

GROWING IN GOD

PODCAST



GIG151 – Meditation and the Mind of Christ

Hi, and welcome to the podcast today. Glad to have you with me. In my last podcast, I mentioned the fact that I would like to talk a little bit about meditation. It is a concept that we do not really use too much in the church, and I have not been very familiar with use of it in Christian fellowship or teaching. I think this is partially because of the fact that it has a connotation built into it that people want to stay away from, because it seems to be something that came out of Eastern religions and does not really have an application within the Christian faith. But I feel like there is something that we are really missing if we do not gain an understanding of meditation.

I know we use the term “waiting on the Lord.” The Scriptures use the terminology “to wait for the Lord,” “to wait on God.” To me these all have a very similar meaning and message, and I believe the Scriptures are trying to get across something to us. I think there is a biblical application of meditation. I think there is a biblical application to the concept of waiting before the Lord. We tend to focus, I think, upon prayer, and talk about prayer, teach on prayer; and some even do talk about the idea that there is a prayer of listening, because obviously we do not want to get caught up in something where all we are doing is talking to God, and telling Him what we need and what we want and what we would like to see Him do. There is instead this idea that God needs to be filling us, He needs to be speaking to us, and we have to provide the time for that. And I think that is really the problem when we eliminate this idea or terminology from our faith about meditation, or waiting, because we are eliminating that time, and the dedication to time, and the discipline of our time, to be spent before Him in receiving what He has for us and what we are needing to have imparted to our spirits from the Lord.

I think that in order to mature in our walk with God, we have to have a breakthrough in our communication with the Father, the Son, and the Holy Spirit. And in order to achieve this, we must first recognize that God Himself is not human; and therefore, to have a concept of relating or communicating to Him in human terminology or human terms just does not really work. God is not a human. He is not a person, as we think of a person. God is omnipotent. God is omniscient. God is omnipresent. These are qualities that are anything but human. God is in a category all by Himself. There is no other God. There is nobody that comes close to being what God is. Therefore, I think if we really accept that, then it isn't surprising to us or should not be surprising to us that we need to relate to communicating with Him in a different mindset or in different terminology, just seeking to say and to learn, “How do we communicate with You?” Because I believe there is so much that exists in God for us to receive.

As we know, Christ said, “I do nothing of Myself.” What He said and spoke is what He heard from the Father. The works that He did were works that He saw and received from the Father. Everything about Christ, when He was in the flesh as the Son of Man, was done by what God poured into Him. It was not that He was freestanding and did all of these things on His own, because of even a calling or an anointing that He had. He received these things from the Father. He said very clearly, “I can do nothing of Myself”; so all that He did was by virtue of what He had Himself received from the Father in the Holy Spirit, and that must be our example. Christ, to me, is our example. He is my example of how to live, how to walk. That is why He came in the flesh; it was to bridge this gap between the fact that God is not

a human and that we are humans. We had broken the covenant or the obedience with God, and therefore we had to be reconciled to Him. We had to be brought back into a way of communicating with God the Father – and that happens through Christ as the Son of God, it happens via the Holy Spirit who comes to fill us and indwell us. All of this is something we need to be really conscious of when we think about our relationship to God the Father, and what it means, and how we are to draw from Him, how we are, if you will, to download what He has made provision for us to have and to partake of.

So we see this idea that God is not a human, and in that, He Himself says, “My thoughts are not your thoughts, My ways are not your ways.” He is very clear about the fact that His communication is not our method of communication. We cannot just talk to Him even like we would some other individual, because His whole process – again, He is omniscient, He knows all things. He is omnipresent. These are things that do not exist in human capacities. They are things that only exist in Him. They do not even exist in other Elohim, necessarily. He is the only one of His type. And we must come to the place, through our seeking Him – “In the day you seek Me with all of your heart, I will be found of you” – we have to seek God in order to be able to communicate and commune with Him, and to receive from Him. And if we don’t, we are stuck in this place where His thoughts are not our thoughts and His ways are not our ways, and we are on two different planets, so to speak. We have to break that. And I do not think that there is enough teaching for us in meditation, in waiting upon the Lord, to really come to the place where we learn how to commune with God. And we must be able to commune with Him; we must be able to appropriate, receive from Him, all that He has made available.

I think this applies in many ways to Christ. Christ existed in the flesh. He came in the flesh to bridge that gap between God and man, and mankind. But we also know, as Paul spoke about it, that “even though we have known Christ after the flesh, yet we know Him thus no longer.” When we speak about the mind of Christ, or again, our relationship with Him, it is not something that can be done through fleshly means or carnal ways of thinking or communicating. The mind of Christ is to be available to us, but it is only through learning in the Holy Spirit and seeking Him, meditating upon Him, learning to draw from Him. The fact that He has created us in His own image, I believe, means that our minds and our hearts are able to connect with God; but I think it is something that we must give ourselves to and we must learn to do. It is not by nature.

By nature, we tend to focus on things of the flesh, on natural things. We are human, and by the very concept of that we are stuck in the plane of time and space; and God exists outside of time and space. The first thing He does in salvation is give us eternal life. In other words, He removes us from the bondage of time and space, and He brings us into another world that we must learn to live in. Romans talks about the fact that if we are led by the Spirit of God, then we are sons of God. So when we come into Christ and we receive salvation, we receive the baptism and the infilling of the Holy Spirit, then we are really being introduced to another way of life, another way of existence on another plane that the human eyes, ears, touch, and thought processes do not deal in. Therefore, we must be reborn, as Christ said, “You must be born again.” And, of course, that confused them; and it is very confusing still to people. How do you be born again? But there is a birthing into the world of spirit, where we are able to relate in a world of spirit, but not through just the human potentiality that we have with our touch, taste, feel, thought; it is a new training into a new way, and that is what we must learn.

That is something we must understand that Christ did. He broke through this barrier of the flesh and the limitations of the flesh, and He opened the doors for us to be born again. I know that when people use that terminology *born again*, they are many times just saying *saved* – “I have been saved.” Well, I think

you can be saved without really being born into the Spirit and knowing how to walk and learn and communicate and relate in the Spirit. To me, it is a learned skill that God has to give us. That is one of the reasons the Holy Spirit is given to us, so that He can teach us the things of Christ and the things of the Father, and lead us into a walk in the Spirit. So the Holy Spirit becomes the bridge, once Christ has reconciled us to the Father. He becomes the One who is teaching us how to relate to the Father and how to relate with Christ in His resurrection, because He is no longer accessible to us just through the flesh. He now is at the right hand of the Father, and exists in this other plane.

We recognize that the world of spirit is a world. It functions in ways that we are not necessarily equipped to relate to; and we should understand that just by certain laws of physics, and even laws of nature. I mean, we recognize very simply that there are sound waves that our ears do not pick up, there are light waves that our eyes do not see. Especially in this day and age, we live in the days of technology when we are surrounded by television waves, we are surrounded by Bluetooth, we are surrounded by WiFi. We do not see those things. We do not touch those things. There is no way in our natural being that we have to handle those things. There is only our knowing and understanding that they are there; and it really takes something other than our human body to interface with those realities. For instance, if we have a cell phone, our cell phone can relate to Bluetooth, it can relate to WiFi, and it can pick up what is going on in that world. That is very much like the realm of spirit, if you want to try to create examples of it. The spirit world is not way off somewhere in the heavenlies. We are surrounded by the spirit world. We are surrounded by God. The Scripture says, "Wherever two or three are gathered in My name, I am there in their midst." Yet how often do we see that, feel that, hear that, taste that, touch that reality that Christ is with us? We don't, because we do not have the capacity. So, we should understand that the capacity of the world of spirit is something that we must develop in our walk with the Lord, if we are going to mature in a way of being able to communicate and receive and have downloaded to us the provisions that God has made available to us.

We know that there is a mind of Christ, and we know that the mind of Christ knows all things. That is what it says about God: He is omniscient, He knows everything. So all things have been given from the Father to the Son. And when we speak of the mind of Christ, we know that latent in the mind of Christ is everything – all knowledge, all wisdom. There is nothing that is not existent in the mind of Christ. First Corinthians 2:16 says, "For who has known the mind of the Lord, that he will instruct Him?" Well, nobody. Nobody is the instructor of the Lord. He is our Teacher, our Instructor, our Father. But it goes on to say, "We have the mind of Christ." In other words, available to us is the mind of Christ; which means, according to this, that we have that potentiality of putting on, taking on the mind of Christ, which opens a door for us to know all things. When we look at the gifts of the Holy Spirit, there is the word of wisdom, the word of knowledge; there is understanding. There are all of these things that are given to us by the Spirit. But how we come in to accessing that is what I am interested in today, and I am just trying to open the door for you to understand and believe and begin to seek God to say, "I need to learn from You. Holy Spirit, I need to learn from You. I need to be born into the Spirit, and I need to learn how to access."

How do I access the mind of Christ so that, as Christ said, "The things I speak are from the Father. They are the things I heard from the Father"? Well, we should be speaking those things that we have heard from the Father. What we have heard from Christ through the Holy Spirit we should be able to speak. The works that Christ did, He said He did not of Himself, but they were the works which the Father had given Him to do. We likewise must find a way to reach in to the mind of Christ, to this world of spirit, to a relationship with the Father, with the Son, with the Spirit, that allows us to download and have

accessible to us the works that the Father has for us. He is working in us to will and to do of His good pleasure, and so we should be able to do that and access that.

Romans 12:1-2 says, "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." We are to grow in our walk with God and be able to do that which is good, but grow into that which is acceptable, and move on into that which is perfect; but to do that, it means that we are not conformed or focused on this world. Our mind, our heart, has to become focused on the Lord. And it is through that methodology of meditation, of waiting upon Him, that we are transformed by the renewing of our mind, out of and away from being locked into the things of the world. It says, "Do not be conformed to the things of the world." But our mind is, our heart tends to be; we tend to live in the ways of the world and the thoughts of the world. God wants us to get out of that. The Lord is leading us out of that. The Holy Spirit wants to teach us to get out of that. How do we meditate upon Him until we can begin to receive that which we have in the provisions from Him?

I want to read Second Peter 1, starting at verse 2. It says, "Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; seeing that His divine power" – what power? the power of resurrecting Christ – "has granted to us everything pertaining to life and godliness." Now, I am going to say that again, and I want you to take it at face value, and I want you to listen to it very carefully: "His divine power has granted to us everything pertaining to life," which is life in this natural world, "and to godliness," which is our spiritual life, "through the true knowledge of Him who called us by His own glory and excellence." There is a knowledge of God that we are able to come into, and that is what I am trying to get across. Built into our heart, into our mind, is an ability to reach into God, to seek God with all of our heart. You seek Him with all of your heart. You love God with all of your heart. And there is a capacity for this in us.

This is part of, to me, the reality that we were made in His image. We have these pieces of Him within us. He breathed into us the breath of life, and we became a living soul. We understand that the spirit that is in us is of the Spirit of God. It is His Spirit. And what is God? God is one. You know, I do not care how many ways He appears, how many different ways He manifests Himself or divides Himself, we understand that when He does that, He is never divided from Himself. He is always still one, He is always still Himself. And this is what we recognize in God, that He has provided for us and granted to us everything pertaining to life and godliness in the true knowledge of Himself. We are able to come into the knowledge of Him and to connect with Him and draw and appropriate all that He is and all that He has, because He has granted it to us. He is not holding Himself back from us. He has granted to us, in these precious and magnificent promises, that by them we could become partakers of the divine nature, having escaped the corruption that is in the world by lust. See, we move away from the things of the world, the things of the flesh, the natural human things, and we change our focus over. We are not looking through a conformity to this world. We are now having a renewal of our mind as we come into a relationship with Him. So again, the potential of all of these things is absolutely there for us.

I want to read First Timothy 4, starting at verse 7. "But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourselves for the purpose of godliness." When we come into this waiting upon the Lord, or meditating upon Him, learning Him and reaching into His knowledge and into the mind of Christ, there is this discipline of ourselves that we must train ourselves in the Holy Spirit

to be able to do these things and appropriate these things. It goes on in verse 8 to say, "For bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come." One of the things that is important to me about this verse is the fact that we tend to take all these great provisions God has made and we put them off into heaven, or off into the future, and that is not the way it works. They are promises for the present life that we live in the flesh. There is a way in this life that we can become a spiritual people, knowing the Spirit, understanding by the Spirit, being led by the Spirit, and being able to download and appropriate all of these precious promises and provisions that God has made for us. They are provisions for life and for godliness. They are made for this present life and also the life that is to come. So we must focus, then, we must discipline ourselves in our meditation, in our waiting upon the Lord, to begin to learn how to enter into this realm and to draw and appropriate all that He has for us.

Let's look at Colossians 3:1-3. "Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God." We are not to focus from the flesh. And it is very difficult, because in our flesh, just being human, awareness comes from sight and sound and touch and feel and taste; and all of these capacities that we have, they draw us to the natural world, because they do not see or feel or sense the world of spirit that God lives in. Therefore, it seems difficult to accomplish this. That is why there must be a meditation, a discipline to reach for a transition into the enabling to hear and see and touch and taste in the spirit world. I mean, the Scripture tells us to do that: "Taste and see that the Lord is good." We should be able to taste and see that the Lord is good. See, both tasting and seeing; these are all natural capacities of the human body. But we are talking about the fact that there exists the ability and the enabling for us to transition these into a world of spirit – "taste and see that the Lord is good." We are able to actually taste Him. We should be able to smell the Presence of God. All of these things we have the capacity to do, but they only are realized as we mature through exercising ourselves to learn these things.

It is just like in the flesh, we are born with an inability to understand our natural senses – we do not understand our seeing, our feeling. We have to learn. You learn not to put your hand on the stove. You learn the sense of touch, and how it works and what it means; so there is interpretation that goes on in your mind. And it is the same thing in the spirit realm. We have got to learn. We are born into the spirit realm as children, and we must come to learn the capacities and the meanings and the abilities and the enablings of the fact that He has provided all things for us pertaining to life and godliness.

So we see that Christ is seated at the right hand of the Father, and we are not to set our minds on the things of the earth. We are to now set our minds, our hearts, our senses, on the things above the earth, into the spirit world; and to learn, as we had to do in the natural world, to learn of the things of the Spirit, because now we have died to the flesh and our life is hidden with Christ in God.

I want to read one other Scripture. It is in Philippians the third chapter, verses 20-21. "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself." We are able to be subjected to Him and to be brought into His likeness. Romans 8, starting at verses 2-5, says, "For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk

according to the flesh but according to the Spirit. For those who are according to the flesh set their minds on the things of the flesh” – and remember, all of our senses are interpreted to us through the mind, through the heart. So, we are not to be set on these things through the mind; instead, “but those who are according to the Spirit, the things of the Spirit.” Our mind now is to be set on the things of the Spirit, and to begin to interpret and translate to us out of the Spirit those things that we are sensing and feeling and seeing and hearing.

Verses 6-7, “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so.” We cannot live with our mind and our senses set on the natural world and feel like we are going to know what God is doing and what He is saying and how He is trying to lead us. We must transition. We must come into the world of spirit and set our minds upon the Spirit, and have our senses retrained by the Spirit, the Holy Spirit, to understand the things of God. It says in verse 9, “However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you.” So we know that the Spirit of God dwells in us, and that we are able then to reach in. Finish reading this chapter of Romans 8, because it is very specific about this walk in the Spirit, and we need to have that understanding.

Before I finish, I want to read some Scriptures to us that specifically mention meditation. Because, again, I think initially there is kind of a wall that we have, or a misconception that we have, based on what we have heard about meditation out of eastern religions, and different new age manifestations of it. But it is very biblical, and it is something that we should have. Joshua was told to meditate. In the first chapter of Joshua, verses 8-9, it says, “This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go.” The reason that Joshua was able to do that and to be strong and courageous is not because he was that in himself, but because he meditated on the Lord. He meditated on His Word. He sought the Lord with his heart, his mind, until his mind became conditioned to God’s ability and God’s enabling, not to his own capacity as a man in the flesh.

Psalms 1, verses 1-3, says, “How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers! But his delight is in the law of the Lord, and in His law he meditates day and night. He will be like a tree firmly planted by streams of water, which yields its fruit in its season and its leaf does not wither; and in whatever he does, he prospers.” See, this enabling, this blessing. The things that God has provided for us, they come to us as we meditate on His Law, on His Word, on Him, day and night. It must become something that we learn to do. We learn how to fix our hearts and our minds on the Lord, on His Word, and walk in that manner. Psalm 19, verse 14, says, “Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my rock and my Redeemer.”

Let me go down to Psalm 63, verse 6. “When I remember You on my bed, I meditate on You in the night watches.” This idea of meditating on the Lord is so important. I am just reading a couple of verses. But I encourage you, go into the Scriptures, take a concordance, look it up; look up the word meditation, and see how many times the Word talks about our meditation. Look up the mind of Christ, and see how our mind is to be focused on Him, until we are able, as I like to put it, to download all that He has made provision for us. He has made it as a provision. It is there for us. The only issue is, do we really know how

to appropriate these things and have them become our reality on a day-to-day basis, so that they manifest in our lives as they manifested in the life of Christ when He was on the earth? He did it as a man; and therefore, to me, the door is open for us also in our human life to learn to walk in the Spirit of God.

So just remember these couple of points. By our meditation, we lock into God and we download all that He has provided for us. He has provided all things for life and godliness, but do we know how to download these provisions? I do not think we do yet, but we will. And I have faith that we will learn, and that we will seek Him with all of our hearts until we are able to hear His voice and know His will and walk in His ways.

Amen.