

Comeback Offer!

If you'd like to purchase copies of this book or Bible study for yourself or your group, visit our website at www.navpress.com and check out the special discounts for our web customers.

“There’s no better place to hear God speak than through scriptural meditation, and there’s no better guide for the how-tos than Jan Johnson. *Savoring God’s Word* can direct you or your group toward heartfelt encounters with God.”

— KLAUS ISSLER

professor of Christian Ed & Theology, author of Wasting Time with God

“Jan Johnson’s book *Savoring God’s Word* is a feast. Deep in its understanding of Scriptural meditation and simple in helping the reader to grasp the important practice, this book enables all to hear God’s word and for God to grow us into his image.”

— TOM PARKER

director, Fuller Theological Seminary Southwest

CULTIVATING THE
SOUL-TRANSFORMING PRACTICE OF
SCRIPTURE MEDITATION

SAVORING
GOD'S
WORD

JAN JOHNSON



NAVPRESS®

BRINGING TRUTH TO LIFE

TO CONNIE KAPPES—
big sister, good friend, loving mother.





OUR GUARANTEE TO YOU

We believe so strongly in the message of our books that we are making this quality guarantee to you. If for any reason you are disappointed with the content of this book, return the title page to us with your name and address and we will refund to you the list price of the book. To help us serve you better, please briefly describe why you were disappointed. Mail your refund request to: NavPress, P.O. Box 35002, Colorado Springs, CO 80935.

The Navigators is an international Christian organization. Our mission is to reach, disciple, and equip people to know Christ and to make Him known through successive generations. We envision multitudes of diverse people in the United States and every other nation who have a passionate love for Christ, live a lifestyle of sharing Christ's love, and multiply spiritual laborers among those without Christ.

NavPress is the publishing ministry of The Navigators. NavPress publications help believers learn biblical truth and apply what they learn to their lives and ministries. Our mission is to stimulate spiritual formation among our readers.

© 2004 by Jan Johnson

All rights reserved. No part of this publication may be reproduced in any form without written permission from NavPress, P.O. Box 35001, Colorado Springs, CO 80935.

www.navpress.com

NAVPRESS, BRINGING TRUTH TO LIFE, and the NAVPRESS logo are registered trademarks of NavPress. Absence of © in connection with marks of NavPress or other parties does not indicate an absence of registration of those marks.

ISBN 1-57683-399-2

Cover and interior design by David Carlson Design

Cover photo by Damir Frkovic / Masterfile

Creative Team: Terry Behimer, Traci Mullins, Amy Spencer, Darla Hightower, Glynese Northam

Some of the anecdotal illustrations in this book are true to life and are included with the permission of the persons involved. All other illustrations are composites of real situations, and any resemblance to people living or dead is coincidental.

Unless otherwise identified, all Scripture quotations in this publication are taken from the *Holy Bible: New International Version*® (NIV®). Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved. Other versions used include *The Message: New Testament with Psalms and Proverbs* (MSG) by Eugene H. Peterson, copyright © 1993, 1994, 1995, used by permission of NavPress Publishing Group; the *New Revised Standard Version* (NRSV), copyright © 1989, by the Division of Christian Education of the National Council of the Churches of Christ in the USA, used by permission, all rights reserved; and the *King James Version* (KJV).

Johnson, Jan, 1947-

Savoring God's word : cultivating the soul-transforming practice of scripture meditation / Jan Johnson.

p. cm.

Includes bibliographical references.

ISBN 1-57683-399-2

1. Bible--Meditations. 2. Meditation--Christianity. I. Title.

BS491.3.J64 2004

24834--dc21

2003012052

Printed in the United States of America

1 2 3 4 5 6 7 8 9 10 / 08 07 06 05 04

FOR A FREE CATALOG OF
NAVPRESS BOOKS & BIBLE STUDIES,
CALL 1-800-366-7788 (USA)
OR 1-416-499-4615 (CANADA)

CONTENTS



Acknowledgments	II
Introduction: How to Use This Book	13
<i>Guidelines for using this book for individual study, book study groups, Bible study groups, a personal retreat, a group retreat without an outside speaker, in personal mentoring or spiritual direction</i>	
1. Why Meditate?	17
<i>A Path to Spiritual Transformation</i>	
2. Why People Don't Meditate:	29
<i>Common Reasons for Resistance</i>	
3. What Is Scripture Meditation?	41
<i>How Meditation Differs from Bible Study</i>	
4. Inviting God to Speak to You:	59
<i>Practical Guidelines for Meditation</i>	
5. Hearing God Well in Meditation:	71
<i>Overcoming Obstacles to Hearing God's Voice</i>	
6. Tasting the Words of Scripture:	87
<i>The Ancient Art of Lectio Divina</i>	
7. The Sanctified Imagination:	109
<i>Using Ignatian Meditation to Walk Inside Scripture</i>	

8. Other Meditative Approaches:	133
<i>Enjoying Diverse Paths into Scripture and God's Presence</i>	
Appendix A: Guidelines for Group Meditation	149
Appendix B: Meditation Exercises	155
Finding Intimacy with God	155
<i>Elijah Runs Away to God: 1 Kings 19:3-13,15-16</i>	
Healing Life's Wounds	164
<i>The Satisfied Heart: Luke 12:22-34</i>	
<i>Jesus Heals the Caregiver Too: Mark 9:14-27</i>	
Having the Heart of Christ	178
<i>Loving Enemies: Matthew 5:43-48</i>	
Building Relationships	185
<i>Jesus Serves the Disciples: John 13:1-7,12-15</i>	
Making Progress in the Spiritual Life	193
<i>Choosing the Narrow Door: Luke 13:22-30</i>	
<i>Jacob Wrestles with an Angel: Genesis 32:9-12,24-30</i>	
Notes	209
Author	215

ACKNOWLEDGMENTS



I am grateful to M. Robert Mulholland of Asbury Seminary, whose teaching and example led me from casual Scripture meditation to regular daily adventures in *lectio divina*. I also owe a great “debt of love” to teacher and friend Dallas Willard, who continually challenges us all to consider transformation into Christlikeness.

My thanks to Terry Behimer of NavPress, who heard my passion about this book and believed in me. I’m grateful to have had both Terry and Traci Mullins walk alongside me.

As always, gratitude is due to my husband, cheerleader, and diligent proofreader, Greg Johnson. My adult children, Jeff and Janae Johnson, have been good sports in trying out exercises now and then.

INTRODUCTION

HOW TO USE THIS BOOK



Welcome to an adventure in learning to meditate on Scripture. This is a book that you read as you would read any other, but it also includes exercises throughout. It's a book you use, as well as read. As you read along and are introduced to a practice of meditation, I often lead you informally into a time of meditation on a passage of Scripture. You may feel nervous about whether you're doing the meditation exercise right, because you haven't read all the instructions in the book yet, but don't concern yourself with that. My purpose is to help you to try meditating as you read the book. You'll receive further instructions as we move along. When an exercise occurs within a chapter, pause and try it. Meditation is like everything else: you learn by doing. And I want to entice you to practice without worrying about whether you're doing it exactly right.

At the end of each chapter are questions for you to reflect on and more meditation exercises for you to try. Please don't skip them. The book will have a different and surprising effect on you if you do all the exercises. Some exercises include instructions to group leaders, which appear in boxes, but ignore them if you are not in a group.

Besides using this book as an individual, you can use it in the following ways:

Book study groups—To study the book a chapter at a time, group members will ideally read the assigned chapter before meeting, also experiencing the exercises within the chapter on their own. (There are eight chapters and seven exercises in appendix B, so eight to fifteen meetings are possible, depending on how much group meditation your group wants to do.) Together the group should read appendix A, “Guidelines for Group Meditation.” These instructions explain how to do the meditations with a permanent leader or rotating leaders. The leader will want to read appendix A beforehand to be prepared for the first session.

At the group meetings based on chapters 1–8, the leader can use this as the first question each time: *What, if anything, was said in this chapter that has made you think?* If nothing made participants think, ask them to choose what most resonated with them. Urge participants to look for the answer to this question and underline it as they read the chapter.

Then discuss the questions provided at the end of each chapter and do the exercises designed for group interaction or discussion, when provided. The discussion is important because meditation may be unfamiliar and group members need to process it with others. Occasionally, additional instructions for groups are provided for certain questions.

Bible study groups—Most Bible study groups use studies with the familiar format of reading a passage and answering questions about it. These questions typically invite participants to observe what the Scripture says, to interpret it, and then to apply it. The format for these meditations is different because it provides more interaction with God.

To use this book in a Bible study meeting, group members need to read the book (at least chapters 1–5) before their first meeting. As they do so, they will experience meditation exercises within the chapters on their own and reflect on the questions at the end of the chapters. Then,

as a group, they can meet each time and do one or more of the group exercises in chapters 6–8 and appendix B. For the first few meetings, the group should read together appendix A, “Guidelines for Group Meditation.” The leader will want to read that beforehand to be prepared for the first session.

A personal retreat—This book may be used for a one-day or multi-day private retreat. Simply read through the book and do the exercises. Take breaks after exercises that are particularly riveting and allow plenty of time for journaling as needed. (Suggestions for journaling are included in chapter 4.)

A group retreat without an outside speaker—Churches that wish to have a retreat with a lot of interaction with God but without an outside speaker may use this book as a resource. A leader or team of leaders needs to read the book and practice the exercises beforehand. After reading the book, the leader can introduce a point or two from each chapter and then lead participants through one of the exercises. For example, a four-session retreat could be structured this way:

Session 1: chapters 1–5 and an exercise (choose from the ones at the end of chapters 4 or 5)

Session 2: chapter 6 and the exercise at the end

Session 3: chapter 7 and one of the exercises within the chapter

Session 4: chapter 8 and one of the exercises at the end

Or the leader may use an exercise from appendix B instead of one from the chapters. When leading with a team, the speaker-leader may change for each session. This communicates to participants that meditation is not a matter of personality, because they see different types of people using it.

Personal mentoring or spiritual direction—As a mentor or spiritual director, you may see that the person who wants to be disciplined or directed

needs to grow in a certain direction that the exercises in appendix B deal with: finding intimacy with God, healing life's wounds, having the heart of Christ, building relationships, and making progress in the spiritual life. If so, you can do the exercise during a session together or suggest that the one being mentored or directed do it between sessions.

As you start using this book in some form, ask God to speak to you. Hearing from God will transform your soul.

Chapter One

WHY MEDITATE?

A PATH TO SPIRITUAL TRANSFORMATION



As I walked through the church parking lot to my car, I wanted to scream. I could hear the voices of two couples discussing an upcoming vote within the church, and they were attacking those who disagreed with them. How could they do this? They had just participated in a class where we had seen from Scripture that the most important issue is whether people love each other. I'd even commented that our choice to love each other was more crucial than the outcome of the vote. I'd challenged them, asking, "Would we behave like disciples of Jesus in the midst of disagreement? Would we speak the truth in love? Would we listen and be present to each other or would we pigeonhole people, call each other names, and look for ways to manipulate the undecided?"

I tried not to listen, but now they'd begun skewering a certain person and grilling her until charred. I got in my car, laid my head on the steering wheel, and wept. Why is it that we know the facts of Scripture so well but do not put them into practice?

But as I drove home I thought, *Why am I surprised?* After all, I was asking them to look within their hearts. That's difficult work. A class

discussion about love does not transform us into people who love. At first I had felt as agitated as they were. But when I asked God how I should vote and meditated on Scripture, I sensed God coaxing me: *Don't forget to love*. I realized that I needed to listen and love rather than insist everyone look at it my way. I needed to discuss the issue without being rude or irritated (see 1 Corinthians 13:5). This situation was testing me as a person and giving me an opportunity to taste and see what it's like to love people when I disagree with them. My change of heart and behavior occurred because I'd heard from God myself. That's what transforms people—not being told what to do.

Besides, the gap between what we say and how we behave is enormous. I say I believe in telling the truth, but I exaggerate to impress someone. I say I have faith in God, but my confidence in God is shaken when people fail and I try to rescue them.

These faithless behaviors flow from stubborn habits and ingrained character flaws that we can't seem to get rid of. Many Christians lament that they can't overcome tendencies to criticize, complain, and procrastinate. For myself, my common flaws are grouchiness and laziness.

The stubbornness of these entrenched attitudes makes us wonder how God changes people at all. We tell new Christians that the Holy Spirit will change them, but we don't say how. They become discouraged when they don't see it happen.

As a result, I've spent years trying to discover how God changes people. I'm haunted by the man James described, who looked in the mirror, walked away, and forgot what he looked like (see James 1:22-25). In the midst of sermons, Bible studies, and others' pointed comments, we look in the mirrors of our lives and see valleys of failures. We promise God we'll change, but so often we don't.

We think we'll change if we're taught better, so we look for the best teachers. I've spent twenty years writing adult Bible study sessions, spe-

cializing in insightful application activities. I've prayed that the teachers using the materials I've written will never be the same after preparing the lesson and that their students will see it and be changed too. But I'm also an avid churchgoer, the wife of someone who has been a pastor. I know the dull truth: Many of us use God to gain a better life, but our character changes very little. I've watched new Christians encounter God in a deep way only to graduate to a life of nonstop church activity. All that activity can become a substitute for a life lived in union with God. When people do not arrange their life around cultivating their interior life with God, they tend to become only vaguely nicer versions of who they used to be.

It's true that those who participate in Bible studies may begin to form an interactive life with God, but too often they switch the focus to correctly filling out the answers to the study questions, participating well in discussion, or listening to others' inspiring stories. None of those things are wrong—they're just not the point: knowing God. Or Christians read through the Bible in a year, which can be helpful; but if they do it to fulfill a daily obligation instead of to interact with God, they miss the point. Each day that they find themselves caught up with the reading schedule, they feel good about their Christian life. After all, they're achieving something! If you ask them if the reading is nourishing their inner life with God and transforming their soul, they're not sure how to respond. When based on achievement, even these beneficial activities do not nourish a relationship with God. Instead, they tend to create a self-satisfied sense of having accomplished something "spiritual."

This lack of intimate connection with God in the midst of spiritual activity explains the entrenchment of our Christless habits. When our interior life with God languishes, we will not be transformed. Instead, we can only *try to be good*. But as unregenerate human beings, we don't naturally long to be the kinds of people described in Jesus'

Sermon on the Mount: those who have a heart for their enemies, who speak simply instead of defending themselves, who gladly go the extra mile instead of complaining about the person who dares to ask.

WHAT DOES SEEKING GOD LOOK LIKE?

Try this question on the ordinary people who attend your church or small group: How are you seeking God?

Does this question baffle them or do their faces light up as they explain the latest exchange in their rich relationship with God? The point of our discipleship is “to know Christ and the power of the resurrection,” but few of us know how to help that happen. We know we need to seek God, but do we know what seeking God looks like in the life of someone with our temperament and daily routines?

If we were to offer these ordinary folks some ideas for how to seek God, what would we give them as patterns? From the Scripture itself and from the experiences of those who have sought God throughout the ages, we have heard about spiritual disciplines or exercises or strategies—whatever we wish to call them. As we put them into place in our lives, they help us connect with God day in and day out. For example, we *pray* in ways that connect us with God in all of life, because we have experimented with what works and does not work for us. We *interact with Scripture* in ways that help us know God, not simply know about God. We *serve* with a conscious awareness of God's presence so our service is permeated with back-and-forth communication with God.

Such exercises or strategies focus us on God in all of life. Then when calamities and chaos smack us front and center, we are not derailed. Instead we seek God through these disciplines we are so familiar with. We may wobble, but we are so centered in God that we're

less likely to fall into despair and to harm others with our discouragement, disgust, or anger.

These disciplines or exercises help us connect with God so the Holy Spirit can work within us to transform our souls. They are not advanced options just for the “elite” Christian; they are essential paths for us to live in intimate union with God while breathing on this planet.

Scripture meditation as a spiritual discipline is soul-transforming. As we sit in Scripture and ponder it (instead of skimming over it or limiting our interaction with it to study), all parts of ourselves are fascinated by the ways and doings of God. We begin to long for more of God in our life. As C. S. Lewis wrote, we experience “the scent of a flower we have not found, the echo of a tune we have not heard, news from a country we have never yet visited.”¹ God implants in us a desire for a far-off country, which is God’s own self.

The more we experience God this way, the more eagerly we carve out moments of solitude with God. This interaction with God affects us so deeply in our core that we become much more likely to respond to people with a quiet presence, a readiness to listen, and a desire to love them. When we connect with God through such strategies, the gap between our belief and our behavior shrinks. We obey in a more natural, automatic way because our hearts have been transformed.

For example, in a meeting with my spiritual director, I mentioned something I’d done that was unusually wise and obedient for me. I’d found myself in a slippery place of temptation and without thinking I turned away from it even though it made me appear less congenial. Not until later did I realize I had steered myself out of the way of temptation. I looked at my spiritual director in bewilderment and said, “How did I do that? Whatever I did, I need to keep doing it!” His question answered my question: “What have you been meditating on?” I laughed. I’d been living in the words and phrases of the Sermon on the

Mount for about a year (see Matthew 5). My unJanlike, upright behavior had automatically reflected that passage. This is how spiritual formation works. You do the connecting with God, and God does the perfecting in you.

INTERACTING WITH GOD THROUGH MEDITATION

This book is about learning to meditate on Scripture so you can better connect with and interact with God. Although we'll explore the details, tips, and potential blunders in Scripture meditation later, for now let me say that meditating is taking time to read a passage slowly and bringing all of our mind to the passage in quiet alertness. Instead of analyzing the words, we *enter into* the passage, letting the words be spoken to us by the Holy Spirit to see what impact they will make on us. Meditation usually involves quieting oneself, reading the passage, rereading it, and then shutting our eyes to see what stands out to us today. Then we pray the Scripture so that we are dialoguing with God. God speaks to us in Scripture and we respond in prayer.

This process creates an interaction with God so that instead of merely reading words, we “taste and see that the LORD is good” (Psalm 34:8). Instead of knowing *about* God, we come to know and experience God. Such focus stores the words, ideas, and images of Scripture in our minds, feelings, and even our bodies in a way that affects our behavior later. This often-overlooked practice, when rooted in the Holy Spirit's power and direction, is one of the many long-used, Scripture-recommended tools that are essential in building a rich and life-transforming relationship with God.

Without personal strategies for connecting with God, our daily agendas tend to become: I must have . . . I must be . . . I must

achieve . . . But exercises such as Scripture meditation *cultivate* the heart and guard it from those stubborn habits (see Proverbs 4:23; 23:19). Having a cultivated heart means that we become more and more inclined to look at life as Jesus did. As a result, we talk and serve and move more like Jesus. We react as Jesus did—loving people and using things instead of loving things and using people. The Holy Spirit does the cultivating as we choose to meditate on God and God's ways.

Scripture meditation can even retrain the divided heart (see Psalm 86:11). Most of the time the heart is torn between cooperating with God and getting needs met in destructive ways (or mediocre ways that substitute for seeking God). We want to humble ourselves, but we also want to show off; to submit to the other person, but also to have our own way; to respect others' choices, but also to force them to comply with ours. When living a life that involves little interaction with God, we find obedience to be a heavy burden that makes us feel weary about going to church.

But obedience doesn't have to be some unpleasant thing we have to pressure ourselves to do. When we routinely connect with God, we want to obey. Or we at least *want to want* to obey. The burden is lighter. The yoke of obedience is actually the easier way to live life.

This truth—that connecting leads to perfecting—is detailed in the text of Joshua 1:8: “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” (emphasis added). When we regularly meditate on God's laws of goodness, something changes inside us and we more naturally become “careful to do” them. We want to do them. Goodness flows instead of being forced.

As God speaks to us in our Scripture meditation, we come to love God more, which helps us see the true goodness of obedience (see John 13:34-35; 14:21). We trust God more and have more confidence in the

ways of God. We believe that if we follow God, we won't have a boring life but one full of intriguing moments and unexpected adventures.

Having words, phrases, and images of Scripture dancing in our heads keeps us so connected with God that we are changed at the heart level. We actually want to be humble or love our enemy. Exercises such as meditation allow God to ravish us with the divine personality and draw us toward the kingdom life that understands that humility makes life so much easier, so free of striving, competing, and proving ourselves.

Practicing the specific skills of meditation (which I'll explain later) helps us in all of life. They teach us to have a listening heart, which opens us to God through these inner attitudes that Quaker author Douglas Steere lists:

- *Vulnerability*—*I can open my truest feelings, motives, and thoughts to God.*
- *Expectancy*—*I can expect God to meet my needs in this space of time.*
- *Acceptance*—*I can accept whatever happens in this quiet time.*
- *Constancy*—*(the Latin and Greek word meaning to “stand with” or to “stay with”): I can rely on God to stand with me, to keep watch on my soul, not to get fed up with me.²*

Meditation retrains our mind to have the mind of Christ. For example, while practicing *lectio divina* (pronounced *LEX-ee-oh dih-VEE-nuh*³; method of Scripture meditation described in chapter 6), I was surprised that God told Ezekiel to “look closely and listen attentively and set your mind upon all that I shall show you” (Ezekiel 40:4, NRSV). As I read, I wondered why God would give such elementary instruction to someone as faithful as Ezekiel (as I'd noted in the previous thirty-nine chapters). Yet God thought it was important to command this

devoted prophet never to waver from paying attention and listening. If Ezekiel needed to hear these words, I certainly did too.

Pondering this fresh insight, I prayed and asked God what it would look like today for me to look closely, listen attentively, and set my mind on God's words and actions. I waited in silence. What came to me (I believe through the Holy Spirit) involved a posture or way of being I needed to cultivate: listening fully to the people around me—eyes wide and mouth closed—instead of thinking of what I would say next. In conversations I needed to ask God to show me how to be Jesus in these other persons' lives rather than saying whatever came into my head. This is what I'd seen Jesus do in the Gospels. He was not a hit-and-run teacher or healer, but someone who was fully present to people—looking and listening and loving those with whom he interacted (see Matthew 19:26; Mark 10:21; Luke 2:46; 20:17; John 1:42).

After such times of meditation, God's phrases resonate in you. Your behavior is supernaturally transformed because it flows out of the mind of Christ.

TRAINING, NOT TRYING

Connecting with God through spiritual disciplines (or exercises or strategies) is different from trying to be good. I remember how I used to read 1 Corinthians 13:4-8 and beat myself up. Was I patient? No. Was I kind? No. Did I envy? Yes. I failed the test nearly every time.

While meditating on the passage, it occurred to me that because God is love, the descriptions of love were also descriptions of God. Because God is love, God is then patient and kind. God does not envy or boast. God is not proud or rude or self-seeking or easily irritated. God doesn't keep a record of wrongs. God doesn't delight in evil, but rejoices in truth. No matter what, God always protects, always trusts,

always hopes, always perseveres. God never fails.

As I tasted these words over and over, I felt so grateful that God doesn't keep a record of *my* wrongs, that God isn't rude to *me*, no matter how discourteously or braggadociosly I behave. I felt such love for this God who always protects, always trusts, always hopes, always perseveres. I am often cynical, but God always hopes. I am suspicious, but God always trusts. I sensed my outlook shifting. After meditating on this passage one day (I was so familiar with it by this time I could meditate on it as I hiked), I decided not to *have a talk* with my then twenty-one-year-old son about a rude remark he'd made. Instead I would continue to love and encourage him. I followed through, and a few days later, the opportunity arose to mention—lightly and casually—the more desirable behavior. He smiled and said, “Oh. Okay.” How different our interchange was because I was so intrigued by God's personality of love.

If you will, go back over the second paragraph in this section that begins with, “While meditating on the passage . . .” Read it a few times. Sit in these ideas. Shut your eyes. What is God saying to you today?[†] Don't worry at this point about whether you're doing this right. Just try it out.

Questions and Activities for Individual Reflection or Group Discussion

If you're reading this book on your own, go over these questions to turn the ideas of the chapter over in your mind. If you're part of a group reading the book, use these questions to discuss the ideas. Listen carefully to learn what you can from the insights of others.

1. What, if anything, was said in this chapter that has made you think?
2. What idea or phrase most resonates with you or agrees with what you believe God has been saying to you lately?
3. It's been said that many Christians have substituted the busyness of

outward church activities for an inward life with God. Why do you think that happens?

4. Turn to I Corinthians 13:4-8. Close your eyes and ask the Holy Spirit to speak to you. Then read the passage aloud and sit quietly for a while. What do you believe God is saying to you that you need to hear?

Group leader instructions for question 4: After a group member reads the passage aloud and the group waits in silence, members open their eyes and take turns *briefly* reporting what they believe God said to them. They should be careful not to interrupt each other or evaluate what others say. Just listen to and pray for the person speaking.

AUTHOR



Jan Johnson has written thirteen books, including *Enjoying the Presence of God* and *When the Soul Listens*. Those two books along with *Savoring God's Word* form a trilogy on these spiritual disciplines: practicing God's presence; solitude, silence, and contemplative prayer; and Scripture meditation. She also has written more than a thousand magazine articles and truckloads of Bible studies. Articles, selected book chapters, and other resources may be downloaded from her website: www.janjohnson.org

Jan speaks frequently at retreats and conferences, teaching about authentic spirituality and transformation into Christlikeness. Besides holding a degree in Christian education, she is a trained spiritual director. She lives in Simi Valley, California, with her family.

OTHER INSPIRING BOOKS BY JAN JOHNSON.



When the Soul Listens

Feeling too busy to connect with God? Feeling as if you aren't hearing Him speak to you? Find spiritual direction through contemplative living that will lead you to find rest and guidance in God.

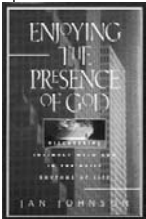
1-57683-113-2



Listening to God

With fifty-two topically arranged meditations on real-life themes, this book moves meditation out of the realm of mystics and makes this important spiritual discipline something you'll want to learn.

1-57683-050-0



Enjoying the Presence of God

If you long to enjoy God's companionship but aren't sure where to begin, this book offers practical suggestions for learning to be aware of God's presence in every moment of life.

0-89109-926-3

To get your copies, visit your local bookstore, call 1-800-366-7788, or log on to www.navpress.com. Ask for a FREE catalog of NavPress products. Offer BPA.

NAVPRESS ®
BRINGING TRUTH TO LIFE
www.navpress.com