Egypt and Palestine, people have sought God since the late third century. John Cassian vividly described the prayer life of monks in the desert. He wrote, “The desert fathers’ prayer came from the divine loving fire of contemplation.

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<sup>7</sup>Mission Soft, *Deluxe Bible Original Language Dictionary*, in *Deluxe Bible* [CD-ROM] (Gyeonggi, South Korea: Mission Soft, 2001), s.v. “הַגָּה.”

<sup>8</sup>Encyclopedia Mythica, “Melete” [on-line]; accessed 17 April 2010; available from <http://www.pantheon.org/articles/m/melete.html>; Internet.

<sup>9</sup>Cunningham and Egan, *Christian Spirituality*, 139.

This loving fire melted their hearts and let them pray as if they were talking to their own earthly fathers.”<sup>10</sup> Not known to many, the “fiery prayer” was considered to take place when a monk leads a simple, virtuous, and meditating life admiring contemplation.<sup>11</sup>

To be accurate, the meditation in the desert of that time was not exactly the same as today's. Monks regularly attended public gatherings to listen to God's Word and recited it in their rooms. Their meditation included reading and reciting Scripture.<sup>12</sup> It was a sort of oral training to live the Word of God.

In the center of the desert-dwellers' lives was the Bible. Entering the desert was considered responding to God's calling revealed through the Bible. The ascetic practice in the desert was based on contemplation and meditation on the Word.<sup>13</sup>

The rule of St. Benedict of the West sees that everyday life should have three activities: regular prayer, manual labor, and spiritual reading (*lectio divina*). Meditation took place while monks recited *the Book of Hours* and prayerfully read the Bible.<sup>14</sup> Jean Leclercq remarked that meditation means “to say, to think, and to remember” and it complements spiritual reading which makes it equally important.<sup>15</sup> Meditation is more of a personal response to the Word of God that we experience in daily life, rather than a

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<sup>10</sup>John Cassian, *Conferences*, trans. Colm Luibheid (New York: Paulist, 1985), 111, 117.

<sup>11</sup>Ramsey Boniface, *John Cassian: The Conferences*, Ancient Christian Writers Series 57 (Mahwah, NJ: Paulist, 1997), 338.

<sup>12</sup>Henry Chadwick, *The Early Church*, rev. ed. (New York: Penguin, 1993), 178.

<sup>13</sup>Douglas Burton-Christie, *The Word in the Desert: Scripture and the Quest for Holiness in Early Christian Monasticism* (New York: Oxford University Press, 1993), 123.

<sup>14</sup>Timothy Fry, ed., *The Rule of St. Benedict: In Latin and English with Notes* (Collegeville, MN: Liturgical, 1981), 203, 267, 446-48.

<sup>15</sup>Jean Leclercq, *The Love of Learning and the Desire for God*, 2nd ed., trans. Catherine Misrahi (New York: Fordham University Press, 1974), 21.

form of religious ritual. Therefore, meditation is seeking and listening to what the Lord tells us. It needs to be contemplated, recited, and ruminated with joy. John of Fecamp who was a Benedictine in the twelfth century said, “One cannot reach the pureness of his heart without praising God or meditating on Him.”<sup>16</sup>

### **Meditation in the Late Eleventh Century and the Twelfth Century**

Saint Bernard, the abbot of Clair Vaux, led Cistercian and restored the spirit of the Benedictine Rule, especially spiritual reading.<sup>17</sup> He found that negligence in spiritual reading lead to the regress of monasticism. A monastic life loses its earnestness when meditation is absent. According to Bernard, meditation or spiritual reading was like the Holy Spirit’s anointment flowing like wine. Bernard urged that his monks enter this wine warehouse where sheep and elephants swim.<sup>18</sup> The meditation practiced in this monastic environment was biblical, simple, and peaceful.

Early Scholasticism that focused on logic, order, and methods influenced meditation in the late eleventh and twelfth century. This tendency may be observed in the life and writings of Anselm of Canterbury, who wrote prayers and devotional books to inspire and teach people and give them examples of prayer. Anselm’s books contained theological investigations unlike other books of the time.<sup>19</sup> The devotional book *Proslogion* of the renowned Archbishop of Canterbury begins, “I bring out a small book to give examples of faith and meditation which I edited at the request of several brothers.”<sup>20</sup> This

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<sup>16</sup>Bernard McGinn, *The Growth of Mysticism* (New York: Crossroad, 1994), 135.

<sup>17</sup>A Catholic order, which followed a strict form of the Benedictine Rule.

<sup>18</sup>Cunningham and Egan, *Christian Spirituality*, 139.

<sup>19</sup>McGinn, *The Growth of Mysticism*, 136.

<sup>20</sup>Anselm of Aosta, *The Prayers and Meditation of St. Anselm with the Proslogion*, trans. Benedicta Ward (New York: Penguin, 1973), 238.

book is intended to lead people to “contemplation of God.”<sup>21</sup> Through his prayers and books, Anselm taught how to pray and meditate, assuming that meditation would lead to contemplating God’s face.

Methods of meditation were greatly developed by Hugh, a Scholastic of the monastery of St. Victor in Paris, and his followers. Hugh classified stages of thinking and praying. He was responsible for the celebrated division of the mystical ascent into three stages: thought, meditation, and contemplation.<sup>22</sup> He referred to those who study, pray, and meditate as aiming at contemplation. After Gregory the Great, western monks considered their goal of life to be contemplation, or to see God as if face-to-face.<sup>23</sup>

### **Meditation Since the Twelfth Century Especially in the Fourteenth and Fifteenth Century**

The literature on meditation since the twelfth century, especially in the fourteenth and fifteenth century, became greatly extended. Even before that, however, Thomas Aquinas suggested that the term “meditation” has academic and religious meanings.<sup>24</sup> In the Middle Ages, the term “contemplative life” was used to refer to a monastic life that aims for religious contemplation.<sup>25</sup>

Thomas Aquinas, a Dominican monk, was an important part of the reform of monasticism. Aquinas and some monks combined the traditional monastic movements with evangelism. They thought a pastoral ministry should accompany the calling to the

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<sup>21</sup>Ibid., 239.

<sup>22</sup>McGinn, *The Growth of Mysticism*, 375.

<sup>23</sup>Ibid., 376.

<sup>24</sup>James F. Keenan, *Goodness and Rightness in Thomas Aquinas’s Summa Theologiae* (Washington, DC: Georgetown University Press, 1992), 87.

<sup>25</sup>Cunningham and Egan, *Christian Spirituality*, 145.

monasticism. Some critics considered this idea disloyal to the ideal of a contemplative life, which had been the mainstream of monasticism.<sup>26</sup>

Thomas Aquinas referred to Jesus' ministries as an example to justify his brothers' movements for evangelism. He also quoted the Charter of the Dominican Order that said, "We are called to share the fruit of contemplation with brothers."<sup>27</sup> Thomas Aquinas developed spirituality that aims for contemplation.<sup>28</sup>

By the end of the Middle Ages, meditation became more systematic, and several stages were added to the process of meditation. Emphasis was placed on following Jesus' examples through meditation. This was well described in *The Imitation of Christ* by Thomas A. Kempis. This book exhorts to meditate on the life of Christ.<sup>29</sup> The most weight was especially given to the Passion of Christ. By this time, publications about meditation greatly increased owing to the development of typography.

The reformation of Protestants was opposed to meditation of the late Middle Ages which had complex procedures. Protestants and a number of Catholic reformists began to focus simply on the Bible and pray based on what they read. Protestants developed their own vocabulary that showed concentration on the Word of God.

### **Mystics in Spain**

In 1548, Ignatius of Loyola, who founded the Society of Jesus, published *Spiritual Exercises* based on his spiritual, mystical experiences. In this book, the practitioner of "the spiritual exercises" is given a great deal of weight on the practice of

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<sup>26</sup>Walter Prince, *Thomas Aquinas Spirituality* (Toronto: Pontifical Institute of Medieval Studies, 1984), 25.

<sup>27</sup>Keenan, *Goodness and Rightness*, 88.

<sup>28</sup>Prince, *Thomas Aquinas Spirituality*, 27.

<sup>29</sup>Thomas A. Kempis, *The Imitation of Christ*, trans. J. D. Yoo (Seoul: Peniel, 2008), 12.

meditation or contemplation. Ignatius did not make clear the difference between meditation and contemplation in this book.<sup>30</sup>

*Spiritual Exercises* of Ignatius helped Christians better understand the implied meanings of the faith in Jesus Christ through meditation. The book produced an extensive influence at the time. In the late sixteenth century, the steps of meditation developed by Ignatius' followers influenced not only the practitioners of "the spiritual exercises" but also metaphysical poets such as John Donne.<sup>31</sup>

Teresa of Avila and St. John of the Cross aspired after mystical contemplation. Teresa taught her nuns to actively practice prayer of recollection. She thought regular pursuit of Christ, self-awareness, and self-detachment could help reach contemplation or the mystical presence of God.<sup>32</sup> Teresa called the happiness obtained by meditating *contentos* (Spanish). She also called mystical prayer and contemplation *gustos*, which means spiritual delight. She said contemplation, mystical prayer, and ascetical efforts under grace, may achieve the pure gift called "spiritual delight."<sup>33</sup>

Like Teresa, St. John of the Cross was more interested in describing contemplation than meditation. He said, "The purpose of meditation is to obtain love and knowledge of God." He considered meditation a necessary step toward contemplation of God.<sup>34</sup> Teresa and St. John believed meditation is what people can do but contemplation is what God does in the people.

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<sup>30</sup>Michael Counsell, *2000 Years of Prayer* (London: Canterbury Press Norwich, 2004), 203.

<sup>31</sup>Cunningham and Egan, *Christian Spirituality*, 149.

<sup>32</sup>Teresa of Avila, *The Way of Perfection*, trans. Benedictines of Stanbrook (New York, NY: Cosimo, 2007), 141.

<sup>33</sup>Cunningham and Egan, *Christian Spirituality*, 153.

<sup>34</sup>"The Ascent of Mount Carmel-The Collected Works of St. John of the Cross" [on-line]; accessed 15 April 2010; available from <http://www.ewtn.com/library/sources/ascent-j.txt>; Internet.

## **Meditation from the Seventeenth Century to the Early Twentieth Century**

From the seventeenth century to the early twentieth century, meditation was instructed and practiced in great detail. Nevertheless, meditation in this time lacked Biblical backgrounds and did not have much correlation with worship. After the Second Vatican Council, there was an increased interest in methodology of meditation such as transcendental meditation. Some of the methods are believed to have therapeutic benefits and they may help believers with prayer. However, Biblical meditation surpasses those methods. Meditation is a spiritual training that accompanies other acts of faith. It is also part of the way of following Christ based on God's Word.

### **The Practice of Puritan Meditation**

Meditate means "to think or ponder deeply."<sup>35</sup> In Psalm 39:3, David described his meditation: "My heart grew hot within me, and as I meditate, the fire burned; then I spoke with my tongue." The Bible refers to meditation many times, especially in the Book of Psalms.<sup>36</sup> Thinking, reflecting, or musing presupposes a subject on which to meditate.

The Puritans were never tired of saying that Biblical meditation involves thinking upon the Triune God and His Word. By anchoring meditation in the living Word, Jesus Christ, God's written Word, and the Bible, the Puritans distanced themselves from the kind of false spirituality or mysticism that stresses contemplation at the expense of action and flights of the imagination at the expense of Biblical content.<sup>37</sup> The Puritans thought the mind and the heart should be positioned together for meditation, so they attempted to make use of their intelligence and sensibility while meditating. Thomas Watson defined meditation as "a holy exercise of the mind whereby we bring the truths of

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<sup>35</sup>William Wilson, *OT Word Studies* (Peabody, MA: Hendrickson, 1990), 271.

<sup>36</sup>See Josh 1:8; Ps 1; Ps 63:6; Ps 119:48.

<sup>37</sup>Joel R. Beeke, "The Puritan Practice of Meditation" [on-line]; accessed 17 April 2010; available from <http://www.hnrc.org/pages/Articles>; Internet.

God to remembrance, and do seriously ponder upon them and apply them to ourselves.”<sup>38</sup>

Edmund Calamy wrote, “True meditation is when a man doth so meditate of Christ as to get his heart inflamed with the love of Christ; so meditate of the Truths of God, as to be transformed into them; and so meditate of sin as to get his heart to hate sin.” He believed a meditator must enter into three doors: the door of understanding, the door of the heart and affections, and the door of practical living. Calamy also said, “Thou must so meditate of God as to walk as God walks; and so to meditate of Christ as to prize him, and live in obedience to him.”<sup>39</sup>

The Puritans’ daily meditation aided them in their other daily duties as well. As engine oil works for a car, meditation allowed the Puritans to focus better on reading the Word, listening to sermons, praying, and obeying God’s commandments. Meditation also nurtured their gifts from grace such as repentance, faith, humility, and love for God, fellow Christians, and neighbors.<sup>40</sup>

### **Comparing Meditation in Christianity**

Judging from the information above, in early Christianity, the form of meditation was simply thinking about the content of the Bible. From the third through sixteenth century, since Gregory the Great, the goal of western monks is to see God as if face-to-face. Early Scholasticism that focused on logic, order, and methods influenced meditation in the late eleventh century and twelfth century. Since the twelfth century, especially in the fourteenth and fifteenth century, the literature on meditation became greatly extended.

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<sup>38</sup>Thomas Watson, *Heaven Taken by Storm* (Morgan, PA: Soli Deo Gloria, 2000), 23.

<sup>39</sup>Edmund Calamy, “The Art of Divine Meditation” [on-line]; accessed 17 April 2010; available from <http://segonku.unl.edu/~agant/archive/calamy1.html>; Internet.

<sup>40</sup>E. S. Rah, “The Puritan Meditation” [on-line]; accessed 19 April 2010; available from <http://cafe.naver.com/calgaryreformed>; Internet.

By the end of the Middle Ages, meditation became more systematic, and several stages were added to the process of meditation. Protestants and a number of Catholic reformists began to focus again on the Bible and pray based on what they read. After the Reformation, meditating became an important activity in religious life. However, even though the monks of the Middle Ages considered spiritual reading and meditating necessary, they did not spend much time on it.

Catholic churches believe in divine grace, but at the same time, their teachings include the idea of semi-Pelagianism<sup>41</sup> in which man is seen as affecting his own salvation.<sup>42</sup> In addition, a meditative prayer movement led by Catholics and New Agers is quickly having an influence on Christian churches all over the world. This movement is a dangerous activity of New Age spirituality in disguise. Although it is called just “meditation,” it should not be confused with Biblical meditation.<sup>43</sup>

Embracing contemplative theology<sup>44</sup> with the Gnostic view is retrogression from the Reformation. One has to observe early and medieval Christianity with the

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<sup>41</sup>Semi-Pelagianism, a moderated form of Pelagianism, teaches that man has retained the ability to seek God in and of himself apart from any movement of God's grace. Pelagianism denies any real effect of original sin on human nature. Semi-Pelagianism, admits that man's nature was “injured” by original sin, but maintains that man still has free will and the ability to cooperate with God's grace in the salvation process. Theopedia, “semi-Pelagianism” [on-line]; accessed 1 June 2011; available from <http://www.theopedia.com/Semi-Pelagianism>; Internet.

<sup>42</sup>S. G. Lee, “Building the Concept of Spirituality and the Path of Biblical Piety” [on-line]; accessed 25 April 2010; available from <https://www.christiantoday.co.kr/view.html>; Internet.

<sup>43</sup>S. Kim, “Henri Nouwen and New Age Spirituality” [on-line]; accessed 27 April 2010; available from [http://newspower.co.kr/sub\\_read.html](http://newspower.co.kr/sub_read.html); Internet.

<sup>44</sup>John Caddock, “What is Contemplative Spirituality,” *Journal of the Grace Evangelical Society* 10 (1997): 3-25. David Steindl-Rast is a Roman Catholic priest who promotes contemplative theology. In a 1992 article he explained this theology: “Envision the great religious traditions arranged on the circumference of a circle. At their mystical core they all say the same thing, but with different emphasis.” David Steindl-Rast, “Heroic Virtue,” Summer 1992 [on-line]; accessed 27 July 2011; available from [http://www.gratefulness.org/readings/dsr\\_HeroicVirtue5.htm](http://www.gratefulness.org/readings/dsr_HeroicVirtue5.htm); Internet.

viewpoint of the Reformist. As descendants of them, one has to realize that Biblical meditation, a Puritanical spiritual training, is a proper way to encounter God and it will give us a truthful theological view and attitude.

### **Theoretical Accounts for Inductive Bible Study**

The fact that God's words are written down in a book, the Bible, has wonderful meanings. Those who desire to know who God is and learn how to please Him may do so by reading His Word. While there are several ways to study the Bible, the most important thing to remember is that those who study the Bible must read the Word on their own in order to figure out its meanings and apply its lessons to their individual lives. One of the best ways to do this is to study and meditate on the Word using the inductive method.

### **History of Inductive Bible Study**

Induction is a method of discovering general rules and principles from particular facts and examples.<sup>45</sup> First introduced by Aristotle, the inductive method is also called "the scientific method" or "empiricism." This method was first used in Muslim science.<sup>46</sup> The goal of this method was to prove a scientific theory by means of experiments (astronomy and fundamental science of ancient Persia was in the van of the era). Inductive thinking was introduced to medieval Europe. Later, Descartes, Galileo, Francis Bacon, and Newton developed the system of induction, and it greatly contributed to the advance of

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<sup>45</sup>EnCyber, "Induction" [on-line]; accessed 21 April 2010; available from <http://www.encyber.com>; Internet.

<sup>46</sup>"The early Islamic ages were a golden age for knowledge, and the history of the scientific method must pay a great deal of respect to some of the brilliant Muslim philosophers of Baghdad and Al-Andalus. They preserved the knowledge of the Ancient Greeks, including Aristotle, but also added to it, and were the catalyst for the formation of a scientific method recognizable to modern scientists and philosophers." Experiment-Resources.com, "History of the Scientific Method" [on-line]; accessed 1 June 2011; available from <http://www.experiment-resources.com/history-of-the-scientific-method.html#ixzz1O0dj9RpT>; Internet.

science and philosophy in Europe. The heart of this method is empiricism, or to find out truths by observing facts.<sup>47</sup>

The inductive Bible study was introduced by Wilbert Webster White (1863-1944). In the late nineteenth century, the historical-critical method, a higher criticism movement in Germany, dealt Biblical hermeneutics a severe blow. To oppose this method that threatened the traditional standpoints of the Bible, American Evangelicals and Fundamentalists came forward with an inductive Bible study method developed by Francis Bacon's inductive method.<sup>48</sup> White developed an inductive Bible study method based on his learning and memorizing theory. This method brought about the Bible study method revolution in the twentieth century. While White was in India as a missionary, he elaborated the method and came to New York to establish The Bible Seminary in New York in 1901 where he taught his inductive Bible study method.<sup>49</sup>

The inductive Bible study method considers the Bible itself as the best resource available to gain the most knowledge about the Bible. This method enables personal experience with God through the Word.<sup>50</sup>

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<sup>47</sup>Ibid.

<sup>48</sup>“Francis Bacon (1561-1626), was one of the greatest movers behind the development of the scientific method. He reiterated the importance of induction as part of the scientific method, believing that all scientific discovery should proceed through a process of observation, experimentation, analysis and inductive reasoning, to apply the findings to the universe as a whole. He also believed that experimental evidence could be used to eliminate conflicting theories and move closer to the truth. Experiment-Resources.com, “History of the Scientific Method.”

<sup>49</sup>Paul W. Bradley, “The Biblical Seminary and Wilbert Webster White” [on-line]; accessed 23 April 2010; available from <http://www.nyts.edu/latest-news>; Internet.

<sup>50</sup>Kay Arthur, *How to Study Your Bible*, trans. Precept (Seoul: Precept, 2005), 14.

## **Distinguishing Features of Inductive Bible Study**

Inductive Bible study is based on the process of discovery. It works through a careful observation to discover the true meaning of the Scriptures. Also called “discovery learning,” inductive learning is largely practiced in schools because it allows a careful, organized, intellectual activity.<sup>51</sup>

The first distinguishing feature of inductive Bible study is methodical. Good Bible study is always systematic and methodical. Unguided discussions about the Bible can be inefficient and disorganized, and are usually lacking in substance. One often focuses on the controversial at the expense of the important. The controversial is a law unto oneself and generally lacks criteria by which to measure whether the controversial is succeeding. One needs an appropriate method to insure that a Bible study is truly a study and that it meets standards of excellence.

Many people recoil at the thought of applying a method to the Bible. It somehow seems stiff and mechanical. The fear is quite unfounded. One must study the Bible diligently and in an informed manner as any other important book is studied. To say that the message of the Bible is contained in ordinary human language does not demean the Bible any more than acknowledging Christ’s humanity demeans God. Like the incarnation, the Bible is God’s Word in human form. As long as one recognizes that the Bible is God’s Word and more than a human book, one need not fear that it will be read in same mechanical way that one reads an instruction manual.

Good Bible readers are like detectives. One should sift through the evidence in a systematic way before drawing a conclusion. One should not approach Scripture in a haphazard way, noting one fact, overlooking another, and rushing on to a predetermined conclusion. One should be thorough and careful in study. Otherwise it is all too easy to

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<sup>51</sup>Jim Wilhoit and Leland Ryken, *Effective Bible Teaching*, trans. M. R. Sohn (Seoul: Precept, 1996), 148.

read our prejudices into the Bible, or to rush to an interpretation that fails to capture the riches of a passage. Following a method is the only way to insure that one will be careful and thorough.

The second distinguishing feature of inductive Bible study is careful methods of interpretation. In inductive Bible studies the leader and the participants probe the meaning of a text in a careful and thorough manner. One gives the biblical author the respect that one would expect in conversation: one could not take what is said out of context, and should take the words of the passage seriously. Additionally one should avoid misquoting the author and consider the purpose of communication.

The distinguishing feature is shared study. People may study the Bible any place or any time, but there are many advantages to supplementing personal Bible study with small-group study. Many find that meeting regularly with others for study brings a consistency to one's own personal study. In group study, people can use other members to test one's interpretations. Even more important is the wealth of insight that comes when a group examines at a passage from the Bible together. If group members are good at such staring, one uncovers truth that all the commentaries a person will ever read on a given passage do not give. There is also the enrichment that comes from the different perspectives that group members bring to a study of the Bible. A group can also provide essential support when people try to put into practice what is learned from the Bible. Without mutual prayer and exhortation and the example of other group members, many people would be hard pressed to change the habits that prevent them from "living by the book."

Inductive Bible studies are shared by the entire group and can encourage discovery learning. There is a profound difference between simply being told something and discovering the same truth on one's own. Educational research has shown that

discovered truth tends to be better understood, more meaningful, and less likely to be forgotten than “told truth.”<sup>52</sup>

The fourth distinguishing feature of inductive Bible study is that it is discussion-oriented. Good inductive Bible study takes place in a small group that is not dominated by one person. It is a study in which all group members can share ideas, ask questions, and seek help in clearing up confusions that one might have about a passage. Discussion, brainstorming, and debating questions can all be part of an inductive Bible study.

The fifth distinguishing feature is scientific. When one says that inductive Bible study is scientific, one simply means that it follows the order of the scientific method of inquiry. The scientific method begins with observation, not opinions. So does the inductive method of Bible study. Like the scientific method, the inductive method seeks to base its interpretations (hypotheses) on careful observation of the Bible and not merely on opinions and conjecture.

The sixth is application-oriented. Inductive Bible study is not just an academic or intellectual exercise. It provides an opportunity for group members to see where they excel or fail, as measured by the Word of God. It also encourages people to see how one can put into practice what is learned in the study.

The seventh distinguishing feature is that inductive study focuses on both process and product. In inductive Bible studies, both the process of study and its product are important. It is easy to think that the most important outcomes of a Bible study are the principles learned, the questions answered, and the understandings attained. Although this is important, the very process of inductive study is itself beneficial.<sup>53</sup> In the process of the study, people encounter the biblical text in a deliberate and direct manner, thereby

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<sup>52</sup>Wilhoit and Ryken, *Effective Bible Teaching*, 151.

<sup>53</sup>*Ibid.*, 149-53.

exposing one another to the transforming power of the Word and Spirit. One can also encounter the personalities, experiences, and needs of other group members.

### **Methodology of Inductive Bible Study**

The point of inductive Bible study is in methodology; for it to be called inductive Bible study a method should be proved correct. Inductive Bible study is composed of three steps: observation, interpretation, and application. Each step plays an important part in studying the text of the Bible.<sup>54</sup>

The first step, observation, is to pay attention to what the text is saying literally. The second step is interpretation. It is a process of asking, “What does the text mean?” The object of interpretation may cover anything from minor details to the core of the text.<sup>55</sup>

The third step is application. It is a process of finding out how to execute the truths discovered in the text. Inductive Bible study is intended to draw practical and concrete lessons. Biblical principles brought out of the text have to be realized in life. One should need help in translating principles into action. This is where the inductive study method again shows its strength. By reflecting on one experiences, one can correct past mistakes. The power of inductive Bible study lies in the cooperation of the Bible study group members by supporting each other in giving good examples, praying, encouraging, or making constructive criticism.<sup>56</sup> They may also work out how to apply the Biblical truths to everyday life together. Inductive Bible study encourages those involved to carry the lessons into practice.

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<sup>54</sup>Y. S. Lee, *Personal Bible Study* (Seoul: Scripture Union, 2007), 58.

<sup>55</sup>Howard G. Hendricks and William D. Hendricks, *Living by the Book*, trans H. Jung (Seoul: Timothy, 2008), 71-74.

<sup>56</sup>Wilhoit and Ryken, *Effective Bible Teaching*, 156-57.

## **How to Use the Inductive Bible Study Method for QT**

Inductive Bible reading is to observe the content of the text as it is, then interpret the observations in order to draw a conclusion. When one meditates on the Bible, it is important to decide what kind of reading method one will use. There are three basic steps in inductive Bible study—observation, interpretation, and application. In inductive Bible meditation, however, there is an additional step, contemplation on His Word, which takes place between interpretation and application.

Observation is a process of identifying the facts from the text. Interpretation is a process of understanding the meaning of the text. Application is a process of finding out how to execute the truths discovered in the text. In inductive Bible meditation, the step of contemplation on His Word is added to help reflect on one's own thoughts of the teachings gained from observation and interpretation. Contemplation on His Word also helps apply the Word to one's life more effectively. That is why the step of contemplation on His Word is in the process of inductive Bible meditation.

As previously defined, contemplation on His Word is giving a deep thought to the text of the day asking the Holy Spirit how one can apply the day's lesson to their life. It also can be an opportunity to rest in God as one devotes time to thinking about the God's Word. Deep contemplation on His Word enables one to realize what part of their life needs to be changed by the Word and the Holy Spirit.

When reading the Scripture, it may be easy to read but not all messages are understood correctly. If the Bible is not understood correctly, it is possible that the Bible passages are used or applied in the wrong places. By reading the Bible, one discovers what the Bible is saying. One can obtain true lessons that apply to life. When convinced about the Bible, one will truly understand it. One may feel confident and feel self-achievement in reading the Word.

Practicing inductive Bible meditation allows one to understand the meaning of the text and it apply its lessons today. It also helps to be led by the Holy Spirit in order to

listen to God's voice, obey what is heard, and share the fruit with others. It is an effective piety training to becoming a mature Christian.

### **The Practice of Using Inductive Bible Meditation**

The steps of inductive Bible meditation are A) observation, B) interpretation, C) contemplation on His Word, D) and application of the text. These four steps are independent, but connected to each other. It is true for other steps, too; even if one of the steps is done with a mistake, the other steps still may be done. In this sense, the four steps of inductive QT are independent of each other.

However, doing each step correctly contributes to the success of the whole inductive QT process. Proper observation leads to proper interpretation, which may promote successful contemplation on His Word and application. Successful application D) cannot be made without correct observation A), interpretation B), or contemplation on His Word C). Soundness of the first step is an important factor in that of the next step. Inductive QT is a series of doings, from Step A to D. In this manner, the four steps of inductive QT are connected to each other.

All of the four steps are important. Careful attention needs to be paid to each one. When each of the steps are done properly and the steps work in harmony, one may make the most of inductive QT.

#### **Observation**

Observation is the process of carefully watching and perceiving facts described in the text.<sup>57</sup> In this process, the physical content of the text may be fully understood. When objects are observed, they are inspected closely to find out their characteristics or physical facts. For example, one may watch a flower and tell its color, shape, smell, and its structure. This process of discovery is observation.

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<sup>57</sup>Ibid., 154.

When the text is observed, objective information is gathered based on facts from each sentences or the whole text. Observation in Bible reading is the same way. By focusing on the facts described in the Bible objective information is found.

The ultimate purpose of observation is to understand the meaning of the Bible text correctly. To get the true meaning, all parts of the text should be closely contemplated. One cannot comprehend the whole text correctly if one do not pay attention to details. The first step of observation is: 1) reading the text several times over. Then, one should, 2) write down the information taken from it. What is important here is that observation should be based on the facts, not on personal ideas. So, one must look at the text objectively.<sup>58</sup>

Every Word in the Bible is important, however there are certain objects of close observation that may help understand the context and key points of the message when reading the Word. For example, repeated emphasis of the author, theological terms, or figurative words need to be noted. In addition, attention to sentence patterns, inter-sentence relations, grammatical functions of the words, and characteristics of the Biblical figures will help fully understand the text.

### **Interpretation**

Interpretation is the process of determining the original meaning the author intended to convey to readers. During the process, we analyze each phrase and passage to know what the author is actually saying.<sup>59</sup> This process leads to the step of deciding timeless principles based on biblical truths. Interpretation is an essential process in Bible meditation because one of the primary goals of Bible reading is knowing the meaning of the text and the way to find that meaning is interpretation. The most wonderful thing about

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<sup>58</sup>Kay Arthur, *How to Study Your Bible*, trans. Precept (Seoul: Precept, 2005), 29-31.

<sup>59</sup>Wilhoit and Ryken, *Effective Bible Teaching*, 155-56.

the process of interpretation is that timeless Biblical principles designed by God may be obtained. The principles may be acquired by generalizing common elements of Biblical figures or historical events. The principle must be universal so it may be applied in all cases no matter what.<sup>60</sup>

The timeless principles of God existed even before the Bible was written. The Bible is a record of the principles applied to certain cultures such as Hebraism or Hellenism. Therefore, by studying the examples of the Bible, God's principles may be discovered.<sup>61</sup> The Bible is the only way in which one can surely know God's principles. The timeless principles are needed in order to understand God's Word and use it properly. A principle should always be stated in the present tense. For clear understanding, it has to be in a complete sentence, a declarative sentence.<sup>62</sup>

Because the principles are the truths from God, they should not be against the doctrine of the Bible. Some wise sayings may seem like timeless principles,<sup>63</sup> but they cannot be Biblical or universal principles if not based on the teachings of the Bible. For example, the saying "Heaven helps those who help themselves" may sound like a timeless principle, but it is not because it is not supported by the Bible. God does not help those who help themselves; He helps those who believe in and depend on Him.

### **Contemplation on His Word**

Contemplation on His Word is to think deeply about a Bible passage asking the Holy Spirit what the meaning of it is, why the passage is given, and how to apply it to life.

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<sup>60</sup>Michael J. Gorman, *Elements of Biblical Exegesis*, trans. Y. J. Kang (Goyang, South Korea: Christian Digest, 2005), 165-79.

<sup>61</sup>Hendricks and Hendricks, *Living by the Book*, 404-05.

<sup>62</sup>Jack Kuhatschek, *Applying the Bible* (Grand Rapids: Zondervan, 1996), 58-59.

<sup>63</sup>*Ibid.*

One can feel a sense of resting in the Lord's arms while contemplating. During the process, people reflect on each other and have a time of repentance and determination that would be made about meditation and written down for the future.

The first meaning of contemplation on His Word is to ruminate on the Word. Like ruminating as cattle or sheep, chew the cud to better digest nutrients, Christians need to think about the meaning of the Word carefully. In that way, the message and power of the Word permeate our thought and personalities.

The second meaning of contemplation on His Word is the incarnation of the Word. Jesus said in John 6:56, "Whoever eats my flesh and drinks my blood remains in me, and I in him." In John 6:63 it is written, "The words I have spoken to you are spirit and they are life." Contemplation on His Word allows God's message to capture one's personality. The Word changes the ways of thinking and eventually becomes part of the person.

The third meaning of contemplation on His Word is immersing oneself in Biblical stories. Contemplation allows one to hear the Lord's voice that calmed the storm at the Sea of Galilee or be on the missionary journey with Paul and share his experience of being persecuted. Sometimes while watching a movie, one may have sweaty palms, because how one gets immersed in to the scene. Likewise, keeping in mind that God's written Word is based on history and truth, one should actively contemplate on His Word in order to make the same divine impact on our lives.

### **Application**

Application is the process of putting what is learned through observation, interpretation, and contemplation into action in everyday lives. It starts with deciding how to use practically the lessons and planning changes in our lives.<sup>64</sup> Application is putting

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<sup>64</sup>Lee, *Personal Bible Study*, 177.

the result of contemplation on His Word into practice, by planning practical actions, then, sticking to realizing those decisions. Writing down details of the decisions such as time and what to do may help actually practice it.

Application is a personal reaction to the truths found in the Word, so the main subject is the reader. The first principle of application is to be more pleasing to God, instead of people. God is the one who tells people about Scripture, not the ones who are around. Therefore, according to the bible, understanding the message or teaching applies one's life so that it pleases God. The second principle of application is to obey the Word. If one is not willing to obey, one cannot fully understand God's will. The third is that application is not a one-time event. What is learned from meditation should be remembered and applied in one's life.

The fourth principle of application is that personal application is needed for one's self. Making decisions or goals for others is not a true meditation. "I" have to be changed through application of the Word. When the Word is applied, the goals should be specific. Goals that are not clearly stated or defined cannot be realized. If one has a lesson from the Word today, it is best when applied today. One may meditate on the story of the Good Samaritan and end up just in praying, "Lord, please have mercy on the troubled." However, doing so will hardly make a difference in our lives. A specific application is working out detailed plans to help someone for God's glory. A healthy application starts right away with easy, simple things that one is capable of. Today's teachings are meant to be applied today. If the Word told a person to help the underprivileged, it is better to spare money for them today than to say, "Lord, I will help others when I can afford it."

A helpful tip for how to apply the Word is after finding lessons from a Bible text, is to think through these three areas: what God wants from a relationship with him, what he wants from a relationship with neighbors, and what he wants from the relationship with one's self or reflect and see if there are attitudes or habits that need to be changed.

When there is confidence about applying the Word to small areas of everyday life, we can extend our vision and draw in our family, community, country, and the world one by one. The Lord tells us to embrace the world. The subject of application does not have to be confined.

There are five questions to ask when applying the Word. The first question is “What characteristics of God has today’s Bible text told me and what kind of influence does it have on my life today?” The second is “What am I thankful for?” The third is “Do I have anything that I should repent of?” The fourth is “How do I have to pray for me and others?” The fifth is “What do I have to do to make the message real in my life?”

Having a quiet time means to meet with God. One could have a private moment with Him meditating on His Word in a quiet place. The place may be anywhere one reads the Word and meditates on Him. A lot of people prefer spending time with other people, than with God. They like talking with other people better than with God. However, Christians have to find the biggest joy in meeting with God. There is nothing more important than having an intimate relationship with Him.

If we are too busy to spend time with God, we must be too busy to live as a true Christian. The first step to be a true Christian is setting time aside to meet with God. There are several ways to be with God, but meeting Him through His Word is one of the most important. One cannot know God or meet with Him without listening to Him. The Lord will guide believers in the way to be true Christians when they open the Bible and meditate on it.<sup>65</sup>

### **Conclusion**

Biblical meditation is examining God’s Word and appreciating it; it is totally different from New Age meditative prayer. While New Age teaches to empty one’s mind

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<sup>65</sup>W. T. Kim, *Anyone Can Be a QT Leader* (Seoul: Durano, 2002), 178.

through meditation, Biblical meditation teaches to clear one's spirit through repentance, then fill it with the Word. Of course there is silent prayer in Christianity, too. Silence, for Christians, is for meditating on Christ in the Holy Spirit, not for deifying themselves. Biblical meditation is a process of remembering the Word and deeply thinking about and living by it.<sup>66</sup>

Inductive Bible meditation provides a quiet time to fill one's spirit with the truths of God. The purpose of Bible meditation is to promote an intimate relationship with God. In that way, we can know Him, love Him, and grow like to be Him. Inductive Bible meditation also helps us to study the Word in an effective way and encourages putting its lessons into actions. It is a process full of blessing that unites the meditator with the Word. God wants Christians to stand before him through the act of meditation on His Word and respond to it. This is the power of meditation. He works through meditation.

Today, we live in a fiercely competitive world. To survive in this world, people say they need more knowledge, experience, effort, and wisdom. God says those things must be based on His Word. God teaches us to put meditation on the Word prior to everything else. If we do so, He will meet our needs and our lives will prosper. It is God's principle that being under the guidance of the Word brings prosperity. That is how He works.

Inductive Bible study helps build a healthy habit of biblical meditation. To practice meditation properly, however, we need more than practicing Inductive QT. When we humble ourselves before God during biblical meditation, we will keep a healthy relationship with God.

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<sup>66</sup>W. O. Moon, *Sola Fide Bible Meditation* (Gyeonggi, South Korea: Sola Fide, 2007), 11.

## CHAPTER 4

### THE IMPLEMENTATION OF THE MINISTRY PROJECT

This chapter is about the process of implementation of the ministry research project. The chapter consists of two parts. The first part covers the development of the curriculum, preparation of the program, recruitment of participants, and preliminary surveys. The second part describes the actual implementation of the inductive Bible meditation training and the process of the Bible meditation training and its outcomes.

The project of developing inductive Bible meditation training material lasted from April 8, 2011 to July 8, 2011.

#### **Preparing for the Project**

It is God's grace and blessing that I became in charge of the education and Sunday school department of my church. This ministry made me more concerned about the congregation's spiritual growth. I began spending a lot of time on praying and thinking about the ministry.

In August 2007 I discussed the necessity of developing a new, effective curriculum with the education committee. I expressed my opinion that Bible reading and meditation is the best way to promote the congregation's spiritual growth. I also explained my plan to help the congregation develop self-Bible study skills, and the members of the committee promised to support the plan.

By the time I began brainstorming, there was a great need for developing Bible study training material in my church. My personal experience of having a deeper relationship with God and the changes Bible meditation training brought to my life helped me plan this project.

## **Development of the Curriculum**

Part of the grand plan to help the congregation with spiritual growth was developing a curriculum for inductive Bible meditation training materials. The process began on April 8, 2011. I tried my best to put my study on the basis of the Bible because focusing on worldly methods or study skills would hardly satisfy the need for spiritual growth. I thought about unique Bible meditation training materials and that led to developing an inductive method. The Bible meditation training materials would give learners an opportunity to study the Bible by themselves and apply its lessons to life on their own.

This project aimed at fostering spiritual growth rather than merely gaining knowledge about the Bible. Having learners experience the existence of God through studying the Word with this Bible meditation materials is the ultimate purpose of the project. The materials include preliminary and evaluating surveys (Appendix 3) and a thirteen-week curriculum (Appendix 2).

The first three weeks were spent on giving information about Bible meditation, its biblical and theological foundations, and other theoretical accounts. During the next four weeks, the method of inductive Bible meditation was explained in detail. The last six weeks was dedicated to practicing meditation using narratives, poetry, and prophecies in the Old Testament, the Gospels, Acts, and epistles in the New Testament. The period was planned this way to let the trainees learn about genres and vocabulary unique to the Bible, which are essential elements to understand the Bible better. The thirteen-week curriculum was put together to teach about theoretical accounts on Bible meditation and experience practical exercise of the inductive Bible meditation method.

Participants were divided into groups by age, but all the groups went through the same sessions. Each session was held weekly in Sunday school. One session lasted for an hour and a half, and its first fifteen minutes was spent on praise and prayer. Assignments were given at the end of every session. Participants did their assignments using the student handbook designed for this project.

The student handbook given to each participant consisted of three parts. The first part gave an overview of the whole program. The second part held the lessons of the thirteen-week curriculum. The third part had additional materials needed to understand the Book of the Bible and meditation. Part of the contents in the student handbook were included at the end of this project paper.

### **Promotion of the Program**

Promotion and recruitment for the program began four weeks before the workshop began. I thought the most effective way to recruit participants in a short time was to motivate the congregation through sermons and advertisement. I wanted the congregation to understand that knowing God through knowing His Word is the most certain key to a believer's spiritual growth and maturity.

Anyone would agree that studying the Bible helps spiritual growth, but it is not always easy to read and study the Word by one's self. One of several reasons is that not everyone is trained to study the Bible by themselves. I felt a strong necessity to give guidance to the congregation on how to read and understand the Bible easily and meditate on it using the inductive method.

For this reason, I asked Jey Kim, the senior pastor of my church, to deliver a sermon about the importance of Bible meditation and spiritual growth. Kim and I preached about the issues at worship services to motivate the congregation. Advertisements for the Bible meditation training were located in the church's weekly bulletins for some time. Many church members began to show interest and inquired about participation. As a result, about 30 adult members applied for the class.

### **Recruiting and Formation of Classes**

I had personal meetings and phone calls with those who applied to make sure that they really wanted to participate in this training workshop. I also discussed the workshop schedule with them.

Twenty adult church members were recruited. Participants age 30 to 45 decided to gather before the Sunday worship at nine o'clock. Participants age 46 to 60 decided to gather after the worship at one o'clock.

### **A Preliminary Survey to Know Trainees**

A preliminary survey (Appendix 3) was given to the participants to better understand them. It was an anonymous survey, but each participant was given a personal identification number, which was used for the post-training survey as well. The survey was completed at the first session of the program. According to the results, all of the participants preferred Korean to English. One of them became a Christian 6 months prior to the class. Three people became Christians 1-2 years ago; 5 people 3-5 years ago; 6 people 6-10 years ago; and 3 people 11-20 years ago. Two people had been Christians for more than 20 years. Everyone answered that they were attending Bible study meetings on Sundays. Two people were reading the Bible every day and the rest were reading it two or three times a week. The participants spent an average of fifteen minutes having a quiet time. Four of the participants had attended another workshop about quiet times. Most of the participants said they expected to keep having a quiet time diligently and experience spiritual growth.

### **Leading the Program**

The fifteen-week process of the training including the orientation and the conducting of the surveys. The outline of the whole program (Appendix 1) was included in the student handbook. This program for daily Bible meditation training will be used in my church continuously. Every session began with a prayer and praise time. Later, the participants told me the time of prayer and praise helped them prepare for the program.

### **Session 1: The Orientation**

The purpose of the orientation was to introduce the workshop to the participants and allow them to feel comfortable about the training.

The participants were introduced to the training process and given the student handbooks. I explained the goal of this training program, which was to help with spiritual growth by improving a personal quiet time by means of inductive Bible meditation. The concepts and outline of the training program was sufficiently explained to the participants.

After that, two preliminary surveys were conducted with the explanation of their purposes. The first one was to get helpful information from the participants, and the second was to understand on what level they already were. The participants answered the questionnaires sincerely.

After the surveys, there was free discussion about the participants' expectations. This activity was intended to motivate them and let them have a sense of responsibility about the training. Then the rules of the program, including the ones about attendance, were explained followed by questions and answers.

At the end of the session, I gave the participants homework asking, "What do you think a quiet time is?"

## **Session 2: What is a Quiet Time?**

While session 1 was an orientation, session 2 was the outset of the training. The participants shared their ideas built up through their Christian lives. I led this time to give them the correct definition of a quiet time.

The class learned that quiet time is a time to encounter God personally and it is a daily activity to listen to and meditate on God through reading the Bible. After this, each participant could give the correct definition of a quiet time. Then there was an explanation about the purpose, importance, and ten benefits of Bible meditation. Every participant had a sincere attitude about the lesson.

At the end of the session, I asked again, "What is a quiet time and what is its purpose?" The class came up with satisfactory answers to the questions. This time the homework was to make a daily timetable with the busiest time and the easiest time of a

day listed. They were also asked to find the busiest place and the quietest place around them. The last homework was to research biblical figures who practiced meditation.

### **Session 3: Examples of Meditation in the Bible**

This session was focused on laying the biblical and theological foundation of meditation. The main source was the Old and New Testaments.

Participants took turns talking about their homework from the last session. Even though each of them had different cases about how long they had been Christian, all of them successfully found biblical figures who practiced meditation.

The main lesson was about different terms for meditation used in the Old Testament and the fact that every biblical figure used by the Lord practiced meditation. Then examples of meditation written in the New Testament were studied. The most outstanding models were Jesus Christ and Paul who lived a life of meditation and were greatly used by God.

Before closing the session, we reviewed what biblical meditation is, and I made sure the participants fully understood the lesson from this session. They were given homework that asked, “What kind of non-biblical meditations are being practiced in other religions or by other people?”

### **Session 4: The History of Meditation and Inductive Bible Meditation**

The homework from the previous week was discussed. People talked about meditation in yoga, Taoism, Buddhism, and mysticism.

The lesson was focused on the historical backgrounds of meditation practiced in Judaism and Christianity. The biblical meditation of the Puritan was also examined to learn the meaning and method of proper meditation. It was followed by the study on the theory and practice of inductive Bible meditation. A brief explanation of the methodology

of inductive Bible meditation and its four steps—observing, interpreting, meditating, and applying—was made.

Talking about historical circumstances when the most biblical meditation was practiced, the participants learned about the essential matters of biblical meditation. This session’s homework was to find ten factors of evangelism from Acts 1:8 without referring to any other book.

### **Session 5: Inductive Bible Meditation— Step 1. Observing**

Without having learned the step of “observation” yet, each one tried their best to do the homework.

This session was about the first step of inductive Bible meditation—observing. Starting with the meaning, necessity, and process of observation, the class learned how to observe the terms, grammar, and characters in a Bible text. Observing is the first step of inductive Bible meditation. Emphasis was placed on observation to make the next step of “interpreting” easier.

Reviewing this session’s lesson, the class was reminded that the goal of “observing” is to go to the next step of “interpreting” successfully. This session’s homework was to analyze each of the phrases in Ephesians 1:4.

### **Session 6: Inductive Bible Meditation— Step 2. Interpreting**

In doing their daily homework, participants over age 45 had a relatively hard time interpreting what they observed in the Bible text, but generally the whole class did their homework diligently.

This session was focused on the second step of inductive Bible meditation—interpreting. The class learned that interpretation is finding out what the author of the text originally meant to tell the readers. After the necessity of interpretation was explained,

we had a time to practice interpretation. We took a particular text and practiced getting a timeless principle or lesson from it by generalizing the factors from the text.

The class reviewed how to interpret what was observed in a Bible text and gain a timeless principle from it. I asked the class to practice drawing timeless principles from Bible texts given in the student handbook as homework.

### **Session 7: Inductive Bible Meditation– Step 3. Contemplation on His Word**

Some volunteers presented their homework about timeless principles. I asked the students how they felt about the homework and some said they had difficulty at first because they were not used to it, however daily practice gave them confidence. This situation taught me that continuously searching for universal principles inside the Word could help anyone hear the voice of the Lord.

This session was focused on the third step of inductive Bible meditation, contemplation on His Word. The class learned that the step of meditating is an act of thinking deeply about God’s Word and is the key to figure out how to apply the Word to their lives.

We practiced the process of meditating by imagining the scenes of Bible stories, thinking about the words in the text over and over, trying to put oneself in the situation, and using the S-P-A-C-E-P-E-T-S method.<sup>1</sup>

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<sup>1</sup>Richard Warren and William A. Shell, *12 Dynamic Bible Study Methods*, trans. M. H. Lee (Seoul: Jordan, 1983), 17-19. The S-P-A-C-E P-E-T-S acrostic is a useful aid in meditation. Each letter represents a question that can help apply the passage to those who meditate. This acrostic asks: Is there any . . . **S**in to confess? Do I need to make any restitution? **P**romise to claim? Is it a universal promise? Have I met the condition(s)? **A**ttitude to change? Am I willing to work on a negative attitude and begin building toward a positive one? **C**ommand to obey? Am I willing to do it no matter how I feel? **E**xample to follow? Is it a positive example for me to copy or a negative one to avoid? **P**ray to pray? Is there anything I need to pray back to God? **E**rror to avoid? Is there any problem that I should be alert to, or beware of? **T**ruth to believe? What new things can I learn about God the Father, Jesus Christ, the Holy Spirit, or the other biblical teachings? **S**omething to praise God for? Is there something here I can be thankful for?

The class seemed very interested in learning how to meditate. Before closing the session, we had a time of questions and answers about meditating as well as review of the lesson. The homework was to read Genesis 2:16-17 and meditate on it using the three steps of inductive meditation.

#### **Session 8: Inductive Bible Meditation— Step 4. Applying**

The class presented the last session's homework from meditating on Genesis 2:16-17. I could tell that the class fully understood how to practice inductive Bible meditation and they took interest in it. The students said they could concentrate on the Word more easily and felt its richness. Through contemplation on His Word, one can see God's will and look at oneself.

In this session, the focus was on how to apply the Word to their lives and put what they learned into action. The class learned the principles and methods of application on the Word. Practical examples of applying the Word to our everyday lives were given as well.

After reviewing this session's lesson, the class was given homework, which was to work with exercise questions in the student handbook.

#### **Session 9: The Practice of Inductive Bible Meditation by Genre—Narratives**

Some volunteers presented their homework about applying the Word. Most of the students who presented said that there is much to apply to one's life. They also said the Word was difficult to put it into action at first but it made them happy later. This exercise taught me that the application of the Word makes people desire to offer one's life to God.

Session 9 covered inductive Bible meditation using narratives in the Bible. The main lesson began with the question, "What is a narrative in the Bible?" As an example, we took Genesis 25:19-34 and used the steps of observing, interpreting, contemplation on

His Word, and applying the meditation on the text in an inductive way.<sup>2</sup> The main idea of the text is that the future of our children is in God's hand and we have to raise them with God's Word and prayer so that they do not give in to temptation of a pot of lentils. I chose this text because most of the participants were parents and faith is the most important factor in parenting. With a set of helping questions along the steps given, the class was able to understand the text and grasp the main idea with ease.

After practicing meditation, the class shared what they thought with one another. Because most of the participants were parents, the discussion was very energetic. They also wrote down what needed to be changed in the way they raised children and prayed for God's help. This session's homework was to meditate on one chapter of Genesis 1-6 daily.

#### **Session 10: The Practice of Inductive Bible Meditation by Genre—Poetry**

Some volunteers presented their homework of meditating on Genesis 1-6. The students found some of the theological content difficult but understood the main idea of the lesson and most of the key points. The students could find what was applicable to their after the lesson. This indicated that even if one does not master biblical theology, one can understand the message of the Word and let it happen in their life.

In this session, the focus was on the practice of inductive meditation with poetry in the Bible. First, we had a time to learn about the characteristics of poetry. Then we took Psalms 1:1-6 and practiced the steps of inductive meditation. Psalms 1 presents the contrasts between the blessed and wicked. The text tells us that there is no gray area between righteousness and wickedness so we have to make a choice between them and be responsible for the choice. I chose this text because I wanted the students to make a

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<sup>2</sup>See Session 9 in Appendix 2.

decision based on faith all the time. As in the last session, there were questions provided to help them through the steps of observing, interpreting, meditating, and applying.<sup>3</sup>

After practicing personal meditation, the class shared what they thought with one another. They discussed the status of their spirituality and if they were showing the characteristics of the blessed one. They also talked about the ways of the wicked they were still engaged with and decided to turn around from those ways. We could see that having a quiet time can lead to a more bountiful fellowship between believers. We prayed for the strength to carry out the decisions we made. This session's homework was to meditate on one chapter from Psalms 2-7 daily.

### **Session 11: The Practice of Inductive Bible Meditation by Genre—Prophecies**

Some volunteers presented their homework of meditating on Psalms 2-7. When the students studied about the special expressions, structures, and functions of the Psalms they learned there were unique sentence patterns in the Psalms. However, one can meditate on the book and apply the message to life just as easily as other books in the Bible.

This session was focused on the practice of inductive meditation with the prophecies in the Bible. First, we had a time to learn about the characteristics of the prophecies and how to understand them. Then we took Isaiah 66:18-24 and practiced the steps of observing, interpreting, meditating, and applying with the help of provided questions.<sup>4</sup>

Isaiah 66:18-24 shows us new heavens and a new earth after the time of Isaiah and the exile period and the time of judgment as well as the plan of redemption for God's people. I chose this text to teach the students that God has plans for the life of every believer and they should respond to the plan.

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<sup>3</sup>See Session 10 in Appendix 2.

<sup>4</sup>See Session 11 in Appendix 2.

After practicing personal meditation, the class shared what they thought with one another. We talked about how to glorify the Lord with our lives as a holy priesthood and prayed for His help. This session's homework was to meditate on one chapter of Isaiah 1-6 daily.

### **Session 12: The Practice of Inductive Bible Meditation by Genre—Gospels**

Some volunteers presented their homework of meditating on Isaiah 1-6. Through observation and interpretation the students learned to put more focus on the large picture of the text than on symbolic details. The students also found similarities between the situations of the prophecies and those of today, which allowed them to apply the message to their lives.

This session was focused on the practice of inductive meditation with the Gospels in the Bible. First, we had a time to learn about the characteristics of the Gospels and how to understand them. Then we took Luke 3:23-38 and practiced meditating on it in an inductive way.

Luke 3:23-38 tells us that Jesus Christ is the only legitimate way in which God can realize His plan for redemption. It also tells us that Jesus is not only a descendant of Abraham, the ancestor of Israel, but also of Adam, the ancestor of mankind, as well as the Son of God. I chose this text because the Gospel reminded the students of who Jesus Christ is as the book describes his life, teachings, and achievements. There were questions provided to help the learners through the steps of observing, interpreting, meditating, and applying.<sup>5</sup>

After practicing personal meditation, the class shared what they thought with one another. Each of the participants correctly understood who Jesus was and could

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<sup>5</sup>See Session 12 in Appendix 2.

confess their belief in Him. This session's homework was to meditate on one chapter of Matthew 1-6 daily.

### **Session 13: The Practice of Inductive Bible Meditation by Genre—Acts**

Some volunteers presented their homework of meditating on Matthew 1-6. Proper interpretation of the text was not easy because the readers had to know the historical backgrounds and context, but the students tried hard and understood the main message and applied it to their lives.

This session was focused on the practice of inductive meditation with the Book of Acts. First, we had a time to learn about the characteristics of Acts and how to understand it. Then we took Acts 1:1-11 and practiced meditating on it in an inductive way.

Acts 1:1-11 challenges us to seek fullness of the Holy Spirit every day. As always, there were questions provided to help the learners through the steps of observing, interpreting, meditating, and applying.<sup>6</sup>

After practicing personal meditation, the class shared what they thought with one another. We prayed that the Holy Spirit could lead us in all steps of our lives. This session's homework was to meditate on one chapter of Acts 2-7 daily.

### **Session 14: The Practice of Inductive Bible Meditation by Genre—Epistles**

Some volunteers presented their homework of meditating on Acts 2-7. Acts describes how God worked to reveal His truths and the students enjoyed reading it. The students found the messages God intended for each individual and tried to apply the messages to their life.

This session focused on the practice of inductive meditation with the epistles of the Bible. First, we had a time to learn about the characteristics of the epistles and how to

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<sup>6</sup>See Session 13 in Appendix 2.

understand them. Then we took 2 Timothy 3:10-17 and practiced meditating on it in an inductive way.

Second Timothy 3:10-17 tells us that the Bible is God's Word and is useful for teaching truth, rebuking error, correcting faults, and giving instruction for right living. The text also challenges us to take the Bible as a guiding principle in our lives. As always, there were questions provided to help the learners through the steps of observing, interpreting, meditating, and applying.<sup>7</sup>

After practicing personal meditation, the class shared what they thought with one another. They also talked about the Bible verses they rely on when they experience difficulties in their lives. We prayed we could be fully qualified and equipped to do every kind of good deed through the power of the Word. This session's homework was to meditate on one chapter of 1 Timothy 1-6 daily.

### **Session 15: The Completion of the Training Course**

In the last session we had a time to review the entire course of the workshop. The participants seemed to be well acquainted with the method of inductive Bible meditation. During this session the participants completed the post-training survey (see Appendix 4, in order to measure the participants' achievement, and an evaluation on the workshop (see Appendix 5). Through the workshop, based on what was taught, the answers to the questions were outstanding which resulted in high percentages in many categories.

Lastly, certificates of completion of the workshop were granted to the participants. The whole course of the workshop was finished with praise and a closing prayer.

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<sup>7</sup>See Session 14 in Appendix 2.

## **Conclusion**

The purpose of this project was to develop training materials for inductive Bible meditation that can help with a believer's spiritual growth. A workshop was carried out to develop a set of meditation training materials with the help of volunteers as trainees. The workshop was designed to teach the participants how to mediate on the Bible daily and live out the Word in their lives. The training course was mainly focused on the four steps of inductive Bible meditation and the methods of meditating on different literary genres in the Bible.

Leading each of the sessions, I put emphasis on the importance and benefits of Bible meditation as well as the necessity of spiritual growth of each member and the whole church. The participants showed enthusiasm and worked hard through the whole workshop.

All of the twenty participants completed the training course and were granted a certificate of completion for the workshop. The strengths and weaknesses that were found along with the evaluation that was completed were a great help in developing the training materials for inductive Bible meditation, which will help the church members grow spiritually.

CHAPTER 5  
FINAL ANALYSIS, EVALUATION, AND FURTHER  
IMPLICATION OF DEVELOPING INDUCTIVE  
BIBLE MEDITATION TRAINING MATERIAL

The purpose of this chapter is to evaluate the project and provide feedback for future studies. Therefore, this chapter will discuss the project's purpose and goals, strengths and weaknesses, suggestions of the project participants, and theological and personal reflections on the project. The effectiveness of the workshop for inductive Bible meditation training will be assessed through the post-training survey and evaluation of the trainees and suggestions for the researcher.

The overall evaluation will focus on whether the project goals presented in the proposal are achieved. There were three goals for this project: The first goal was to provide information on inductive Bible meditation to the participants of my church. The second goal was to train them to go deeper into the Bible by themselves. The third goal was to equip the trainee to be a trainer of someone else. Three instruments were used to measure how well the project accomplished these goals: (1) a preliminary/post-training survey, (2) a self-evaluation, and (3) a personal evaluation of the researcher.. The future implications of the development of inductive Bible meditation training materials and quiet time training are based on the results of evaluations.

**Evaluation of the Project's Purpose**

The purposes of this project were (1) to develop quiet time training material and (2) to apply the inductive method to Bible study, which helped the church members' spiritual growth. The most desirable way of church growth is a balance of quantity and quality. The First Virginia Baptist Church, however, was experiencing stagnant growth.

This project sought to revitalize church education through effective spiritual training using a new way of Bible meditation in order that the church may experience ongoing growth in both quality and quantity.

Until now, most objectives found in the lesson plans of First Virginia Baptist Church's Bible studies reflect that Bible studies are teacher-oriented, and that students do not have the opportunity to go deep into the Word and find ways to apply what they learned to life on their own. As a result, the learner's active participation in the Bible study was lacking. It was necessary to develop an effective Bible study method so that the congregation may actively read the Bible and use the messages of the Word in their daily life. A quiet time training workshop was held, and a post-workshop survey was taken to evaluate the project.

The pre and post-survey were an opinion survey made up of 21 questions written to measure students' achievements. This survey was given to students before and after the 15 training sessions, and the results of the two administrations of the survey were compared (see Appendix 4, Section 1, 15). The questions on the survey were related to the three goals of the project: questions 1 through 10 applied to the first goal, questions 11 through 16 to the second goal, and questions 17 through 21 to the third goal. The students were told to answer the questions as objectively as possible. Prior to taking the survey students picked a number from a basket that was used in place of their names in the hopes that the students might be more honest in expressing their opinions.

The survey asked the participants to react to 24 statements in one of the following ways: (1) Strongly Agree, (2) Agree, (3) Slightly Agree, (4) Unsure (or Undecided), (5) Slightly Disagree, (6) Disagree, and (7) Strongly Disagree. Depending on the wording of the question, the desirable answer could be "Strongly Disagree" to the right or "Strongly Agree" to the left. Extra care and attention to detail was taken when writing the questions for the survey to ensure that students could easily understand each question and which response best fit their reaction.

The survey taken after the workshop implied that the attitude of the participants toward the Word improved and they felt there was a certain level of spiritual growth through the training. Internal growth is expected to show externally over time if they continue to have a quiet time with the Word on a regular basis. As much as daily meditation and prayer life are important, so are the means of meditation.

This project was created to help the adult congregation, the mainstay of the church, feel more comfortable with the Bible, have personal time with God, and experience continuous spiritual growth. The participants acknowledged that this project helped them to have a daily quiet time, read the Word, and pray. It would be fair to say the project was satisfactory, at least partially. The workshop on inductive Bible meditation gave participants an opportunity to study the Word of God and apply it to their everyday life on their own. In addition, as intended, this project gave them a chance to study the Bible not just to gain knowledge, but to also nurture the spirit so they may experience God personally. The positive evaluation of the workshop showed a hopeful sign that continued training of inductive Bible meditation could contribute to the vitalization of the church education as well as the establishment of a foothold of healthy church growth. Therefore, this project is considered to have a positive evaluation.

### **Evaluation of the Project's Goals**

The second method to evaluate the achievement of the three goals was the participants' Self-Evaluations (see Appendix 5). Similar to the pre and post-surveys, the self-evaluation was an opinion survey. However, it was much simpler and more direct than the pre and post-survey.

Four questions were asked—one for each goal and one regarding the necessity of this type of training program in the future. The survey requested that students check the answer that best expressed their opinion. Four choices were given: “very much,” “much,” “not much,” and “not at all.” The participants were asked to use their chosen numbers instead of their own names so that they might evaluate the course honestly and objectively.

The first goal of this project was to provide information on inductive Bible meditation. Most Bible studies or sermons use the deductive method, but there was a need to examine the inductive method to discover a better and more effective way to study God's Word. The inductive Bible study method attempts to observe a text without a supposed premise or preconception and then draw a conclusion.

This method, however, revealed some drawbacks. First, if the student fails to do the homework, it hardly produces any fruit. Second, the inductive method requires perseverance to gain visible results. Third, the process of observation is not as easy with the Old Testament, Gospels, historical books, or long texts as with the Epistles or short texts. Biblical, theological, or hermeneutical premises are needed to understand some parts of the Old Testament. Fourth, as we are very much accustomed to deductive thinking, changing to an inductive approach may take longer than expected.

Learning about the inductive Bible study method was essential in training the congregation to effectively meditate on God's Word on their own. The first question of the post-workshop survey was asked to know if the goal above was achieved; "Do you think this workshop let you fully understand the inductive Bible study method?" The responses to this question were quite positive as 85 percent of the students chose "very much" and 15 percent chose "much" (see Appendix 5). After the workshop and comparing the Pre and Post Survey to the Measure Participants Improvement, the result as from the data is shown (see Appendix 4 questions 1-10).

These are the questions that were surveyed: (1) A quiet time helps become a mature Christian and serve God earnestly, (2) I feel the most important ministry in our church should be quiet time training, (3) The ultimate purpose of a quiet time is meditating on the Lord, (4) The Bible is the source of infallible principles, (5) The principle of meditation described in the Bible is also applicable to today's Christians, (6) The Bible frequently illustrates the meaning and way of having a quiet time in detail, (7) Having a quiet time helps me read the Bible on daily basis, (8) Having a quiet time makes reading

the Bible easier (9) Having a quiet time makes it possible to have personal in-depth Bible study, and (10) Having a quiet time not only gives knowledge, but also teaches how to apply it to daily life.

From the Pre Survey, the result came to this: Strongly agree average of 1.9 respondents (9.5 percent), Agree, average of 5.9 respondents (29.5 percent), Slightly agree, average of 10.2 respondents (51 percent), and Unsure (or Undecided), average of 2 respondents (10 percent).

From the Post Survey, the result came to this: Strongly agree, average of 15.9 respondents (79.5 percent), Agree, average of 3.1 respondents (15.5 percent), Slightly agree, and average of 1 respondents (5 percent).

As shown by the results, the participants became accustomed to the inductive Bible meditation if not completely mastering it. Considering their responses, the first goal was achieved to a certain degree.

The second goal was to train people to go deep into the Bible on their own so they could see the truths in the process of studying God's Word for themselves rather than accepting man-made truths forced on them as Bereans examined the Scriptures every day to see if what Paul said was true (Acts 17:11). The Bible has the greatest message of salvation. It is also a revelation of God's promises to his people and the guiding light that leads to peace. Therefore, everyone needs to read and study the Bible.

A preacher may study a Bible text for which he is going to preach for many days. The preacher then delivers the sermon using selected messages from the text only. Most of the time the congregation does not know every detail of the text. In other words, they cannot understand the text as much as the preacher does because the congregation did not participated in the preparation of the sermon. When the congregation is trained on how to study the Word in an inductive way, they may experience the process of receiving the essential message from the text as preachers do, and the messages will stay with them for a long time.

Project participants were trained to study the Bible deeply on their own. The second question of the post-workshop survey asked to see how their attitudes toward Bible meditation changed; “Do you think this workshop helped you feel easier to read the Bible and study it?” Eighty percent of the participants chose “very much” and the other 20 percent chose “much” (see Appendix 5). This indicates that the workshop gave them confidence in Bible meditation. The project’s second goal was to train people to go deeper into the Bible by themselves.

After the workshop and comparing the pre and post-survey to measure participants’ improvement and students’ self-evaluation results as from the data, the following questions were surveyed: (11) Having a quiet time helps me understand myself as an individual with a unique personality created by God; (12) Having a quiet time helps me accompany God through my life; (13) Having a quiet time helps me listen to the Lord’s voice that guides my life; (14) The Bible offers the way to be justified and saved; (15) Having a quiet time gives me joy and happiness in daily life’ and (16) I have a quiet time regularly in any circumstances.

From the pre-survey, the results were as follows: “strongly agree” average of 2.5 respondents (12.5 percent); “agree” average of 8.66 respondents (43.3percent); “slightly agree” average of 7.6 respondents (38.3percent); and “unsure” (or “undecided”) average of 1.5 respondents (7.5 percent).

From the post survey, the results were as follows: “strongly agree” average of 14.3 respondents (71.6 percent); “agree” average of 4.1 respondents (20.8 percent); and “slightly agree” average of 1.5 respondents (7.5 percent). One of the questions from the student’s self-evaluation, “Do you think this workshop helped you feel easier to read the Bible and study it?” showed that 16 of the respondents (80 percent) chose “very much” and the rest (20 percent) chose “much” (see Appendix 4 questions 11-16, Appendix 5 question 2). The results showed that the QT and prayer time of all 20 participants improved.

According to the results of the survey, the trainees became more comfortable

reading and studying the Word on their own. Believers should realize that the Bible is the only way to understand God's plan and they should read and study it every day. Every believer's life should show a change of attitudes and values through the power of the Word.

The third goal of this project was to equip the trainee to be a trainer of someone else. Learning this Bible meditation method allows the learners to have an impact on their group or community, and it provides skills to teach the method they mastered to others. One of the keys to church growth is raising good leaders. It is much more important than planning good church events or programs. People may seek better ways or methods, but God seeks better leaders because He wants to work through people. For example, Jesus came to this world and invested in raising leaders not in putting up buildings. Human resources are God's method and the key to church growth. Jesus' last commandment was in Matthew 28:19: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." He commanded his followers to raise up leaders which is one of the most important missions of the church. A disciple is not born, a disciple is made. Jesus chose twelve people and trained them intensively for three years. A disciple-leader is created through training.

While the main purpose of this project was to develop quiet time training material using the inductive Bible study method, one of the goals was to equip the participants to have a positive influence on the community and be able to train others. Being a leader with an active and positive influence requires training. In order to have a beneficial influence on many people, one must be a leader.

At the orientation of the workshop I asked the trainees to do three things after the completion of the training. The first was to be a teacher to other believers who want to know more about Bible meditation. The second request was to be in the van of vitalization for Bible meditation. The third request was to reveal what they learned through meditating on the Bible in their everyday lives.

In addition, there were three requirements they promised to do after training.

The first was to serve as assistants at the sessions of quiet time training every Sunday. The second requirement was to be small quiet time group leaders and train new leaders. The third requirement was to support the quiet time ministry with prayer.

To eat the Word means to meditate on the Word. When we continue to meditate on the Word, it becomes alive inside us. Then the Word inside will allow the participant to live a holy and biblical life and have a spiritual influence on their neighbors.

The third question of the post-workshop survey was asked to see how confident the participants were about teaching others how to have a quiet time; “Do you think those who completed this workshop can train others who wants to learn about a quiet time?” The responses to this question were mostly positive. Seventy-five percent answered “very much;” that they could teach others about a quiet time. The remaining results were 25 percent “much.” As verified by the survey, most of the trainees gained confidence in helping others with Bible meditation.

The last question of the survey asked, “Do you think our church needs to keep holding this workshop periodically?” The responses to this question were 85 percent “very much” and 15 percent “much.” The participants apparently felt that the training program was helpful and worth continuing. The positive results of the survey prove that the three goals set at the beginning of the project were achieved to a certain level.

### **Strengths of the Project**

As implied in the results of the post-training survey, one of the strengths of inductive Bible meditation is that it can promote spiritual growth. One of the most important elements in a believer’s life is “growing.” Spiritual growth cannot take place without effort. Moreover, it requires balanced “spiritual bread.” For believers, the easiest way to receive “spiritual bread” is by listening to God’s Word proclaimed at a worship service. While a sermon during a worship service is very important, it is difficult to get what one needs once a week. Having a regular quiet time using an inductive Bible study method helps overcome that limitation. While Sunday’s sermon targets all attendees, a

quiet time is very personal. Inductive Bible meditation done the right way is an unfailing way to receive God's personal message for each individual daily.

I think this project contributed to the whole church in many ways. The post-workshop survey indicated that many of the participants experienced some level of spiritual growth and it energized the groups and church departments they belong to. Reading the Bible and trying to apply it to life everyday helped people grow little by little spiritually. Those who experienced this said they want to continue to participate in the training program every year. For example, one of the participants admitted that he used to put his will before God's will but after the training, he changed his attitude toward ministry and tries to seek God's will all the time. This project proved the power of the Word that changes people's lives.

Having quiet time using an inductive Bible meditation method gives greater autonomy. A worship service is a time to hear God's revelation through a preacher; however, quiet time is a time to hear God's voice directly. Training to hear God directly can be a motor force of spiritual growth. The Psalmist said, "Show me your ways, O LORD, teach me your paths; guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long" (Pss 25:4-5 NIV). Willingness to find God's message on one's own is a very important element in growing spiritually. Having quiet time using an inductive Bible study method can help a believer be more independent in seeking God and growing spiritually.

Another benefit of meditating on the Word in an inductive way is that it requires intensively concentrating the mind on God's ideas rather than dwelling on one's own ideas. Inductive Bible study gets rid of stubbornness or worldly elements inside the reader. Meditating on the Word also allows one to realize that every decision in life is up to none other than God and one is trained to be totally obedient to His voice. In addition, it gives an opportunity to reflect on oneself and repent, so that renewal may be experienced every

day. God's Word is the source of everlasting joy, gives energy to a believer's spiritual life, and encourages service and missions.

Another strong point of inductive Bible meditation material is that it helps comprehend the text correctly. Quiet time has greatly contributed to the discipline and spiritual growth of modern believers. It has helped them read the Word regularly and infuse liveliness into their everyday life. Reading and meditating on the Bible by oneself, however, may lead to an arbitrary interpretation of the text. In reality, many believers read Bible texts and interpret them as they please. To comprehend the Scripture correctly, the meaning should be sought in the text alone.

Those who try to understand the Bible intuitively often end up misunderstanding it. Moreover, one's own ideas and interests could blind the reader to the real intention of the text. As a result, they could be prevented from interpreting the Word and applying it to their real lives properly. The worst case is that they might follow or develop a false doctrine. Although a believer needs to take God's Word personally, one has to be careful not to re-create the messages in it. Quiet time is a very personal activity and can be a strong point and a weak point at the same time.

An inductive Bible reading method can make up for weaknesses. Using an objective observation minimizes an individual or false interpretation because it bases interpretation on strict facts rather than on the reader's personal feelings, allowing the reader to get a step closer to the true message of the text. Inductive Bible reading enables the correct understanding of the Scripture through proper meditation.

Another benefit of meditating on the Word in an inductive way is that it gives an opportunity to apply the Word to one's lives. Good Bible meditation materials can make quiet time more fruitful. Many of today's devotional books provide features to make devotional time pleasurable. Too many features with too much information, however, can be distracting and hinder consistency. Most traditional devotion books focus on anecdotes or text explanations suggested by book authors. Some Bible study books ask questions that

are too difficult for general readers who may find it hard to apply what they learn to their daily life. Inductive Bible study helps to understand the Scripture texts objectively and correctly and to meditate deeply by one's own efforts. Independent Bible meditation makes it easier to apply the Word to life.

Focusing on anecdotes or interesting stories, some traditional devotion books pay less attention to the genuine meaning and intention of the Bible texts. To fix this weakness, this project intended to develop Bible meditation material that helps go deep into the text and obtain the true message. God's Word, understood by the sweat of one's brow, exercises bigger power in a believer's life. The inductive Bible study material for this project also provided useful biblical backgrounds and a glossary of each text to help the learners study the Word by themselves successfully.

I believe there are many churches experiencing slow growth and in need of effective bible study like First Virginia Baptist Church once was. The most rewarding part of this project was that most of the participants said learning to meditate the Bible in an inductive way helped their faith grow more mature than before. I believe that individual spiritual growth can contribute to church growth. The foundation of this project was on the teachings of the Old and New Testament. It guides the participants to study God's Word effectively and live by it. I would recommend this training program to other churches in order to share the benefits. The survey taken after the workshop implied that the participants developed a habit of studying the Word voluntarily and applying what was learned.

### **Weaknesses of the Project**

The weaknesses of this project were revealed through my observation and the by difficulties the participants expressed during the workshop. First, the Bible texts were unfamiliar and difficult to understand for the participants. Second, it may have been a burden to write down the summaries of the texts when meditating. Moreover, the participants felt pressured because they were asked to apply what they learned every single

day. Third, when they were busy the participants might miss daily meditation and it gave them stress and a sense of guilt.

To help with the participants difficulties, I suggested that they use the student handbook, which included historical backgrounds, authors' intentions, and term explanations. In addition, I advised that summarizing the text does not have to be perfect or sophisticated and may begin with writing down a few simple sentences. I also told the participants that practice will bring progress. Concerning application of the Word, I advised that they should set a daily feasible goal rather than multiple hard-to-realize goals. I explained that the busier and more challenging life gets, the more important fellowship with the Lord becomes. Also, that quiet time should not become an obligatory part of daily life but come from the true desire to encounter God.

The effectiveness of quiet time may be proportional to how much one comes to know God through that time. As getting to know God is part of growing (Col 1:10), one may have a better quiet time through trial and error. I explained how to get over some of the difficulties a Bible meditator can experience and suggested that practice will bring progress.

During the workshop, I found that some participants, especially seniors, consider quiet time a challenging task. Among multiple reasons, one of the biggest was that they equate a quiet time with Bible study. I explained that a quiet time does not have to be a theological study. Actually, being too obsessed to approach the Bible objectively may diminish the power of a quiet time. Therefore, a believer needs to understand that quiet time is a way to listen to God through the Word, not as a way to acquire academic knowledge about the Bible.

### **What I Would Do Differently**

This section addresses ideas on how to improve the results of the project. First, I felt that it would be helpful if the inductive Bible meditation training was preceded by a special Bible study session. Even though the general church members regularly listen to

sermons, have quiet times, and read the Scripture, it may be difficult to fully understand Bible texts. Gaining knowledge of the courses of history, major biblical events, biblical topography, and climatology will surely help to have a comprehensive view on the Bible. This preparatory Bible study session might increase the effectiveness of the Bible meditation training.

The second idea is to group the trainees according to the individual's spiritual condition. Creating small groups according to how much the trainees understand God and His Word or what kind of concerns or issues they have in their lives might make sharing times during the workshop more meaningful and fruitful. Each group could gather on weekdays for deeper fellowship, sharing, and praying for each other. In this gathering, the members could share their quiet time experience in a more comprehensive way than during the workshop session—talking about how they understood the text, how to apply the Word to life, or what was on their prayer list. Printed materials covering information on the week's text could be distributed to help the participants who find it hard to understand the text correctly. The printed materials could include information like word explanation, geographical information, or metaphors used in the text.

Sharing time within a small group would be an opportunity to discuss their weekday lives as well as their spiritual lives. Many believers admit that they begin to understand the true power of the Word better when they share their quiet time experiences rather than when they keep the stories to themselves. This proves that while God's Word is directed to each individual believer, it can also work for the body of believers, the church. In addition, sharing within a group helps get rid of false theological ideas or improper meditative methods that an individual might have. Talking about the resolution of apply a particular Bible text to one's life can encourage the person to put the conclusion into action. The church can benefit from small group sharing, too, because it promotes spiritual growth and fellowship of the congregation. In conclusion, small group sharing during weekdays would make quiet time training much more effective and fruitful.

The third idea to improve the results of the project is to consult each of the trainees individually to help them find the best setting for a quiet time, taking into consideration their lifestyles. Despite the benefits having a quiet time gives, many believers find it difficult to make it a daily routine or at least do it on a regular basis. Setting the right place and time is an important step to get in the habit of an effective quiet time. It is not easy to set aside a quiet time in today's busy life. Some people do not even consider trying a quiet time because they think it has to be early in the morning. Of course, early in the morning is a very good time to concentrate on the Word and pray without distraction, but not everyone is able to use that time for meditation. It would be more practical to find a suitable time considering one's lifestyle, even if it is not in the morning, so one can have a better chance of continuing a quiet time. Therefore, I would like to add a counseling session with each participant in order to help them find the best time and place for daily meditation.

Lastly, I hope that this Bible meditation training is carried out for the whole congregation of the church. As God wants every believer to have a continued personal relationship with Him, it will be desirable that the church makes Bible meditation training part of the Sunday school curriculum. Spiritually mature Christians are often developed through the knowledge of God gained from reading the Word and practicing biblical meditation. Making the quiet time training available to the whole congregation will bring a good deal of benefits to individual members as well as the church.

### **Theological Reflections**

No one who believes the Bible is God's complete and flawless revelation would object to reading and meditating on the Book. In the history of Christianity, Bible reading or Bible meditation is one of the oldest and most valued traditions of orthodox Christians. The Bible itself emphasizes that every believer should read and live by the Book. One should be aware, however, of how dangerous it could be to read or meditate on the Book in an unbiblical way.

Then, what is the proper way to meditate on the Word? First, one must always remember the fundamental purpose of reading. The Bible is the book of truths inspired by God. The most important reason why one should read the Bible is because it helps one to understand and discern God's truths correctly. However, realization of the truths does not happen through one's own wisdom or efforts but by the grace and illumination of the Holy Spirit. Therefore, dependence should be solely on the Holy Spirit every time the Bible is opened. It is natural to seek the help of the Holy Spirit to understand the Scripture correctly because the Holy Spirit inspired every word in the Bible. This is why the readers should humble themselves and completely obey the messages found in the Bible.

Second, one needs to have a basic knowledge of theology and Bible terminology. Not every believer must be educated as a theologian, but all are required to study the Word carefully. Today's churches often put less emphasis on general believers' having theological knowledge. Churches may think too much interest in theological doctrines could be harmful to the laity. Theology, however, is not an exclusive area to specific Christians; it is for all believers, the church. It is desirable for them to understand theology and have an interest in learning Bible terminology. It is proof of the church's spiritual growth that the congregation develops the ability to understand God's Word correctly. It is also one of the greatest blessings a church can receive. The apostle Paul thought the Bereans were of more noble character than the Thessalonians who treated him kindly because the Bereans received Paul's messages with great eagerness and examined the Scriptures to see if what Paul said was true (Acts 17:11). Today's church needs Christians who do not follow the preacher blindly, but who examines the genuineness of the message by studying the Scripture with great eagerness. Having a basic knowledge of theology and Bible terms promotes a better understanding of the Word. In conclusion, the proper way to meditate on the Word is to keep the fundamental purpose of reading in mind and build basic theological knowledge.

## **Personal Reflections**

During the process of this project, I felt that it was necessary for participants to understand the importance of Bible meditation in an integrated way. Why one should meditate on the Bible is connected to God's Creation, redemption, and call to discipleship. God created people to have fellowship with each other and to live as His representatives. God redeemed the people to restore fellowship and let them live as His children. Then He called the people to be His disciples to keep having fellowship with each another, and send others out to preach (Mark 3:13-15). The Lord wants to have an intimate fellowship with the people before making them His representatives, children, or disciples.

All aspects of life begin with a relationship with God. Realizing the Lord's plans and responding to His calling should be preceded by developing a right relationship with God. Setting aside time for this helps to develop consistency. My personal experience of having a deeper relationship with God and the changes Bible meditation training brought to my life helped me plan this project. The project was completed successfully because the church and its members were very cooperative. At first, one of my goals was to improve my teaching skills. After finishing the project, I could see I gained not only improved teaching skills but also my own spiritual growth. During the training workshop, not every participant did very well. Some people had difficulty following the session because they did not know very much about the Bible or their secular way of thinking. I felt the need to develop materials of varied levels according to a person's spiritual state.

Having an effective quiet time requires continuous training. In 1 Timothy 4:7 The Lord said, "Train yourself to be godly." Repetitive training of Bible meditation can be a key to an intimate relationship with the Lord and the ability to keep the relationship alive. It can also help one be rooted and built up on the Word of truth and live a life overflowing with thankfulness (Col 2:6-7). Additionally, training in inductive Bible meditation can be very helpful in leading Bible study groups or church gatherings.

There is no area in life where one can achieve something valuable without

training. Some people may be born with special abilities in particular areas, for example, an athlete with a stronger body or a musician with absolute pitch, however, no one is born with exceptional spirituality. All people have weaknesses. No person can find God before He finds the individual. No one is righteous from birth. There is no one who does good by instinct (Rom 3:9-18). Therefore, the children of grace, need spiritual training.

Bible verses that are easier to remember are the ones people try to apply to life. When the Word is constantly meditated upon, ways are thought of to apply them to life; the Word will be manifested in real life events. This allows the understanding of God's true message. Not only that, but one comes to deny oneself and acknowledge Jesus as Lord and become comforted by that. Finally, believers genuinely commit to carry the cross wherever God calls them to go. This process is the true meaning of having a quiet time.

### **Conclusion**

The purpose of this project was to develop quiet time training materials for spiritual growth using an inductive Bible study method. QT training materials are based on the contemplation on His Word, with observation and also interpretation to apply QT. Through QT, the people gain self-confidence, experience spiritually, and are continually motivated to apply QT. In addition, the Inductive Bible meditation materials are based on the Bible using QT focusing on the strengths on the Bible. The QT materials were created to make it easier to understand the Bible texts including the courses of history, major biblical events, biblical topography, and climatology in order to help participants have a comprehensive view on the Bible. Every week, small group meetings share QT time, revise, and complement the QT materials. Although the post-training surveys and evaluation revealed some weaknesses, the project is considered to have produced positive results.

Meditating on the Bible cannot be overemphasized for every believer. Psalms 1:1-2 says, "Blessed is the man . . . his delight is in the law of the LORD, and on his law he meditates day and night." Quiet time is a kind of training for godliness and it allows

one take God's Word seriously and sincerely. Quiet time should be a life-long training that brings forth more benefits than what was gained through what was shared with others. That is why it is encouraged that quiet time training is carried out in the church.

When quiet time is practiced in the right way on a regular basis, lives are directed toward God's Kingdom and His righteousness. One should let the world see God's Kingdom through the church and their life. Through faithful Bible meditation, one grows eager to learn the truths and to have fellowship with God. Not only that, one can become the channel of peace and joy between the Holy Spirit and the world. Bible meditation exercises broad influence on the spiritual growth of Christians, which can be the basis of church growth.

Many believers find it hard to live a life that is full of godliness not because they do not know what it should be like, but because they fail to put their knowledge into action. Making God's Word a part of their life is possible through continued Bible study and practical quiet time training. Believers should maintain a healthy fellowship with God because they are not mere physical beings who live on bread alone. Christian should live on every word that comes from the mouth of the LORD. Unity with Him is the true way of life that is available to others. The Bible says, "Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me" (John 15:4). Quiet time training is the God-given answer to this issue.

John Calvin emphasized the necessity of studying the Word in order to live a godly life. There is nothing useless or harmful about eternal truths in the Bible. Therefore, one should always treasure what is inside it and remember that the Bible is the only book God gave to His people to make conversation with others. One should also remember that His words of discipline are for the promotion of godliness.<sup>1</sup>

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<sup>1</sup>Samuel Dunn, *The Best of John Calvin*, trans. D. Y. Kim (Seoul: Sung Kwang, 1992), 13.

Believers will have to pray that they can proceed with God by reading and studying His Word. Believers can talk and walk with Him, participate in His divine nature (2 Pet 1:4), and others shall be restored with glory and joy. They must also pray that they can be humble and contrite in spirit and tremble at God's Word (Isa 66:2). In a biblical, theological, and historical view, the church can be defined as a community formed from the Word and life. Likewise, a Christian's life should be formed of the Word, too.

APPENDIX 1  
THE COURSE SCHEDULE

Session 1: The Orientation

Session 2: What is a Quiet Time?

Session 3: Examples of Meditation in the Bible

Session 4: The History of Meditation and Inductive Bible Meditation

Session 5: Inductive Bible Meditation – Step 1. Observing

Session 6: Inductive Bible Meditation – Step 2. Interpreting

Session 7: Inductive Bible Meditation – Step 3. Contemplation on His Word

Session 8: Inductive Bible Meditation – Step 4. Applying

Session 9: The Practice of Inductive Bible Meditation by Genre – Narratives

Session 10: The Practice of Inductive Bible Meditation by Genre – Poetry

Session 11: The Practice of Inductive Bible Meditation by Genre – Prophecies

Session 12: The Practice of Inductive Bible Meditation by Genre – Gospels

Session 13: The Practice of Inductive Bible Meditation by Genre – Acts

Session 14: The Practice of Inductive Bible Meditation by Genre – Epistles

Session 15: The Completion of the Training Course

APPENDIX 2  
OUTLINE OF THE FIFTEEN-WEEK PROGRAM

**SESSION 1: The Orientation**

Prayer

Praise & Worship

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A. Introducing the Program

1. Distribution of Materials
2. Objectives of Training
3. Outline of the Training Schedule

B. Conducting Preliminary Surveys

1. Reason for the Surveys.
2. Preliminary Survey on Students' Information
3. Preliminary Survey to Measure Students' Levels

C. Free Discussion

“What are your expectations in this training course?”

**SESSION 2: What is a Quiet Time?**

Prayer

Praise & Worship

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A. Homework review

1. What do you think a Quiet Time is?

B. Definition of a Quiet Time

1. A time to encounter with God.
2. A daily activity to listen to and meditate on God through reading the Bible.
3. Training for godliness to bring changes to life.

#### C. Conditions for Personal Bible Meditation

1. It should be based on God's will (Luke 22:42).
2. It should aim at attaining the whole measure of the fullness of Christ (Eph 4:13).
3. We should recognize God's sovereignty (Acts 16:6; 21:4; Gal 5:16).
4. It should be community-oriented (Matt 5:13-14).
5. The Gospel should not be separated from our daily lives.

#### D. Importance of Bible Meditation

1. It is the main passage to God's presence.
2. It is the most effective training for godliness.

#### E. Benefits of Bible Meditation

1. Ten benefits of Bible Meditation

#### H. Conclusion

1. What is a quiet time?
2. What is the purpose of having a quiet time?

#### I. Assignment

1. Make a daily timetable with the busiest time and the easiest time of a day listed.
2. Find the busiest place and the quietest place around you.
3. Research biblical figures who practiced meditation.

### **SESSION 3: Examples of Meditation in the Bible**

Prayer

Praise & Worship

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#### A. Homework review

1. Who are the biblical figures that practiced meditation?

#### B. QT in the Old Testament

1. Definition and meaning of meditation described in the Old Testament.
2. Old Testament figures who had QT in their lives.
3. QT described in Psalms.

#### C. QT in the New Testament

1. New Testament figures who had QT in their lives.
  - a. Jesus praying in a solitary place
  - b. Paul's meditation
2. Meaning of meditation described in the New Testament
  - a. Meditating does not mean filling one's mind with miscellaneous thoughts (Phil 4:8).
  - b. Meditating is going deep into the study (1 Tim 4:14-15).

#### D. Conclusion

1. What is biblical meditation?

#### E. Assignment

1. What kind of non-biblical meditations are being practiced in other religions or by other people?

## **SESSION 4: The History of Meditation and Inductive Bible Meditation**

Prayer

Praise & Worship

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### A. Homework review

1. What kind of non-biblical meditations are being practiced in other religions or by other people?

### B. The practice of meditation in history and biblical meditation.

1. The practice of meditation in history.
2. The Puritan practice of meditation.

### C. Theoretical accounts for inductive Bible meditation.

1. Inductive Bible meditation
  - a. What is inductive Bible meditation?
  - b. Methodology of inductive Bible meditation.
2. How to use the inductive Bible meditation method in QT.
3. Practice of using the inductive Bible meditation method in QT.
  - a. Observing
  - b. Interpreting
  - c. Contemplation on His Word
  - d. Applying

### D. Conclusion

1. Historical times when the most biblical meditation was practiced.
2. What is inductive Bible meditation?

### E. Assignment

1. Find ten factors of evangelism from Acts 1:8

**SESSION 5: Inductive Bible Meditation–  
Step 1. Observing**

Prayer

Praise & Worship

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A. Homework review

1. Find ten factors of evangelism from Acts 1:8.

B. What is “Observing?”

1. Meaning of “observing”
2. Necessity of “observing”
3. Process of “observing”
  - a. Reading the text carefully for several times.
  - b. Writing down the factors you gained from observation.
  - c. Tips

C. The object of observation

1. Observation on the terms
  - a. Theological terms
  - b. Figurative terms
2. Observation on the grammar
  - a. Sentence structure
  - b. Inter-sentence type
  - c. Grammatical functions of terms
3. Observation on characters

D. Conclusion

1. What is the step of “observing” in inductive Bible meditation?

E. Assignment

1. Analyze each of the phrases in the following Bible verse and tag them with corresponding category.

<Verse> For he chose us in him / before the creation of the world / to be holy and blameless / in his sight (Eph 1:4)

<Category> time / location / cause / effect / method / purpose / comparison / condition

## **SESSION 6: Inductive Bible Meditation— Step 2. Interpreting**

Prayer

Praise & Worship

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### A. Homework review

1. Analyzing each of the phrases in Ephesians 1:4.

### B. What is “interpreting?”

1. Meaning of “interpreting”
2. Necessity of “interpreting”
  - a. Language barriers
  - b. Cultural barriers
  - c. Literary barriers—Exposition, narrative, biography, allegory, poetry, proverb, wisdom literature, prophecy, revelation, etc.
  - d. Communication barriers
  - e. Problems concerning interpretation – Misreading the text, distorting the meaning, misunderstanding the text, subjective interpretation, relativism, over-confidence, etc.
3. Practice of “interpreting”

### C. Timeless principle

1. Concept of timeless principle.
2. Necessity of timeless principle.
3. Drawing timeless principle from the text.
  - a. What is NOT a timeless principle.
  - b. Tips for drawing timeless principle.

D. Conclusion

1. What is the step of “interpreting” in inductive Bible meditation?
2. How is a timeless principle drawn from a Bible text?

E. Assignment

1. Practice drawing timeless principles from Bible texts in the student handbook (Page 62-73)

**SESSION 7: Inductive Bible Meditation–  
Step 3. Contemplation on His Word**

Prayer

Praise & Worship

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A. Homework review

1. Practice drawing timeless principles from Bible texts in the student handbook (Page 62-73).

B. What is “Contemplation on His Word?”

1. Meaning of “Contemplation on His Word.”
  - a. An act of ruminating on the Word.
  - b. A process of the Word being incarnated.
  - c. Contemplation on His Word means that you can immerse yourself in biblical stories.
2. “Contemplation on His Word” is the key to figuring out how to apply the Word to your life.
3. “Contemplation on His Word” is thinking deeply about the Word.
4. Methods of “Contemplation on His Word.”
  - a. Imagining the scenes of the Bible stories.
  - b. Thinking about the words in the text over and over.
  - c. Trying to put oneself in the situation.
  - d. Using the S-P-A-C-E-P-E-T-S method.

C. Conclusion

1. What is the step of “Contemplation on His Word” in inductive Bible mediation?

D. Assignment

1. Read Genesis 2:16-17 and meditate on it using the three steps of inductive meditation.

**SESSION 8: Inductive Bible Meditation–  
Step 4. Applying**

Prayer

Praise & Worship

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A. Homework review

1. Read Genesis 2:16-17 and meditate on it using the three steps of inductive meditation.

B. Meaning of “Applying”

1. Application of the Word should be pleasing to God rather than to people.
2. Obedience is the basis of application of the Word. Disobedience never allows one to understand or realize God’s will.
3. Applying the Word should not be a single task. It has to be continuous.
4. Tips for application of the Word.
  - a. Applying the Word should be personal.
  - b. Applying the Word should be specific.
  - c. Applying the Word should be feasible.

D. How to apply the Word

1. Think about what God wants from our relationship with Him.
2. Think about what God wants from our relationship with neighbors.
3. Think about what God wants from our relationship with ourselves.

E. Five questions for applications of the Word

1. What characteristic of the Lord has today's Bible text told me and what kind of influence does it have on my life today?
2. What am I thankful of?
3. Do I have anything that I should repent of?
4. How do I have to pray for me and others?
5. What do I have to do to make the message realize in my life?

F. Conclusion

1. What is the step of "applying" in inductive Bible meditation?

G. Assignment

1. Work with exercise questions in the student handbook (Page 78-81).

**SESSION 9: The Practice of Inductive Bible  
Meditation by Genre—Narratives**

Prayer

Praise & Worship

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A. Homework review

1. Work with exercise questions in the student handbook (Page 78-81).

B. The Practice of Inductive Bible Meditation by Genre: Narratives

1. What are narratives in the Bible?
2. How to understand narratives in the Bible.

C. Practice of inductive meditation (Gen 25:19-34).

1. Observing
  - a. What did Isaac do for his wife, Rebecca, who had no children? How long did it continue (25:20-21; 26)?
  - b. What was God's plan for the twin brothers (25:23)?

2. Interpreting

- a. Why did Esau give his rights of a first son to his brother, Jacob (Gen 25:32; Heb 12:16-17)?

3. Contemplation on His Word

- a. What lesson did you get watching Esau giving away his rights of a first son to satisfy his hunger?

4. Applying

- a. Do you believe that God is the one who gives you children and leads your children's lives?
- b. Write down what needs to be changed in the way you raise your children.

D. Share the result of the whole meditation with the class.

E. Assignment

1. Meditate on one chapter of Genesis 1-6 daily.

**SESSION 10: The Practice of Inductive Bible Meditation by Genre—Poetry**

Prayer

Praise & Worship

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A. Homework review

1. Meditate on one chapter of Genesis 1-6 daily.

B. The Practice of Inductive Bible Meditation by Genre: Poetry

1. What is poetry in the Bible?
2. How to understand poetry in the Bible

C. Practice of inductive meditation (Pss 1:1-6).

1. Observing
  - a. What are the characters of the blessed?
  - b. What did the Psalmist compare the blessed and the wicked to (1:3-4)?

2. Interpreting

- a. Why do you think the Psalmist compare the blessed to “trees that grow beside a stream” (1:3)?

3. Contemplation on His Word

- a. The Psalmist encourages us to choose between the way of the blessed and the way of the wicked. How do you feel when you hear that “the evil are on the way to their doom?”

4. Applying

- a. Are you on the way that is guided and protected by the Lord or on the way to doom? What characteristics of the blessed are you showing right now in your life? What ways of the wicked are you engaged with? Do you decide to turn around from those ways?

D. Share the result of the whole meditation with the class

E. Assignment

- 1. Meditate on one chapter of Psalms 2-7 daily

**SESSION 11: The Practice of Inductive Bible Meditation by Genre—Prophecies**

Prayer

Praise & Worship

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A. Homework review

- 1. Meditate on one chapter of Psalms 2-7 daily

B. The Practice of Inductive Bible Meditation by Genre: Prophecies

- 1. What are prophecies in the Bible?
- 2. How to understand the prophecies in the Bible.

C. Practice of inductive meditation (Isa 66:18-24).

1. Observing

- a. How is God’s plan for redemption realized when the time is right? (66:18-21)
- b. What is the end of the person who is not saved like? (66:24)

2. Interpreting

- a. How is the eternal life that is given to a saved person described? (66:22)
- b. What are those saved going to do eternally? (66:23)

3. Contemplation on His Word

- a. How do you feel when you hear that God's plan for redemption is available for all nations without discrimination?

4. Applying

- a. Are you grateful for being able to worship and serve the Lord?
- b. Are you committed to bringing people to God as a gift? (66:20)

D. Share the result of the whole meditation with the class

E. Assignment

- 1. Meditate on one chapter of Isaiah 1-6 daily

**SESSION 12: The Practice of Inductive Bible Meditation by Genre—Gospels**

Prayer

Praise & Worship

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A. Homework review

- 1. Meditate on one chapter of Isaiah 1-6 daily

B. The Practice of Inductive Bible Meditation by Genre: Gospels.

- 1. What are Gospels in the Bible?
- 2. How to understand the Gospels in the Bible.

C. Practice of inductive meditation (Luke 3:23-38).

1. Observing

- a. What did Jesus begin when he was about thirty years old? (3:23)
- b. Whose son did the people think Jesus was? (3:23)

2. Interpreting

- a. Why did the author list the genealogy of over seventy ancestors of Jesus? (Luke 3:16; Neh 7:64)

3. Contemplation on His Word

- a. What do you know from the fact that Jesus is a descendant of not only Abraham but also Adam? (3:34; 38)

4. Applying

- a. Do you completely believe that Jesus is God and a complete man at the same time? Do you think Jesus is just the god of Israel or just a historical figure? Write down your own confession of faith.

D. Share the result of the whole meditation with the class.

E. Assignment

- 1. Meditate on one chapter of Matthew 1-6 daily.

**SESSION 13: The Practice of Inductive Bible Meditation by Genre—Acts**

Prayer

Praise & Worship

---

A. Homework review

Meditate on one chapter of Matthew 1-6 daily.

B. The Practice of Inductive Bible Meditation by Genre: Acts.

- 1. What is Acts in the Bible?
- 2. How to understand Acts in the Bible.

C. Practice of inductive meditation (Acts 1:1-11).

1. Observing

- a. What did Jesus do for the forty days after Resurrection? (1:3)
- b. Why did Jesus tell the disciples not to leave Jerusalem? (Acts 1:4, John 14:26)

2. Interpreting

- a. What did Jesus think was more important than giving the Kingdom back to Israel? What was the reason? (1:6-8)

3. Contemplation on His Word

- a. What do you feel when you meditate on the heart of Jesus ascending to heaven with His disciples left and telling them to wait for the Holy Spirit to come?

4. Applying

- a. When you hope this year to be a year of grace and miracles, what do you think you should seek first?
- b. Write down your plans and decisions.
- c. Pray for the guidance of the Holy Spirit in all steps of your life.

D. Share the result of the whole meditation with the class

E. Assignment

- 1. Meditate on one chapter of Acts 2-7 daily

**SESSION 14: The Practice of Inductive Bible Meditation by Genre—Epistles**

Prayer

Praise & Worship

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A. Homework review

- 1. Meditate on one chapter of Acts 2-7 daily.

B. The Practice of Inductive Bible Meditation by Genre: Epistles.

- 1. What are epistles in the Bible?
- 2. How to understand the epistles in the Bible.

C. Practice of inductive meditation (2 Tim 3:10-17)

1. Observing

- a. What are the persecutions everyone who wants to live a godly life in union with Christ may suffer? (3:11-12)

- b. When you need wisdom and help in your life, what can you turn to? (3:14-15)

2. Interpreting

- a. Why is the Bible the repository of wisdom that makes a man of God complete? (3:16-17)

3. Contemplation on His Word.

- a. What do you think the Bible is?
- b. What do you feel when you hear to continue in the truths that you were taught and firmly believe? (3:14)

4. Applying

- a. What is the Bible verse when you suffer from difficulties or persecution?
- b. Do you believe that the power of the Word can make you a complete man of God?

D. Share the result of the whole meditation with the class

E. Assignment

- 1. Meditate on one chapter of 1 Timothy 1-6 daily.

## **SESSION 15: The Completion of the Training Course**

Prayer

Praise & Worship

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A. Homework review

- 1. Meditate on one chapter of 1 Timothy 1-6 daily.

B. Review of the entire course on inductive Bible meditation.

C. Post-training surveys

- 1. Survey to measure the participants' achievement.
- 2. Survey for evaluation on the workshop.

D. Granting certificates of completion of the workshop

APPENDIX 3  
A PRIMARY SURVEY

**1) Preliminary Survey on Participants or Primary Survey to Know Trainees**

Your Number: \_\_\_\_\_

1. What is your age?  
 Less than 20    20-30    31-40    41-50    51-60    60 and above
  
2. Which language is more convenient for you?  
 Korean    English    Both are convenient.
  
3. How often do you participate in Bible studies of Sunday school?  
 Never    Occasionally    Always
  
4. How long have you been a Christian?  
 Less than 6 months    1 to 2 years    3 to 5 years  
 5 to 10 years    10 to 20 years    More than 20 years
  
5. How often do you read the Bible?  
 Never    Once a month    Once a week  
 Two or Three times a week    Every day
  
6. When you read the Bible, how long does it take?  
 About 5 minutes or less    About 15 minutes    About 30 minutes  
 About 45 minutes    About an hour or more
  
7. Followings are reasons people say why they do not read the Bible. Check the box if any applies to you.  
 The Bible is not helpful to my life.  
 The Bible is hard to understand. I wonder how people can understand it.  
 I used to read the Bible and it made me feel good. However, as time went, I lost the interest and finally gave up reading.  
 The more I read the Bible, the more I suffer guilt.  
 The Bible is behind the times. It has some interesting stories, but it does not have anything to do with the 21<sup>st</sup> century.

- When it comes to the Bible, I depend on my pastor. The pastor will tell me what I should know about it.
  - I doubt the authority and credibility of the Bible.
  - I cannot make time for reading the Bible.
  - The Bible is boring.
  - I do not have a Bible.
  - Why would one study a book filled with hard-to-believe mythical stories?
  - I do not read it because I do not like books.
8. When you have QT, how long does it take?
- About 5 minutes or less     About 15 minutes     About 30 minutes
  - About 45 minutes             About an hour or more
9. Are you willing to have quiet times consistently?
- Yes             No
10. Have you participated in a workshop for quiet time training before?
- Yes             No
11. If your answer to the previous question is “Yes,” please briefly describe about your experience at the workshop.
12. Would you like to participate in this workshop for quiet time training?
- Yes             No
13. Please briefly describe what you are expecting from this workshop.

## 2) The Results of Preliminary Survey on Participants or The Results of Primary Survey to Know Trainees

\*Total number of respondents is 20.

\*The numbers in parenthesis are numbers of persons who marked each response.

1. What is your age?
- ( ) Less than 20    ( ) 20-30    ( 7 ) 31-40
  - ( 7 ) 41-50            ( 3 ) 51-60    ( 3 ) 60 and above
2. Which language is more convenient for you?
- ( 15 ) Korean    ( ) English    ( 5 ) Both are convenient.
3. How often do you participate in Bible studies of Sunday school?
- ( ) Never    ( 1 ) Occasionally    ( 19 ) Always
4. How long have you been a Christian?
- ( 1 ) Less than 6 months    ( 3 ) 1 to 2 years    ( 5 ) 3 to 5 years
  - ( 6 ) 5 to 10 years            ( 3 ) 10 to 20 years    ( 2 ) More than 20 years
5. How often do you read the Bible?
- ( ) Never    ( ) Once a month    ( 3 ) Once a week
  - ( 15 ) Two or Three times a week    ( 2 ) Every day

6. When you read the Bible, how long does it take?  
 About 5 minutes or less     About 15 minutes     About 30 minutes  
 About 45 minutes     About an hour or more
7. Followings are reasons people say why they do not read the Bible. Check the box if any applies to you.  
 The Bible is not helpful to my life.  
 The Bible is hard to understand. I wonder how people can understand it.  
 I used to read the Bible and it made me feel good. However, as time went, I lost the interest and finally gave up reading.  
 The more I read the Bible, the more I suffer guilt.  
 The Bible is behind the times. It has some interesting stories, but it does not have anything to do with the 21<sup>st</sup> century.  
 When it comes to the Bible, I depend on my pastor. The pastor will tell me what I should know about it.  
 I doubt the authority and credibility of the Bible.  
 I cannot make time for reading the Bible.  
 The Bible is boring.  
 I do not have a Bible.  
 Why would one study a book filled with hard-to-believe mythical stories?  
 I do not read it because I do not like books.
8. When you have QT, how long does it take?  
 About 5 minutes or less     About 15 minutes     About 30 minutes  
 About 45 minutes     About an hour or more
9. Are you willing to have quiet times consistently?  
 Yes     No
10. Have you participated in a workshop for quiet time training before?  
 Yes     No
11. If your answer to the previous question is “Yes,” please briefly describe about your experience at the workshop.  
 Three months-2    One weeks-2
12. Would you like to participate in this workshop for quiet time training?  
 Yes     No
13. Please briefly describe what you are expecting from this workshop.

APPENDIX 4

PRE AND POST-SURVEY

**1) Pre and Post Survey to Measure Participants Improvement (Achievement)**

Your Number: \_\_\_\_\_

*Using the following scale, please circle the number that corresponds to your thoughts in response to the question.*

1 = Strongly agree

2 = Agree

3 = Slightly agree

4 = Unsure (or Undecided)

5 = Slightly disagree

6 = Disagree

7 = Strongly Disagree

1. A quiet time helps become a mature Christian and serve God earnestly.  
1 2 3 4 5 6 7
2. I feel the most important ministry in our church should be quiet time training.  
1 2 3 4 5 6 7
3. The ultimate purpose of a quiet time is meditating on the Lord.  
1 2 3 4 5 6 7
4. The Bible is the source of infallible principles.  
1 2 3 4 5 6 7
5. The principle of meditation described in the Bible is also applicable to today's Christians.  
1 2 3 4 5 6 7
6. The Bible frequently illustrates the meaning and way of having a quiet time in detail.  
1 2 3 4 5 6 7

7. Having a quiet time helps me read the Bible on daily basis.  
1 2 3 4 5 6 7
8. Having a quiet time makes reading the Bible easier.  
1 2 3 4 5 6 7
9. Having a quiet time makes it possible to have personal in-depth Bible study.  
1 2 3 4 5 6 7
10. Having a quiet time not only gives knowledge, but also teaches how to apply it to daily life.  
1 2 3 4 5 6 7
11. Having a quiet time helps me understand myself as an individual with a unique personality created by God.  
1 2 3 4 5 6 7
12. Having a quiet time helps me accompany God through my life.  
1 2 3 4 5 6 7
13. Having a quiet time helps me listen to the Lord's voice that guides my life.  
1 2 3 4 5 6 7
14. The Bible offers the way to be justified and saved.  
1 2 3 4 5 6 7
15. Having a quiet time gives me joy and happiness in daily life.  
1 2 3 4 5 6 7
16. I have a quiet time regularly in any circumstances.  
1 2 3 4 5 6 7
17. Having a quiet time lets me have stronger influence on my family and neighbors.  
1 2 3 4 5 6 7
18. I can share what I learned through a quiet time with others.  
1 2 3 4 5 6 7
19. I believe that a quiet time leads to spiritual maturity.  
1 2 3 4 5 6 7
20. I believe that the Lord will train me to become a faithful servant through this quiet time training.  
1 2 3 4 5 6 7
21. I believe that I can train someone else after completing this training.  
1 2 3 4 5 6 7

## 2) Pre and Post Survey to Measure Participants Improvement(Achievement)

\* **Pre**=Pre Survey Results    **Post**= Post Survey Results

The number in the parenthesis is actual respondents' numbers.

Number of respondents for pre survey=20

Number of respondents for post survey=20

Using the following scale, please circle the number that corresponds to your thoughts in response to the question.

1 = Strongly agree

2 = Agree

3 = Slightly agree

4 = Unsure (or Undecided)

5 = Slightly disagree

6 = Disagree

7 = Strongly Disagree

1. A quiet time helps become a mature Christian and serve God earnestly.

1    2    3    4    5    6    7  
**Pre** ( **1** ) ( **3** ) ( **12** ) ( **4** ) ( ) ( ) ( )  
**Post** ( **15** ) ( **3** ) ( **2** ) ( ) ( ) ( ) ( )

2. I feel the most important ministry in our church should be quiet time training.

1    2    3    4    5    6    7  
**Pre** ( **1** ) ( **4** ) ( **13** ) ( **2** ) ( ) ( ) ( )  
**Post** ( **14** ) ( **4** ) ( **2** ) ( ) ( ) ( ) ( )

3. The ultimate purpose of a quiet time is meditating on the Lord.

1    2    3    4    5    6    7  
**Pre** ( **3** ) ( **4** ) ( **13** ) ( ) ( ) ( ) ( )  
**Post** ( **13** ) ( **5** ) ( **2** ) ( ) ( ) ( ) ( )

4. The Bible is the source of infallible principles.

1    2    3    4    5    6    7  
**Pre** ( **3** ) ( **9** ) ( **8** ) ( ) ( ) ( ) ( )  
**Post** ( **17** ) ( **2** ) ( **1** ) ( ) ( ) ( ) ( )

5. The principle of meditation described in the Bible is also applicable to today's Christians.

1    2    3    4    5    6    7  
**Pre** ( **3** ) ( **9** ) ( **8** ) ( ) ( ) ( ) ( )  
**Post** ( **17** ) ( **2** ) ( **1** ) ( ) ( ) ( ) ( )

6. The Bible frequently illustrates the meaning and way of having a quiet time in detail.

1 2 3 4 5 6 7  
**Pre** ( 1 ) ( 3 ) ( 7 ) ( 9 ) ( ) ( ) ( )  
**Post** ( 15 ) ( 3 ) ( 2 ) ( ) ( ) ( ) ( )

7. Having a quiet time helps me read the Bible on daily basis.

1 2 3 4 5 6 7  
**Pre** ( 2 ) ( 7 ) ( 11 ) ( ) ( ) ( ) ( )  
**Post** ( 17 ) ( 3 ) ( ) ( ) ( ) ( ) ( )

8. Having a quiet time makes reading the Bible easier.

1 2 3 4 5 6 7  
**Pre** ( 2 ) ( 7 ) ( 11 ) ( ) ( ) ( ) ( )  
**Post** ( 17 ) ( 3 ) ( ) ( ) ( ) ( ) ( )

9. Having a quiet time makes it possible to have personal in-depth Bible study.

1 2 3 4 5 6 7  
**Pre** ( ) ( 6 ) ( 9 ) ( 5 ) ( ) ( ) ( )  
**Post** ( 17 ) ( 3 ) ( ) ( ) ( ) ( ) ( )

10. Having a quiet time not only gives knowledge, but also teaches how to apply it to daily life.

1 2 3 4 5 6 7  
**Pre** ( 3 ) ( 7 ) ( 10 ) ( ) ( ) ( ) ( )  
**Post** ( 17 ) ( 3 ) ( ) ( ) ( ) ( ) ( )

11. Having a quiet time helps me understand myself as an individual with a unique personality created by God.

1 2 3 4 5 6 7  
**Pre** ( 3 ) ( 6 ) ( 11 ) ( ) ( ) ( ) ( )  
**Post** ( 17 ) ( 2 ) ( 1 ) ( ) ( ) ( ) ( )

12. Having a quiet time helps me accompany God through my life.

1 2 3 4 5 6 7  
**Pre** ( 3 ) ( 11 ) ( 6 ) ( ) ( ) ( ) ( )  
**Post** ( 13 ) ( 5 ) ( 2 ) ( ) ( ) ( ) ( )

13. Having a quiet time helps me listen to the Lord's voice that guides my life.

1 2 3 4 5 6 7  
**Pre** ( 2 ) ( 13 ) ( 5 ) ( ) ( ) ( ) ( )  
**Post** ( 15 ) ( 4 ) ( 1 ) ( ) ( ) ( ) ( )

14. The Bible offers the way to be justified and saved.

1 2 3 4 5 6 7  
**Pre** ( 2 ) ( 11 ) ( 7 ) ( ) ( ) ( ) ( )  
**Post** ( 15 ) ( 3 ) ( 2 ) ( ) ( ) ( ) ( )

15. Having a quiet time gives me joy and happiness in daily life.

1 2 3 4 5 6 7  
**Pre** ( 4 ) ( 7 ) ( 11 ) ( ) ( ) ( ) ( )  
**Post** ( 13 ) ( 6 ) ( 1 ) ( ) ( ) ( ) ( )

16. I have a quiet time regularly in any circumstances.

1 2 3 4 5 6 7  
**Pre** ( 1 ) ( 4 ) ( 6 ) ( 9 ) ( ) ( ) ( )  
**Post** ( 13 ) ( 5 ) ( 2 ) ( ) ( ) ( ) ( )

17. Having a quiet time lets me have stronger influence on my family and neighbors.

1 2 3 4 5 6 7  
**Pre** ( 2 ) ( 5 ) ( 13 ) ( ) ( ) ( ) ( )  
**Post** ( 13 ) ( 5 ) ( 2 ) ( ) ( ) ( ) ( )

18. I can share what I learned through a quiet time with others.

1 2 3 4 5 6 7  
**Pre** ( 1 ) ( 3 ) ( 5 ) ( 11 ) ( ) ( ) ( )  
**Post** ( 14 ) ( 3 ) ( 3 ) ( ) ( ) ( ) ( )

19. I believe that a quiet time leads to spiritual maturity.

1 2 3 4 5 6 7  
**Pre** ( 3 ) ( 6 ) ( 11 ) ( ) ( ) ( ) ( )  
**Post** ( 15 ) ( 4 ) ( 1 ) ( ) ( ) ( ) ( )

20. I believe that the Lord will train me to become a faithful servant through this quiet time training.

1 2 3 4 5 6 7  
**Pre** ( 2 ) ( 7 ) ( 11 ) ( ) ( ) ( ) ( )  
**Post** ( 13 ) ( 5 ) ( 2 ) ( ) ( ) ( ) ( )

21. I believe that I can train someone else after completing this training.

1 2 3 4 5 6 7  
**Pre** ( 2 ) ( 3 ) ( 15 ) ( ) ( ) ( ) ( )  
**Post** ( 13 ) ( 5 ) ( 2 ) ( ) ( ) ( ) ( )

APPENDIX 5  
STUDENT SELF-EVALUATION

**1) Evaluation of Participants on Workshop**

Your Number: \_\_\_\_\_

1. Do you think this workshop let you fully understand the inductive Bible study method?  
 Very much     Much     Not much     Not at all
2. Do you think this workshop helped you feel easier to read the Bible and study it?  
 Very much     Much     Not much     Not at all
3. Do you think those who completed this workshop can train others who wants to learn about QT?  
 Very much     Much     Not much     Not at all
4. Do you think our church needs to keep holding this workshop periodically?  
 Very much     Much     Not much     Not at all
5. Please make any other comments regarding ways to improve this quiet time training.

**2) The Results of Student's Self-Evaluation of the Project**

Your Number: \_\_\_\_\_

1. Do you think this workshop let you fully understand the inductive Bible study method?  
( 17 ) Very much ( 3 ) Much ( ) Not much ( ) Not at all
2. Do you think this workshop helped you feel easier to read the Bible and study it?  
( 16 ) Very much ( 4 ) Much ( ) Not much ( ) Not at all
3. Do you think those who completed this workshop can train others who wants to learn about QT?  
( 15 ) Very much ( 5 ) Much ( ) Not much ( ) Not at all
4. Do you think our church needs to keep holding this workshop periodically?  
( 17 ) Very much ( 3 ) Much ( ) Not much ( ) Not at all
5. Please make any other comments regarding ways to improve this quiet time training

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## ABSTRACT

### TRAINING OLDER ADULTS FOR PERSONAL BIBLE STUDY AT FIRST VIRGINIA BAPTIST CHURCH, SPRINGFIELD, VIRGINIA

Jin Su Choi, D.Min.  
The Southern Baptist Theological Seminary, 2011  
Faculty Supervisor: Dr. Yun Yeong Yi

The purpose of this project was to develop quiet time training material by applying the inductive method to Bible study, which helped church members' spiritual growth at First Virginia Baptist Church, in Springfield, Virginia.

Chapter 1 provides the goals, context, rationale, and definitions for this ministry project. It also describes the research methodology and discusses some limitations of the study.

Chapter 2 discussed meditation described in the Bible. It has biblical and theological support for significance of a quiet time, which basically means spending time with the Lord.

Chapter 3 looks at historical evidences of meditation practiced among the Jewish, Christian, and Puritan. Comparing historical and today's biblical meditation helped determine an appropriate meaning and method for inductive quiet time.

Chapter 4 describes the process of implementation of the ministry research project.

Chapter 5 evaluates the project and offers implications for future study. would assess this project's purpose, goals, strengths, and weaknesses, differently. It would also include Theological, personal reflections of the participants.

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