

## MEDITATE DAY AND NIGHT

**TEXT:** *Psalms 1:2: But his delight is in the Law of the Lord and in His Law doth he meditate day and night.*

### INTRODUCTION:

He is not the best student who reads the most books, but he who meditates the most upon them. He shall not learn most of divinity who hears the greatest number of sermons, but he who meditates most devoutly upon what he does hear. He shall not be so profound a scholar who takes down ponderous volumes one after the other, as he who reading little by little, precept upon precept, digests what he learns. This means he assimilates each truth in his heart by Meditation. When he reads the letters with his eyes it is merely mechanical, but he that reads them with his heart is he who retires and Meditates.



Again, Meditation is the machine in which the raw material of knowledge is converted to the best uses. Let me compare it to a grape juice press. By reading, research, and study we gather the grapes; but it is by Meditation that we press out the juice of those grapes and obtain the juice. How is it that many read so much yet know very little? They extract none of the sweet juice of wisdom from the precious fruits of the vine. A man who reads only a tenth part as much, but takes the grapes of Eschol and squeezes them by Meditation preserves, while the other by no Meditation may draw out inferences but leaves them to rot and perish.



When you have gathered flowers in the field or garden, arrange them and bind them together with the string of memory; but take heed that you put them into the water of Meditation, else they will soon wilt and fade, and be fit only for the trash pile. When you have gathered pearls from the sea of life, recollect that you will have gathered with them many worthless shells and much mud. Count them over, therefore, and sort them in your memory; keep what are worth preserving.



Even then you must open the oyster to extract the pear, and polish it to make it appear more beautiful. You may not string it in the necklace of your mind until it has been rubbed and garnished by Meditation.

Paul said to Timothy in:

***1 Timothy 4:15: Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.***

To the Christian, Meditation is most essential. I should almost question your being a Christian — and I should positively deny your spiritual health — if you live without habitual Meditation on the Word of God. Meditation and prayer are twin sisters, and both of them appear to be equally necessary in a Christian's life. I think Meditation must exist where prayer is, and prayer would be sure to exist where there is Meditation.



My brethren, there is nothing more wanting to make Christians grow in grace now than Meditation. Most of you are painfully negligent in this matter. You remind me of a sermon that one of my acquaintances told his friends in the country. He preached from this text:

***Proverbs 12:27: The slothful man roasteth not that which he took in hunting:***

He told us that many people who would hunt for a sermon were too lazy to roast it by Meditation. They knew not how to squeeze the juice of memory through it, and then to twist it around by Meditation before the fire of piety and so to cook it and make it fit for your soul's future food. So it is with many of you after you have heard the sermon: you allow it to run away.

How often do you, through lack of Meditation, miss the entire purpose for which the sermon was designed unless you meditate upon the truths we declare unto you? You will gather little sweetness and acquire little profit. And, certainly you will in no wise be established therein to your edification. Can you get the honey from the comb until you squeeze it? You may be refreshed by a few words while you listen to a sermon, but it is the Meditation afterwards which extracts the honey and gets the best and most luscious savor from them.



Those saints who know the most about God, are those that meditate the most upon Him. Those who realize most experimentally the doctrines of grace, are those who meditate and soar beyond the reach of all temporary things.

I think we shall never have much advancement in our churches until the members thereof begin to accept faithfully the counsel of:

***Psalms 1:2: But his delight is in the law of the LORD; and in His law doth he meditate day and night.***

Gigantic souls must have Meditation to support them. David, the psalmist, said in:

***Psalms 104:34: My Meditation of Him shall be sweet.***

Meditation on The Son of God Who — with the golden compass — struck out a circle from space and fashioned this round world. To think of Him as The God Who holds this mighty world in orbit and as The King of Glory Who — before Him — angels bow with modest homage; and yet He considers us as bone of His bone and flesh of His flesh.



***Ephesians 5:30: For we are members of His body, of His flesh, and of His bones.***

To conceive of Jesus as The Son of God by the virgin Mary, consider Him wearing — like men — the garments of humanity, like mortals of our feeble race. Then picture Him in all His sufferings, and in all the anguish of His soul. Trace back to the agony of Gethsemane, see Him enduring the bloody sweat, the sore amazement.

Then follow Him to the place where He was judged, and thence up the steep hillside to Calvary, bearing the Cross and braving the shame, where His soul was made an offering for my sake. When He died the reconciling death midst horrors, He was still unknown to all but God.



Verily, here is a Meditation for my soul which must be sweet, for here is a Meditation of the things touching my King so that my tongue becomes the pen of a ready writer.

***Psalms 45:1: My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.***

Ah, my Christian friends, you are not made the poorer to be alone a little while now for such subjects of Meditation. Some persons say they cannot bear to be an hour in solitude; they say they would have nothing to do, nothing to think about. No Christian could ever talk so surely. For if I can but give you one word to think on about Christ, Who He really is, you shall find that an hour is nothing, and that eternity is not half enough to utter our glorious Saviour's praise.

Yea, beloved, I believe when we get to Heaven, we shall want no subject for Meditation there, except Jesus Christ. I know there are some great divines and learned scholars who have been telling us that when we go to Heaven, we shall occupy our time in flying from star to star. They say we will fly from one planet to another, that we shall go and see Jupiter, Mercury, Venus, Mars, and all the host of celestial bodies. They say we shall behold all the wonders of creation and shall explore the depths of science, as they tell us, and that there are no limits to the mysteries we shall understand.



My reply to people who imagine thus of Heaven is that I have no objection, if it should be so and if it will afford them any pleasure. I hope you will have — and I know my Father will let you have — whatsoever will make you happy. But while you are viewing stars, I will sit down and look at Jesus; and if you told me you had seen the habitation of Saturn and Venus, and the man in the moon, as they say, I would say, Ah yes, but . . .

***On His face a wonder stands  
The noblest glory of God's hands;  
God in the Person of His Son  
Hath all His mightiest works outdone.***

But you may say, *“You will become tired, surely, of looking at Him”*. “No”, I should reply; *“I have been looking at but one of His Hands, and I have not yet thoroughly examined the hole where one of the nails went in. And when I have lived 10,000 years more, I will hope to take His other Hand, and bow down and look at each gaping wound. And then I will gaze downward to His Side and His Feet to behold what it cost Him to obtain my soul's redemption.”*

You may go flitting about as far as you like while I will kneel there and look at God in human flesh. For I believe that I shall learn more of God and more of His works in the Person of Jesus than you could with all the advantages of traveling on wings of light. Though you should have the most elevated imaginations and the most gigantic intellects to help you in your search, brethren, our Meditation of Christ will be sweet. There will be little else which we shall want of Heaven besides Jesus Christ Whom the Father gave to ransom our souls from sin and a devil's Hell.

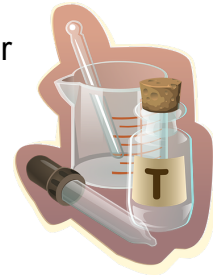


Jesus will be our Bread, our Food, our Beauty, and our Glorious dress. The atmosphere of Heaven will be Christ-glorified. Everything in Heaven will be

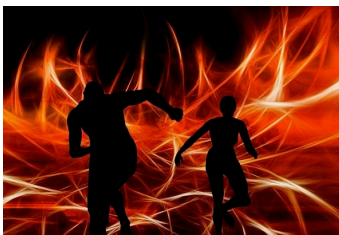
Christlike, and Christ is the Heaven of His people. To be in Christ, and to be with Christ, is the essence of Heaven.

Let me proceed to point out a blessed result of our Meditation of Him which shall be so sweet. This depends upon our character. I know some people come into this House of Worship who are very glad when they hear the minister pronounce the benediction. When he dismisses the assembly, they are very glad when all is over. They would rather hear the parting doxology than the text. As for a Meditation on Christ, instead of saying it is sweet, they would say, "*It is precious dry*". If they happen to hear an illustration or a story, they do not mind remembering that, but the Meditation which should be entirely on Christ would be dry enough to them, and they would be glad to hear it brought to a close. Ah, that is because of the taste they have in their mouth. There is something wrong with their palate.

You know, when we have been taking some kind of medicine and our mouth has been saturated with a strong flavor, whatever we eat acquires that taste. So it is with the lukewarm in heart. Do you have your mouth out of taste with some of the world's poor dainties? Do you have some of the powder of the apples of Sodom hanging on your lips that spoils the glorious flavor of your Meditation on Jesus?



And as for the rest of you — you who have never meditated on The Lord Jesus Christ . . . what do you think shall become of you when your bitterness shall be in your mouth? When you taste death, how do you hope to destroy its ill flavor? Yet at last that bitter cup which mortal man can taste, is but a dire foretaste of an eternal night. When you have to drink the gall in Hell forever . . . when the cup of torment which you did not allow Jesus to drain for you will have to be drained by yourself, what will you do then?



Christians can go to Heaven because Christ drank destruction dry for them, but the ungodly and unconverted man will have to drink the drugs of the wine of the wrath of God. What will you do then? The first drops are bad enough when you sip here the drops of remorse on account of sin; but that future cup in Hell . . . that terrible fact that this is the beginning of the end . . . what will you do when you have to drink that?

When your Meditation will be that you rejected Jesus, that you despised His Gospel, that you scoffed at His Word; what will you do in that dreaded eternity? Many of you businessmen . . . will your ledger serve you with that sweet Meditation in Hell? Lawyer, will it be sweet for you to meditate on your deeds when you go there? Laboring man, will it be sweet Meditation to you to think that your wages

were spent in drunkenness, lying, stealing, hating, murdering, cursing, rejecting Christ's salvation?

And you false professors! Will it be sweet Meditation to sit down and think of your pretense and hypocrisy? And oh, you carnally-minded who are indulging in the flesh, and pampering the appetite and not serving The Lord, whose God is your belly and whose glory is your shame, will your career furnish a sweet Meditation to you at last? Be assured of this, your sins must be your Meditation then, if Christ is not now your Meditation. May there be great searching of heart this night.



How often do your convictions disperse like the smoke from the chimney that soon vanishes. You have been wishy-washy, unstable, and an easy prey for satan to tempt you. Will you keep going on in living a defeated Christ-dishonoring life? You don't have to. Jesus programmed you for VICTORY, not defeat.

Come to this altar right now. Jesus wants you. He is waiting to hear your heart's earnest prayer and receive your consecration to Him. He will sanctify you wholly, and will even fill you with The Holy Spirit. Then you can live the over-comer's life instead of being overcome by the world, the flesh, and satan.

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