

The Benefits of Meditation (1842)

by George Mueller

The sermon emphasizes the importance of meditating on the Word of God in the morning to obtain spiritual nourishment and strengthen one's inner man.

Scripture: Psalm 1:2

Topics: "Meditation", "Spiritual Nourishment"

Description

George Mueller emphasizes the importance of meditation on God's Word as the primary means to nourish the soul and achieve happiness in the Lord. He shares his personal journey of shifting from a prayer-first approach to prioritizing meditation, which leads to a deeper communion with God and a more fruitful prayer life. Mueller highlights that true spiritual nourishment comes from engaging with Scripture, allowing it to transform the heart before entering into prayer. He encourages believers to seek this daily practice for spiritual strength and to face life's challenges with a joyful heart. His insights reflect a profound understanding of the relationship between meditation, prayer, and spiritual well-being.

Transcript

WHILE I was staying at Nailsworth, it pleased the Lord to teach me a truth, irrespective of human instrumentality as far as I know, the benefit of which I have not lost--though now, while preparing the eighth edition for the press, more than forty years have since passed away. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord, but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit.

Before this time my practice had been at least for ten years previously, as an habitual thing, to give myself to prayer after having dressed in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the Word of God and to meditate on it, that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, whilst meditating, my heart might be brought into experimental communion with the Lord. I began, therefore, to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing

upon His precious Word, was to begin to meditate on the Word of God, searching, as it were, into every verse to get blessing out of it--not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this: that after a very few minutes my soul has been led to confession, thanksgiving, intercession, or supplication; so that though I did not, as it were, give myself to prayer but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession, intercession, or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it; but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, very soon after, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

The difference then between my former practice and my present one is this: Formerly, when I rose I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events, I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being flourished by the truth, being brought into experimental fellowship with God, I speak to my Father, and to my Friend (vile though I am, and unworthy of it!) about the things that He has brought before me in His precious Word.

It often now astonishes me that I did not sooner see this. In no book did I ever read about it. No public ministry ever brought the matter before me. No private communion with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as everyone must allow. Now what is the food for the inner man?--not prayer but the Word of God; and here again not the simple reading of the Word of God so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts.

When we pray we speak to God. Now prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire. And the season, therefore, when this exercise of the soul can be most effectually performed, is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, comfort us, instruct us, humble us, reprove us. We may therefore profitably meditate with God's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. There is thus far less to be feared from wandering of mind, than if we give ourselves to prayer without having had previously time for meditation.

I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of God I ascribe to this mode the help and strength that I have had from God to pass in peace through deeper trials in various ways than I had ever had before; and after having now above forty years tried this way, I can most fully, in the fear of God, commend it. How different when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one!

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