

The Christian on the Mount

(A Treatise Concerning Meditation)

“His delight is in the law of the Lord, and on His law he doth meditate day and night.” Psalm 1:2

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The Doctrine Stated

Having led you through the chamber of delight in my discourse on the law of God, I will now bring you into the withdrawing room of meditation. “In His law doth he meditate day and night.”

1. The opening of the words, and the proposition asserted.

Grace breeds delight in God, and delight breeds meditation. Meditation is a duty wherein consists the essentials of religion, and that nourishes the very life-blood of it. That the psalmist may show how much the godly man is

habituated to this blessed work of meditation, he joins, "In His law doth he meditate day and night"; not but that there may be sometimes intermission. God allows time for our calling. He grants some relaxation; but when it is said that the godly man meditates day and night, the meaning is frequently, he is much conversant in the duty.

It is a command of God to pray without ceasing (1 Thessalonians 5:17). The meaning is not that we should be always praying, but that we should every day set some time apart for prayer. We read in the old law that it was called the continual sacrifice (Numbers 28:24), not that the people of Israel did nothing else but sacrifice, but because they had their stated hours. Every morning and evening they offered, therefore it was called the continual sacrifice. Thus the godly man is said to meditate day and night, that is, he is often at this work; he is no stranger to meditation.

DOCTRINE: A godly Christian is a meditating Christian. Psalm 119:15: "I will meditate on Thy precepts." 1 Timothy 4:15: "Meditate upon these things." Meditation is chewing on the truths we have heard. The beasts in the old law that did not chew the cud were unclean; the professor who does not by meditation chew the cud is to be accounted unclean. Meditation is like the watering of the seed: it makes the fruits of grace to flourish.