

Concerning meditating on the Word, I think the best thing is for me to quote George Müller. He said:

It has recently 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 fifth edition for the press, more than fourteen 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 see 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 in [sic] prayer, after having dressed myself 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 MEDITATION ON IT, THAT THUS MY HEART MIGHT BE COMFORTED, ENCOURAGED, WARNED, REPROVED, INSTRUCTED; AND THAT THUS, BY MEANS OF THE WORD OF GOD, WHILST MEDITATING ON IT, 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, or to thanksgiving, or to intercession, or to 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, or 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 in not happy state of heart. Thus also the Lord is pleased to communicate unto me that which, either very soon after or at a later time, 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....

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 every one 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, TO COMFORT US, TO INSTRUCT US, TO HUMBLE US, TO REPROVE US.** We may therefore profitably meditate, with God's blessing, through 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 I had had from God to pass in peace through deeper trials, in various way, than I had ever had before; and after having now above fourteen 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!-George Müller, "Autobiography of George Müller, the Life of Trust", 1861, reprinted 1981, pp. 206-210.