

Quiet Time

Jim Downing

I. Introduction.

A. The tree that has roots in contact with the water is the one that is nourished and is growing. (Jeremiah 7:7-8)

B. A fruit bearing Christian is one who knows how to make contact with resources and draw nourishment regardless of the circumstances.

II. Scriptural basis.

A. There is no specific verse that says what time one should have a quiet time, but traditionally Christians do this in the morning.

1. Christ did this in the morning. (Mark 1:35)

2. Quiet time is a daily activity. (2 Corinthians 4:16, Lamentations 3:31)

B. Manna just like our present spiritual provision was only to be gathered for the daily needs. The quiet time is a day-by-day and morning-by-morning proposition. (Exodus 16:35, John 6:63)

III. A detailed exposure of what the quiet time is.

A. The quiet time is an exercise of the entire being - the soul. (Psalm 62:5, Psalm 25:1, Psalm 130:6)

B. Three parts to the soul.

1. The mind.

2. The emotions.

3. The will.

C. One of the reasons for dissatisfaction with the quiet time is because usually only the mind is exercised.

IV. The exercise of the mind in meditation.

A. We are commanded to meditate in the day and night. (Psalm 1, Joshua 1)

1. The beginning of meditation should occur at 10:30 at night.

2. The passage for the next day should be selected for the next day. One can do this systematically. (e.g. through the Psalms)

3. Begin reading with a mind open to a promise or command that the Lord wants to communicate to you for the next day and meditate on it.
4. The Word of God is powerful enough to drive out any other thought during the night. This is how we fulfill the command to meditate during the night. (Psalm 119:55)
5. We need to replace the problems of our mind with the promises of God.
6. The next day look for thoughts that amplify the thought the Lord gave from the night before.

B. We need to use the mind to imagine in meditation.

1. We need to bring this under control rather than let it wonder.
2. To do this we need to remember that God is so near there is no distance that separates. (Psalm 119:151, Hebrews 9:24, Isaiah 66:1)
3. We come boldly to God. (Hebrews 4:16)
4. In coming to the presence of God we trace the Old Testament pattern of the tabernacle.
 - a. We thank the Lord for His death (the brazen altar).
 - b. We confess our sins (laver).
 - c. We get guidance (the candlestick).
 - d. We are strengthened (at the table of showbread).
 - e. We are reminded that our prayers are a fragrance to God (through the altar of incense).
5. A time of aloneness requires the exercise of the soul upon Christ.

V. We exercise the affections in meditation.

A. Through praise. (Psalm 104:1, Revelation 4:11)

1. Do this throughout the day.
2. Collect verses to testify to His greatness.

B. Through expressed affection. (Psalm 18:1)

1. God desires to hear that we love Him.
2. Our relationship with God is more than a business.

C. Through communion. (Exodus 25:22)

1. Communion is the alternating impact of two personalities that produces a mutually pleasant effect.

2. It is possible that we could be transported into the Lord's presence in the middle of a sentence - whether one is ready to engage God in the things that are the most real to him and real to God is the test of true communion.

VI. Conclusion.

A. Meditation opens the door to communion and communion opens the door to obedience.

B. One can set up checkpoints to recall this promise of communion and obedience. (Psalm 119:164)

C. A fruit-bearing Christian is one who has learned to sink himself into divine nourishment in the morning and throughout the day.

Application questions.

1. What are the mechanics of a healthy prayer time according to the speaker?

2. Why is it that many object to having a quiet time? How does the speaker address these concerns? Do you agree? Explain.

3. What does your prayer life look like currently? Where would you like it to be in the next six months? What will you do to get to that point?
