

Morning, August 15

C. H. Spurgeon, Morning and Evening: Daily Readings

“Isaac went out to meditate in the field at the eventide.”

—Genesis 24:63

Very admirable was his occupation. If those who spend so many hours in idle company, light reading, and useless pastimes, could learn wisdom, they would find more profitable society and more interesting engagements in meditation than in the vanities which now have such charms for them. We should all know more, live nearer to God, and grow in grace, if we were more alone. Meditation chews the cud and extracts the real nutriment from the mental food gathered elsewhere. When Jesus is the theme, meditation is sweet indeed. Isaac found Rebecca while engaged in private musings; many others have found their best beloved there.

Very admirable was the choice of place. In the field we have a study hung round with texts for thought. From the cedar to the hyssop, from the soaring eagle down to the chirping grasshopper, from the blue expanse of heaven to a drop of dew, all things are full of teaching, and when the eye is divinely opened, that teaching flashes upon the mind far more vividly than from written books. Our little rooms are neither so healthy, so suggestive, so agreeable, or so inspiring as the fields. Let us count nothing common or unclean but feel that all created things point to their Maker, and the field will at once be hallowed.

Very admirable was the season. The season of sunset as it draws a veil over the day, befits that repose of the soul when earthborn cares yield to the joys of heavenly communion. The glory of the setting sun excites our wonder, and the solemnity of approaching night awakens our awe. If the business of this day will permit it, it will be well, dear reader, if you can spare an hour to walk in the field at eventide, but if not, the Lord is in the town too and will meet with thee in thy chamber or in the crowded street. Let thy heart go forth to meet him.¹

¹ C. H. Spurgeon, [*Morning and Evening: Daily Readings*](#) (London: Passmore & Alabaster, 1896).

MEETING WITH GOD IN PRAYER

Genesis 24:63 — “Isaac went out to meditate in the field at the eventide.”

Main Idea: Biblical meditation is the deliberate practice of slowing down, reflecting on God’s truth, and allowing that truth to shape our thoughts, desires, and daily lives.

I. AN ADMIRABLE OCCUPATION — PRAYER

John Calvin writes, “For he says, that Isaac went out in the evening to meditate or to pray. For the Hebrew word שׁוּח (soach) may mean either. It is probable that he did this according to his custom, and that he sought a place of retirement for prayer, in order that his mind, being released from all avocations, might be the more at liberty to serve God. Whether, however, he was giving his mind to meditation or to prayer, the Lord granted him a token of his own presence in that joyful meeting.”²

- Spurgeon contrasts meditation with “idle company, light reading, and useless pastimes.” His point is that spiritual growth often requires us to step away from **constant distraction** so that our minds can be directed toward God.
- Meditation takes truths we have already heard or read and helps us draw out their deeper **spiritual nutrient** rather than allowing them to pass quickly through our minds.
- When Christ becomes the focus of our meditation, we are not merely gaining information about Him; we are seeking deeper **fellowship with Him**.

Supporting Scriptures: Psalm 1:1–3; Psalm 119:15–16; Philippians 4:8

Spurgeon in his commentary on Psalm 142 (prayer in the cave fleeing from Saul) Had David prayed as much in his palace as he did in his cave, he might never have fallen into the act which brought such misery upon his later days³

II. AN ADMIRABLE PLACE — GOD’S CREATION

Anne Frank writes, “The best remedy for those who are frightened, lonely, or unhappy is to go outside, somewhere they can be alone with the sky, nature, and God.”

- Spurgeon sees creation as a kind of living classroom in which ordinary things can awaken our minds to the wisdom, power, and goodness of God. Creation should move us from merely observing the world to **considering its Creator**.
- The field was valuable to Isaac not because nature itself was sacred, but because it provided fewer distractions and encouraged thoughtful **awareness of God’s work**.
- A spiritually attentive person learns to see that even common things can direct the heart toward **worship and gratitude**.

² John Calvin and John King, [*Commentary on the First Book of Moses Called Genesis*](#), vol. 2 (Bellingham, WA: Logos Bible Software, 2010), 28.

³ C. H. Spurgeon, [*The Treasury of David: Psalms 120-150*](#), vol. 6 (London; Edinburgh; New York: Marshall Brothers, n.d.), 323.

Supporting Scriptures: Psalm 19:1–4; Romans 1:20; Matthew 6:26–30

Joel Beeke writes, “Rather than engaging in protracted discussions of the necessity of prayer, we should humbly bow to the clear command and expectation of Scripture. We should pray often and always, knowing that prayer grounded in God’s promises is the key that unlocks the way to God’s treasures. If you are spiritually downcast or emotionally depressed, try using this key⁴

III. AN ADMIRABLE SEASON — EVENING

- The quiet of evening gave Isaac an opportunity to allow the concerns of the day to give way to **communion with God**.
- Spurgeon’s point is not that everyone must meditate in a field at sunset, but that believers should intentionally create space in their lives for **undistracted reflection**.
- Whether we are in a field, a bedroom, or a crowded street, true meditation begins when the heart deliberately turns from earthly cares toward **the presence of the Lord**.

Supporting Scriptures: Psalm 63:5–6; Psalm 77:11–12; James 4:8

Key Truth: Christian meditation is not emptying the mind, but filling the mind with God’s truth until that truth begins to shape the heart and life.

Think About It

What distractions in your life make it difficult to think deeply about God and His Word?

What truth about Christ would be especially helpful for you to meditate on this week?

⁴ John Calvin and Joel R. Beeke, [*365 Days with Calvin*](#) (Leominster; Grand Rapids, MI: Day One Publications; Reformation Heritage Books, 2008), 322.