

The Careful and Consecutive Reading of the Holy Scriptures

by George Mueller

To truly grow in faith and knowledge, one must prioritize reading and meditating on the Holy Scriptures, seeking God's blessing and guidance throughout the process.

Scripture: John 8:31

Topics: "Spiritual Growth", "The Importance of Scripture"

Description

George Mueller emphasizes the necessity of prioritizing the reading of the Holy Scriptures over other religious writings, sharing his personal journey of neglecting the Bible in favor of tracts and biographies. He reflects on how this neglect led to spiritual immaturity and ignorance of fundamental truths, ultimately hindering his walk with God. Mueller encourages believers to approach the Scriptures prayerfully, seeking the Holy Spirit's guidance, and to read the Bible consecutively to grasp its full context. He stresses the importance of meditation on the Word, asserting that true understanding comes from the Spirit rather than mere intellectual knowledge. His hope is that others will learn from his mistakes and value the Scriptures as the ultimate source of truth and guidance.

Transcript

Concerning this subject Mr. Mueller says:

"I fell into the snare, into which so many young believers fall, the reading of religious books in preference to the Scriptures. I could no longer read French and German novels, as I had formerly done, to feed my carnal mind; but still I did not put into the room of those books the best of all books. I read tracts, missionary papers, sermons, and biographies of godly persons. The last kind of books I found more profitable than others, and had they been well selected, or had I not read too much of such writings, or had any of them tended particularly to endear the Scriptures to me, they might have done me much good--I never had been at any time in my life in the habit of reading the Holy Scriptures. When under fifteen years of age, I occasionally read a little of them at school; afterwards God's precious Book was entirely laid aside, so that I never read one single chapter of it, as far as I remember, till it pleased God to begin a work of grace in my heart. Now the Scriptural way of reasoning would have been: God himself has condescended to become an author and I am ignorant about that precious Book, which His Holy Spirit has caused to be written through the instrumentality of His servants, and it contains that which I ought to know,

and the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious Book, this Book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life.

For I was aware, though I read it but little, that I knew scarcely anything of it. But instead of acting thus, and being led by my ignorance of the Word of God to study it more, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it (for much prayerful reading of the Word, gives not merely more knowledge, but increases the delight we have in reading it); and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. The consequence was, that I remained a babe, both in knowledge and grace. In knowledge I say; for all true knowledge must be derived by the Spirit, from the Word. And as I neglected the Word, I was for nearly four years so ignorant, that I did not clearly know even the fundamental points of our holy faith. And this lack of knowledge most sadly kept me back from walking steadily in the ways of God. For it is the truth that makes us free (John 8:31, 32) by delivering us from the slavery of the lusts of the flesh, the lusts of the eyes, and the pride of life. The Word proves it; and also my own experience most decidedly proves it. For when it pleased the Lord in August, 1829 to bring me really to the Scriptures, my life and walk became very different. And though even since that I have very much fallen short of what I might and ought to be, yet, by the grace of God, I have been enabled to live much nearer to Him than before.

"If any believers read this, who practically prefer other books to the Holy Scriptures, and who enjoy the writings of men much more than the Word of God, may they be warned by my loss. I shall consider this book to have been the means of doing much good, should it please the Lord, through its instrumentality, to lead some of His people no longer to neglect the Holy Scriptures, but to give them that preference, which they have hitherto bestowed on the writings of men. My dislike to increase the number of books would have been sufficient to deter me from writing these pages, had I not been convinced, that this is the only way in which the brethren at large may be benefited through my mistakes and errors, and been influenced by the hope, that in answer to my prayers, the reading of my experience may be the means of leading them to value the Scriptures more highly, and to make them the rule of all their actions. . . .

"If anyone should ask me, how he may read the Scriptures most profitably, I would advise him, that: "I.--Above all he should seek to have it settled in his own mind, that God alone, by His Spirit, can teach him, and that therefore, as God will be inquired of for blessings, it becomes him to seek God's blessing previous to reading, and also while reading.

"II.--He should have it, moreover, settled in his mind, that, although the Holy Spirit is the best and sufficient teacher, yet that this teacher does not always teach immediately when we desire it, and that, therefore, we may have to entreat Him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God.

"III.--It is of immense importance for the understanding of the word of God, to read it in course, so that we may read every day a portion of the Old and a portion of the New Testament, going on where we previously left off. This is important because: (1) It throws light upon the connection; and a different course, according to which one habitually selects particular chapters, will make it utterly impossible ever to understand much of the Scriptures. (2) Whilst we are in the body, we need a change even in spiritual things; and this change the Lord has graciously provided in the great variety which is to be found in His word. (3) It tends to the glory of God for the leaving out some chapters here and there is practically saying,

that certain portions are better than others; or, that there are certain parts of revealed truth unprofitable or unnecessary. (4) It may keep us, by the blessing of God, from erroneous views, as in reading thus regularly through the Scriptures we are led to see the meaning of the whole, and also kept from laying too much stress upon certain favorite views. (5) The Scriptures contain the whole revealed will of God, and therefore we ought to seek to read from time to time through the whole of that revealed will. There are many believers, I fear, in our day, who have not read even once through the whole of the Scriptures; and yet in a few months, by reading only a few chapters every day they might accomplish it.

"IV.--It is also of the greatest importance to meditate on what we read, so that perhaps a small portion of that which we have read, or, if we have time, the whole may be meditated upon in the course of the day. Or a small portion of a book, or an epistle, or a gospel, through which we go regularly for meditation, may be considered every day, without, however, suffering oneself to be brought into bondage by this plan.

"Learned commentaries I have found to store the head, with many notions and often also with the truth of God; but when the Spirit teaches, through the instrumentality of prayer and meditation, the heart is affected. The former kind of knowledge generally puffs up, and is often renounced, when another commentary gives a different opinion, and often also is found good for nothing, when it is to be carried out into practice. The latter kind of knowledge generally humbles, gives joy, leads us nearer to God, and is not easily reasoned away; and having been obtained from God, and thus having entered into the heart, and become our own, is also generally carried out."

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