A STRATEGY TO REVITALIZE DAYBREAK PRAYER MEETING IN KOREA WITH QUIET TIME

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ABSTRACT

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Prayer has been the one of the most significant factors in the rapid growth of Christianity in Korea. The Daybreak Prayer Meetings, which are common to all churches in Korea, has been a major part of the special prayer emphasis. The thesis studies the Biblical background, the history, the benefits, and some of the problems of the Daybreak Prayer Meeting.

The Daybreak Prayer Meetings are not as well attended or as powerful as they once were. This thesis proposes adding a Quiet Time type of personal Bible study to the regular traditional early morning prayer meetings. A major part of this thesis is devoted to developing a complete understanding of Quiet Time, as proposed in this study.

The third part of the thesis presents the Nakwon Presbyterian Church, pastored by the author of this thesis, as a model for adding Quiet Time to the Daybreak Prayer Meeting. The author implemented this several years ago, and has had time and opportunity to reflect on and improve their program.

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CHAPTER 1

INTRODUCTION

THE MOTIVE OF THIS STUDY

Prayer has been the fountain of Christian spirituality and church growth. Whenever prayer is on fire, the church is prosperous. Whenever prayer declines, the church decreases. If we want to set our Christian lives and churches on fire, we have to pray. Prayer is closely related with the revival of the church. Prayer has been the main cause of revival, in which the church has had spiritual power to overcome the crisis of depression throughout Christian history. “Revival is God’s outpouring of Himself on His people.”¹ True revival comes from God, not from man. So we have to look only to God and pray for the revival of the church. There are two results of revival. One is found in the maturity in Christians making Jesus Lord of their lives and serving Him sincerely. The other is found in numerical growth within the church. The easiest way to recognize revival is to see the phenomena of numerical growth in the church.

For instance, the Korean Church had grown rapidly from 1885, when Christianity first came to Korea by American missionaries, to the 1980s. Churches worldwide were astonished at that rapid growth. In the 1970s and 1980s the Korean Church recorded double digit percentage growth every year, and was called "The miracle of the 20th century."² Until now, the growth of the Korean Church has been,

¹ Elmer L. Towns, Spiritual Factors of Church Growth (Lynchburg, VA: Church Growth Institute, 1992), 27.
as is generally known, a result of prayer. The Korean churches have maintained a stronger emphasis on prayer than any other group of churches in church history. They have gathered with enthusiasm at daybreak prayer meetings, Wednesday night prayer meetings, and Friday all-night prayer meetings, which is the unique phenomenon of the Korean Church. Although Korean Christians did not have as much knowledge of theology as American and European Christians, they had enthusiasm and dedication to gather into churches and pray, and this became the force behind the Korean Church's growth. The rest of the world has envied this kind of prayer emphasis in the Korean Church and has dispatched Christian leaders to Korea to learn about the Korean style of worship and prayer. Specifically, the daybreak prayer meeting has contributed to the wonderful revival and growth of the Korean Church. The daybreak prayer meeting has been the focus of the attention of other churches.

The growth rate of the church in Korea began to slow and even to stagnant in the 1990s. Every denomination has become concerned that the growth percentage is now in the single digits. Recently Gallup Korea research showed that the rate of growth of the Korean Church had been reduced to only 3.3 percent, much lower in comparison with the past decade. This same poll showed that non-Christians in Korea favored Buddhism first, followed by the Roman Catholic Church, and last was Protestantism. These are the three big religions in Korea. Protestantism obtained only a 22 percent rate of preference. These results showed that the Christian faith had declined in quality, and that Christian spiritual power had burned out. It showed also that Christians had not served as salt and light in society, and the image of the Christian church fell to the ground.

What is the main reason of the decline in spirituality of the Korean Church? What is the fundamental reason for the stagnancy of church growth?

The writer believes that the foundations of the structure have been weakened. Everything grows and develops when the fundamental components are strong. Quality

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3 Buddhism obtained 40 percent and Roman Catholic Church 37 percent. See Gallup Korea Reports, Church Activities and Faith Consciousness of Korean Protestants (Seoul: Tyrannus, 1998), 45.
leads to quantity. In faith the principle is the same. The maturity and growth of the Korean Church can be possible when she remains true to the basic faith. Specifically prayer should come to the right position, for it is the core of Christianity. Prayer is dialogue with God. Dialogue includes talking to God and listening to God. We talk to God through prayer and listen to God through the Bible.

Unfortunately many Christians believe that prayer is only talking to God. Until now the prayer of Korean Christians has generally excluded the Bible. For instance, Korean Church daybreak prayer meeting consists of a short Bible reading and short preaching, then a long prayer time. The prayer should have a relationship with the Scripture. The best method is to pray based upon the day's Word or to pray in response to the Word. Korean Christians have tended to exclude the Bible from their prayer. This trend of prayer has been apt to make prayer fall into a kind of wishful thinking and pagan-like babbling.

Even though this kind of prayer has many problems from the Biblical perspective, it has been favored by Korean Christians, and has been developed widely and vividly. But now Korean Christians have been civilized intellectually. Since 1995 the Gross National Product per capita has passed ten thousand dollars. The old style daybreak prayer meetings began to lose the power to make Christians gather and pray in the church. Thus proper theology of prayer is necessary today, and the daybreak prayer has to change.

THE DIRECTION AND METHOD OF THIS STUDY

This thesis will examine what prayer is and why Christians should pray. It will propose how the enthusiasm of prayer can be restored. Specifically, it will focus on the daybreak prayer meeting. If the cause of the coolness of daybreak prayer can be diagnosed, the solution for the coolness prescribed, and the alternative is proposed, then Korean Church revival can occur. The revival of daybreak prayer will affect

many areas of Christian life, and the fire of revival of the Korean Church will burn brightly.

The best way to correct and to ignite the daybreak prayer is to introduce Quiet Time into it. Quiet Time is a devotional Bible meditation time and can be defined in short as meeting with God and experiencing *koinonia* with Him. Daily communion with God is more than a commendable practice. It is absolutely vital to the life of sustained spirituality and maturity. It is also a barometer of true Christian life.

Quiet Time will guide Christians toward the right way to pray, and will make prayer fertile. Quiet Time combines Bible meditation and prayer. If the Bible and prayer go together, the prayer will have more power. Quiet Time Style Daybreak Prayer Meetings for the Korean Church will greatly improve the spiritual atmosphere. But there are many theories about Quiet Time, so these will be reviewed, and recommendations made for the best theory.

A daily Quiet Time is a necessary condition for Christian life. But Quiet Time has some weaknesses from the Korean perspective, as daybreak prayer has. These weaknesses will be presented. If Quiet Time and daybreak prayer meeting occur together, there will be dialectical development in godly life, which will overcome those weaknesses. Quiet Time will strengthen the weaknesses of daybreak prayer, and the latter will strengthen the former.

Moreover, the restoration of personal spirituality will result in church revival and growth. True church growth is based on the development of each person’s faith. The pastor should be involved in Quiet Time life and challenge the congregation, and motivate them to live the mature Christian life. This will result in numerical growth of church. Therefore, this thesis will treat the characteristics of daybreak prayer movement from the Biblical and historical perspective.

The Nakwon Presbyterian church, where the author is senior pastor, will be presented as a model of Quiet Time Ministry. A questionnaire is used to show the effectiveness of the model.
QUIET TIME

THE DEFINITION OF QUIET TIME

Quiet Time has always been a wellspring of Christian spiritual life. Quiet Time is called devotional Bible meditation, devotional Bible study, spiritual reading, devotional reading of the Scriptures, Meditatio Scripturarum, and Lectio Divina, etc. Any term will be fine, but the term Quiet Time is widely known in Korea.1 The content of the term is more important than the term itself. In short, Quiet Time means devotional Bible meditation. What is meditation?

Meditation

Meditation is a process that digests thought by ruminating thought slowly and thoroughly and connecting process theory and action. Therefore, the process of thinking and praying should practice effective meditation. The apostle Paul said, "Reflect on what I am saying, for the Lord will give you insight into all this" (II Tim. 2:7). Deep thinking is necessary for application.2 We have to receive the truth, which we learn from the Bible, into

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1 In Korea, Quiet Time is known as Q.T. in short

our hearts and consider carefully how it relates to our life.\(^3\)

Meditation is an analysis. Meditation is a technique looking into an object carefully and slowly, as when a jeweler observes a shiny diamond carefully and polishes it to make it beautiful, colorful, and brilliant. To meditate on the Bible is like seeing a prism, which shines from many angles under a light. Through continuous and steady meditation you can dig out beautiful jewels which you can not get in other ways. Meditation is a reasoned application of the mind to some supernatural truth in order to penetrate its meaning, love it, and carry it into practice with the assurance of divine grace.

John Stott writes of meditation as a process receiving spiritual food, "Read the text. Read again. Reflect the text continuously in mind. Search the text, as a bee looks for the honey of flowers in summer. Bite it, as a dog chews a bone. Suck it, as a baby sucks milk. Ruminate it, as if a cow does it."\(^4\)

Meditation also needs prayer. The psalmist says, "Open my eyes that I may see wonderful things in your law" (Ps. 119:18). Meditation should start on our knees. We must pray that the Lord may show us the truth that we should obey according to the Word of God and the Holy Spirit. The light of the Holy Spirit must shine on our dark mind. The Spirit of God must point out stubbornness in our heart and disobedience. He is a great doctor to cure the wounds and cover the broken part of our lives. We have to pay

\(^3\) Biblical meditation is different from eastern meditation. The process of eastern meditation aims to empty the spirit, while Christian meditation aims to create a silence, a free space which can be offered to a Presence. Eastern meditation emphasizes detachment from the world, in the sense of the dissolution of personal identity in a cosmic All. It hopes in this way to escape the unhappy cycle of existence and be free of the burdens and pain of this life, in communion with an impersonal Ultimate Reality. Eastern meditation involves an upward movement of ex-carnation, away from sensed reality which is illusion. Christian meditation does not seek detachment, but attachment to God and to human beings, even when that attachment comes by way of renunciation or separation. It leads to a personal integration, an interior wholeness which makes it possible to yield entirely to God; it also gives a spiritual perceptiveness which enables us to attack the evils in society. It is downward in its direction, in the same way as the incarnation. This world is not illusion; it is in the world that the Spirit is at work, even if our world is not the final reality. Meditation of this kind is rooted in history, in the God of history and allow us to take our place in history.

attention lest meditation become vain words. Real meditation will produce moral activity. The change of activity to serve God and neighbors is the result of real meditation. Some changes will appear in habits and family relationship. This is the most important element of meditation: Prayerful thinking and full-thinking prayer.

The central aim of meditation, however, is communion with God, not change of life. Meditation is a very good way of communion with God. Without meditation, sound communion with God cannot be developed. In Quiet Time we seek to have a deeper and more authentic relationship with God in whom we live and move and have our being, rather than to learn information and master the content of texts. 5

J. I. Packer emphasizes both the communion with God and godly practice simultaneously in his definition of meditation.

The activity of calling to mind, and thinking over and dwelling on, and applying to oneself, the various thing that one knows about the works and ways and purposes and promises of God. It is an activity of holy thought, consciously performed in the presence of God, under His eyes, by His help, as a means of communion with Him. Its purpose is to clear one's mental and spiritual vision of God, and to let his truth make its full and proper impact on one's mind and heart. It is a matter of reasoning oneself out of moods of doubt and unbelief into a clear apprehension of God's power and grace. Its effect is ever to humble us, as we contemplate God's greatness and glory, and our own littleness and sinfulness, and to encourage and reassure us, as we contemplate the unsearchable riches of divine mercy displayed in the Lord Jesus Christ. 6

In relationship with the life of disciples,Navigators say that meditation is a

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process to pull the life of Jesus Christ into their blood vessels. Christian meditation is, in brief, to listen to the Word of God and respond to Him. The term Quiet Time includes the meditation on the Bible and responsive prayer. In the Bible, meditation means thinking deeply about the Word of God, memorizing it, and contemplating God Himself and His activities, including prayer and devotional decisions. So meditation does not result in passive quietism, but positive activities. The basic meaning of Quiet Time is, however, communion with God.

Thus Quiet Time can be defined as the personal communion with God through the Word of God and prayer in the best time of the day. This is shown in chart 1 below.

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8 Meditation is haghah in Hebrew. Aramic hagha means "to think or to meditate, murmur, speak," the noun heghya, "reading, thinking or meditating." Meditation in the Old Testament follows from the examples cited above that haghah is not a common word for speaking. Hebrew has other words for this, like → 'amar, → dibber, or → qara. On the other hand, haghah is sometimes used to express the feelings of the human soul. With siach in particular, haghah means that a man "is lost in religion," that he is filled with thoughts of God's deeds or his will. In the earlier psalms haghah is used primarily in connection with Yahweh's historical deeds, which give confidence or joy to the psalmist. In later psalms(Ps. 1,119), the teaching or "law"(torah) of God is the object of meditation. "Oh, how I love thy law! It is my meditation (chicah) all the day"(Ps.119:97). Many passages in this psalm speak of the joy that comes from studying the law, e.g., v.72, "The law of thy mouth is better to me than thousands of gold and silver pieces"; v.103, "How sweet are thy words to my taste, sweeter than honey to my mouth!" v.164, "Seven times a day I praise thee for thy righteous ordinances"; vv.147f., "I rise before dawn and cry for help; I hope in thy words (kethibhi). My eyes are awake before the watches of the night, that I may meditate upon (siach) thy promise"; v.62, "At midnight I rise to praise the, because of thy righteous ordinances."(G. Johannes Botterbeck and Helmer Ringgren, ed. Theological Dictionary of the Old Testament, trans. John T. Willis W. Bromiley and David E. Green (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974).
Difference between Quiet Time and Related Activities

In order to understand Quiet Time more clearly it is good to compare it with other methods for the godly life.

The relationship with the Bible study

Quiet Time and Bible study are not separated, but distinguished from each other. Both have the same aim, that is, knowing God. Thus both have a close relationship in godly life. But they are different from each other in their primary aims. Bible study has the primary aim of knowledge, of understanding the truth in the Bible. There are many methods to study the Bible: deductive Bible study, inductive Bible study, topical Bible study, Bible person study, chapter by chapter Bible study, Bible panorama study, etc. The one method closest to Quiet Time is inductive Bible study. Inductive Bible study usually has an order of observation, interpretation and application. To understand difficult words or phrases in the text in the course of the Bible study, the reader has to consult many reference books until he knows the meaning of the text clearly. In inductive Bible study, the understanding of the truth is the most important thing.

On the contrary, Quiet Time focuses on the application and practice. For Quiet Time is the time to have fellowship with God and dialogue with Him. The knowledge that Christians already have is enough to communicate with God. If Christians consult
various references in order to know the text better, then the dialogue will be broken.

For example, when a son has dialogue with his father, he has to skip the word that he does not understand. If the son repeatedly says to his father, "Wait a minute", and goes to the reading room and consults the dictionary, and then comes back to continue the dialogue, the dialogue will be broken again and again. So Christians should have Quiet Time in the morning and make another time to study the Bible more deeply. If Christians want to do these things together, it is profitable to do that, knowing the difference.

The relationship with the Bible reading

Quiet Time and Bible reading are not separated, but distinguished from each other. Both have the common purpose of knowing God. Thus both have a close relationship in the godly life. There are two kinds of readings: careful reading and rapid reading. Both kinds are useful in reading. Rapid reading is to read the book fast. It is profitable to grasp the whole contents of the book in a bird's-eye-view at one time. Careful reading is to read the book scrupulously and read a little amount of the book. It gives correct meaning and deep understanding of the book. Quiet Time and careful reading is similar in reading method, but differ in primary purpose. The Bible reading has the primary aim of increasing the knowledge of the Bible. But the primary purpose of Quiet Time is the communion with God.

The relationship with prayer

Quiet Time contains prayer, but prayer is not the primary part or aim. The relationship between Lord and servant is the main relationship between God and man. Thus, God's Word is more important than man's word in Quiet Time. God's Word is first; man's word is second. "Do not be quick with your mouth, do not be hasty in your heart to utter anything before God. God is in heaven and you are on earth, so let your words be few" (Ecc. 5:2). Bible meditation is more important than prayer.
THE NECESSITY OF QUIET TIME

There must be a reason to have Quiet Time. Why is Quiet Time indispensable in Christian life? Jeremy Taylor, a British minister, said that meditation is the duty of all human beings. Dietrich Bonhoeffer who had been once asked, "Why do you meditate?" answered, "Because I am a Christian." All Christians have to meditate so that they can have good fellowship with God. There are five Biblical and theological reasons why Quiet Time is important.

God is the Lord

The Bible tells of God's absolute sovereignty, the unity of the Bible, and organic and progressive development of the history of salvation as the concept of covenant. The relationship between God and man is fundamentally under the covenant concept. Covenant is a formula whereby God administrates His sovereignty to man. The main idea of the covenant is God-centered. Various covenants in the Bible provide the unity in the concept of the kingdom. The revelation of the Bible is that of the covenant. The substance of the covenant relationship is the Lord-servant relationship.

The early church disciples preached Jesus Christ, saying that God had made him both the King and the Savior (Acts 2:36, 5:31). Acts describes Jesus Christ as "Savior"

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13 M. G. Kline. By Oath consigned (Grand Rapids: Eerdmans, 1968), 36.

14 M. G. Kline. The Structure of Biblical Authority (Grand Rapids: Eerdmans, 1972), 75.
twice, but as "Lord" 92 times, "Lord Jesus" 13 times, and "Lord Jesus Christ" 6 times, emphasizing the Lordship of Jesus Christ. The apostle Paul wrote Jesus Christ as "Lord" 212 times, and "Savior and Lord" 29 times in his epistles. We cannot accept Jesus Christ as Savior without accepting him as our King.

The Bible emphasizes that Jesus is not only our Savior, but also is our Lord. The evangelists who wrote the four gospels describe the death of Jesus on the cross as that of our King. "The written notice of the charge against him read: The King of the Jews" (Mt. 27:37). The death of Jesus was his coronation; Jesus became our King by dying for us.

Søren Kierkegaard confessed in his prayer as follows: "O Lord Jesus, You are come to the earth neither to be served nor to be worshiped. For you are the way and the truth, what you wanted is the disciples who follow you in their heart." Matthew Henry said in the introduction of the commentary of Matthew's Gospel, "All grace in the Matthew's Gospel is thanks to the Lord and Savior, Jesus Christ. We can not expect any favor, unless we acknowledge Jesus as our Lord." However, it is a pity that an easy gospel, which has Saviorship, but no Lordship, has spread in Korean churches. This new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, and a concern for the church. It fails to make men God-centered in their thoughts, and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the Biblical gospel is to say that it is too concerned with being helpful to man and bringing peace,


19 Tae Bok Lee, Self Denial as a Discipleship from Calvinistic Perspective (Seoul: Chongshin University, 1997), 6.
comfort, happiness, and satisfaction; and too little concerned with glorifying God.\textsuperscript{20}

John Calvin emphasized Christian lordship and that the body of a Christian is not his own, but the Lord’s.

We are not our own, but the Lord’s; therefore, neither is our own reason or will to rule our acts and counsel. We are not our own; therefore, let us not make it our end to seek what may be agreeable to our carnal nature. We are not our own; therefore, as far as possible, let us forget ourselves and the things that are ours. On the other hand, we are God’s; let us, therefore, live and die to him (Rom. 14:8). We are God’s; therefore, let His wisdom and will preside over all our actions. We are God’s; to Him, then, as the only legitimate end, let every part of our life be directed.\textsuperscript{21}

Christians should follow Jesus Christ without exception, giving unconditional devotion, and always seeking to please God. Their first aim should be to become disciples of Jesus in every aspect of their lives.

The Lord commands and instructs us through the Bible today. The Reformers proclaimed "Sola Scriptura", emphasizing the Christian life should be based solely on the written Word of God. Being God’s servants, we must have Quiet Time every morning to receive the words and guidance of the Lord.

In school, pupils have a meeting with their teacher every morning before they begin the lessons. He checks their attendance and gives information. It is the same in the business office. The director gathers his staff and has a meeting, giving the directions for the day’s business. If there are no staff meetings, the businesses will be upset. Many Christians, who are the servants of Jesus, do not follow His orders and do according to His own will. Can their lives be right? The children of God should meet Him every morning, have fellowship with Him and get their orders from Him. This is the right attitude of the servant. Christians should have Quiet Time, for they are the servants of God.


Quiet Time is a means of working out salvation (Phil. 2:12). The word salvation is often misunderstood. Many Christians regard salvation as entering into heaven and ending worldly pain. But salvation is to know God in the Biblical meaning; that is to say, to have fellowship with God (John 17:3). Salvation is not to enjoy the abundant life in heaven after death, but the living together with God (Rev. 21:3). Eternal life is to know God and commune with Him. Abundant life comes from the communion with God as a result. Without God there is no joy, peace and life.

The easy gospel prevails over evangelical churches today. It misleads people only to believe in Jesus Christ to be saved, without a deep communion with God.  

Salvation is, as Arthur Pink pointed out, the inclusive term that includes predestination, regeneration, justification, sanctification, and glorification.  

Salvation shows three definite levels and order; salvation accomplished (Luke 7:50; Eph. 2:8; Tit. 3:5), salvation as present process (I Cor. 1:18; Heb. 10:36), and salvation as future hope (Heb. 1:14; James 1:21, I Pet. 1:5). “I have been saved,” means the restoration of the relation with God. “I am being saved,” means the gradual development of the relationship. “I shall be saved,” means the accomplishment of the perfect communion.

To be saved it is necessary to deny oneself and follow the Lord fully. But this is a hard thing to do. The greatest obstacle and enemy for Christians to overcome is, as John Calvin said, not the devil, the world or persecutor, but the self-centered principle, called by Paul, the flesh. Regenerated Christians have to live according to the new nature and struggle to kill the old nature.

There is no meaning to salvation and eternal life if there is no communion with

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God. The reason to be forgiven is to restore the broken relationship with God. Without this relationship and fellowship with God, then heaven, salvation and eternal life will be meaningless.

The communion with God does not start after death, but must start in this life. Communion in this life is impossible apart from the Bible, because God speaks to us in the Bible. Quiet Time is not optional, but a prerequisite for Christian life.

For the Growth in the Knowledge of God

Salvation can be compared with the natural birth. If we call receiving the gospel of Christ to be saved as a birth, we can call growing in the Word of God to the fullness of Jesus Christ as growth. After giving birth to a baby, if the parents left it alone, what will happen? It will die soon. A newborn baby should grow up to an adult. Likewise the saved man should grow to the fullness of Jesus Christ. We call it spiritual growth. What shall we do to make the garden full of weeds? Nothing just let the garden alone. After a while the garden will be full of weeds. Christians have to eat the Word of God daily, and have fellowship with the Lord. Otherwise, there will be dirty thoughts and useless conduct in their lives, having no connection with the kingdom of God.

Growth is neither to become a regular churchgoer who is never absent from church, or to become a theologian who knows and memorizes the Bible. It is to follow voluntarily the reign of God and bear many beautiful fruits in every area of life. It is to try to be matured in thought, act, and aim in his/her practical life, not only on Sunday, but also on weekdays. The aim of growth is Jesus, and the curriculum of growth is Jesus (Col. 1:28-30). Dietrich Bonhoeffer advised, “Today believers want to be Christians
without discipline. This means what they want to be cheap believers."25

What is the best text for Christian growth? Needless to say, it is the Bible. God has nurtured all His people through the Bible in spite of their differences of nationality, sex, age, and intelligence. Many people prefer the books or texts about the Bible where human writers give their own perspective. The Bible is the only authoritative norm in Christian education. It is the foundation and basis of Christian teaching. God's written Word should be accepted as the primary source of the guiding principles for Christian growth. If Christian educators borrow principles of education from other sources such as reason, experience, or man-made educational systems, they are amiss. God's distinctive revelation, the Bible, is the distinctive source from which educational principles and content should be drawn.

The living Word of God has the power to nurture Christians to grow in the Lord (Tim. 2:15-17; Acts 20:32; I Pet. 2:2). The Bible, in itself, is the sufficient text, which

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25 Dietrich Bonhoeffer, a German theologian, pointed out one of the greatest sins of modern church like this. He said church has changed costly grace into cheap grace. Cheap grace is the deadly enemy of our church. We are fighting today for costly grace. Cheap grace means grace sold on the market like cheap-jack's wares. The sacraments, the forgiveness of sin, and the consolations of religion are thrown away at cut prices. Grace is represented as the church's inexhaustible treasury, from which she showers blessing with generous hands, without asking questions or fixing limits... Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate. Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the pearl of great price. The merchant will sell all his goods to buy it. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble. It is the call of Jesus Christ at which the disciple leaves his nets and follows him. Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock. Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all it is costly because it cost God the life of His Son: "Ye were bought at a price", and what has cost God much cannot be cheap for us. Modern church must change cheap grace into costly grace. Our church must restore the faithfulness, which is lost, for the Lord. See his discussion in The Cost of Discipleship, Trans. R. H. Fuller (New York: Macmillan Co., 1959).
does not need any other supplementary materials to teach believers. Christians accept the Bible as their authoritative guide and rule for faith and conduct because it is an objective revelation, an infallible norm, and the efficacious truth of God (John 17:17; I Th. 2:13). The content of the written Word of God is important because it makes plain God's will for man. A Christian can have sufficient instructions about the knowledge of God and ethical rules for living from reading the Bible alone. The Bible furnishes man with an absolute standard and test of truth. As such, it contains propositions of truth about God, and through the Holy Spirit, brings man into loving relationship with the person of God.

Then who is the educator? In Christian education human teachers are necessary, but the true teacher is God Himself. It is God who does the teaching. The Bible teacher is a channel of His grace, an instrument doing the planting and watering. The increase is from God (Cor. 3:6-7). The spiritual effectiveness of Christian teaching rests ultimately with God the Spirit. Before God can teach pupils through a teacher, he must first teach that teacher.

Jesus Christ is also the teacher. Jesus was called teacher (didaskalos) 41 times, and called Rabbi or Raboni 14 times in the Gospels. This makes it clear that the relation between Jesus and the disciples corresponds to that of rabbinic pupils to their masters and that crowds treated Him with the respect accorded to teachers. Jesus opened the ears and eyes of His people once again to the will of God and its binding power.

The true teacher is also the Holy Spirit (John 16:13). Fifty-two designations are

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26 Four attributes of the Scripture tells this. The Bible is clear and sufficient book in itself, so that man can be saved by it without any help of other books. See Cornelius Van Til, An Introduction to Systematic Theology, Korean trans. Sung Goo Lee (Seoul: Christian Literature Crusade, 1995), 221-226.

ascribed to the Holy Spirit in the entire Word of God. Of these, at least seven relate to the Holy Spirit's work of teaching: Spirit of wisdom, Spirit of understanding, Spirit of counsel and might, Spirit of knowledge and of the fear of the Lord, Spirit of truth, Paraclete, Spirit of revelation. As a teacher, the Holy Spirit makes Christians wise; gives understanding, counsel, strength, knowledge, and the fear of the Lord; imparts and appropriates truth; helps in every learning situation; provides for spiritual wisdom; and discloses knowledge regarding God. The dynamic work of the Holy Spirit in teaching is what makes Christian education a glorious work. The Holy Spirit makes the teaching of God's holy truths a noble and enjoyable task.

Evangelists are sowers and teachers are cultivators. It is God who makes the tree grow. Human teachers are just helpers, but God is the true educator who teaches and disciplines Christians through the Bible. Human teacher must not cram his thoughts and ideas into his pupils. The only thing the teacher has to do is to help them to grow in the Word of God.

Every Christian should grow, and check to see if he is really growing. If he is not growing, he should check on two things. First, ask, "Am I really born again?" because growth necessarily follows birth. Check to be sure that he has really received Jesus Christ as the Savior and the Lord. Second, ask, "Have I eaten enough spiritual food from the Scripture?"

*The Priesthood of All Believers*

Quiet Time is a movement that is suited to the doctrine of the priesthood of all believers, which was one of the principles of the Reformation. The doctrine is that all Christians can read the Bible on their competence, guided by the Holy Spirit, to understand it rightly and speak to God without the mediation of a human priest. The


Korean Church has to make a paradigm shift. As it is written in Ephesians 4:11-12, the first role of church leader is not to be the only minister, but to equip the laity to be ministers to serve the Lord in every aspect of life. In other words, pastors are called to help the ministry of the laity. The status and identity of pastors is not above those of the laymen. So pastors must not monopolize the Bible, but to help the laity read and meditate on the Bible and go directly to the gracious throne of God. The laymen have to hear the Word of God directly, and to be guided by God through Quiet Time, and to live as people of God.

The main reason why Korean Christians began to cool in their enthusiasm about the Bible and lost the ability to apply the Word into practical life is that they did not eat directly from the Bible. They ate as babies indirectly through the pastor who cooked the food from the Bible. When the intellectual level of the laymen was low, this kind of education was effective. But now that the level is high, this kind is not effective any more. The passivity of Bible study results necessarily in passivity of Christian life. Today it is not good that the pastor should cook the food from the Bible and prepare the table before the laymen.

The urgent business for Christians is to go back to the Bible in order to make the church grow and mature. It is not just to increase the knowledge about the Bible, but also to make a paradigm shift in mentality and restore the Christian life in the face of God (coram Deo) in every aspect of life. Jesus said, "If anyone would come after me, he must deny himself and take up his cross daily and follow me" (Luke 9:23). The way of the disciple is to deny himself and to follow the will of God. True disciples have to pay the cost of discipleship by meditating on the Bible daily and obeying the Word of God, which will bring about God's kingdom on earth.

If the pastor could help the church members meet God and have a deep relationship with Him, then his burdens will be lessened. By having communion with God every morning, laymen would solve a lot of problems that they meet in their Christian life. Even difficult problems can be solved when Christians share their Quiet Time experience together.
Bible meditation is important in Christian life, because blessed life is promised. Blessed life comes from obedience to God (Deut. 28). How can we obey God? We can do it by practicing the Word of God. God speaks to us today through the Bible. So we have to meditate, apply and practice the Bible to obey God. Psalm 1, which is the introduction and summary of the whole Book of Psalms, says, "Blessed is the man whose delight is in the law of the Lord, and meditates on his law day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prosper."

God commanded Joshua one thing, giving him the Promised Land. It was to keep the law. God said to Joshua,

Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful (Josh. 1:7-8).

The most important thing that Joshua has to do here is not to have courage to defeat the enemy, but to have the sincerity to keep the Word of God. The main enemy that Israel fought was the probability that Israel would forget God's grace, and ignore the value of the Promised Land.\(^{30}\)

The Pentateuch is not just regulations for action or ordinances, but the salvation history which shows how God led His people through the events of creation, the promises of the patriarchs, the slavery in Egypt, the Exodus, the Sinai covenant, and the journey in the wilderness.\(^{31}\) The Pentateuch, or books of Law, has less about regulations for action

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\(^{30}\) N. Sarna concludes that the conquest of Joshua is the conversion of ownership into possession. cf. N. Sarna, Understanding Genesis: The Heritage of Biblical Israel (Schocken Books, 1966), 124.

\(^{31}\) Ji Chan Kim, From the Jordan River to the Waters of Babylon: A Literary-Theological Introduction to the Historical Books of the Old Testament, (Seoul: Word of Life Press, 1999), 63.
than salvation’s history.

Moreover the law in itself, in the narrow sense, has no meaning. It has meaning in the whole story that God saved Israel and rules them. The Law is the whole teaching of Moses that shows the identity of Israel and their calling and mission.\textsuperscript{32} It is like Moses' Sermon on the Mount, which shows that Israel is to have fellowship with God and follow His will in a covenant relationship.\textsuperscript{33} Israel had to keep the law in their mind to serve the only Lord who had liberated them from Egypt, the land of slavery, and gave the Promised Land. All Israel needed was to obey to the commands of Joshua. This obedience brought them abundant life and victory.

Quiet Time gives us great wisdom for Christian life. Psalm 119:97-100 says, "Oh, how I love your law! I meditate on it all day long. Your commands make me wiser than my enemies, for they are ever with me. I have more insight than all my teachers do, for I meditate on your statutes. I have more understanding than the elders, for I obey your precepts." Quiet Time is related to the primary aim of the life. Malcolm Muggeridge says, "The true purpose of our existence in this world is, quite simply, to look for God, and in looking, to find him, and having found Him, to love Him."\textsuperscript{34}

It is impossible to have spiritual blessings from God without having intimate communion with God every morning. If we admit Jesus Christ as the Lord of our heart, and if our prayer is true, we cannot help giving Him the best and sufficient time to receive the grace that is necessarily needed to live for the glory of God.\textsuperscript{35}


\textsuperscript{34} Allan Harkness, \textit{Ready to Grow} (London: Scripture Union, 1989), 15.

HOW TO HAVE QUIET TIME

Traditionally, Scripture Union has promoted a simple four-step method. The first step is to pray; an encouragement to be open to the Spirit and well prepared to receive God's Word. The second step is to read: a reminder that we steer people to the Bible text and not to our own teachers or materials. The third step is to think: Scripture Union offers commentary notes and interpretive questions to help readers explore the text to understand and apply its meaning. The fourth step is to pray: an opportunity for the reader to ask God to strengthen his/her resolve to obey God in life. This action step is sometimes coded "DO." 36

Nakwon Presbyterian Church, which the writer serves, prefers the following Quiet Time method that is recommended by Scripture Union. They suggest that Quiet Time be best kept as follows:

1. Establish the best time and place (Mark 1:35). Choose a time and place where you can relax your mind.
2. Offer up a short prayer first for the help of the Holy Spirit (Psalm 119:18). "Help me to hear and understand Your words as well."
3. Slowly read today's given scripture. In order to meditate, instead of reading for too long, read as much as you can digest.
4. Meditate according to the method given below. About 20-30 minutes will be sufficient. Write down your thoughts on the paper that is provided.
   a) First, determine the substance (the essential content, the general idea) of today's scripture. This should take one minute.
   b) Next, look to see what God is like, his personality (Godhead), the things that he has done or his image. This part is the most important. Look for the passages where he says, "I am ...." When you become used to this, look to discover even the more indirect expressions and explanations.
   c) Then, look at the lesson(s), the command(s), the promise(s), the thing(s) that you must do, the thing(s) you should imitate, the rebuke(s), criticism(s), warning(s), and the sin(s) that you should avoid. In short, evaluate everything that God is teaching you.
5. Apply the lesson directly to yourself. For example, if you understood a lesson about not lying, you should see if you have lied recently, and understand why God is saying this to you. A change to maturity in personality can occur only when God's Word has been applied directly to your life and has become central to whom you are.

36 John Lane. Handout at Scripture Union International Consultation on Bible Use, Bangkok, June 1988.
6. Read the explanation that is given on the left page. Remember that it is not the standard by which you should meditate, but a comment to help your understanding of the passage.

7. Last, write down the content of your prayer, and pray it accordingly. Improper prayers must be corrected gradually. It is better to pray as soon as the verses are understood (4b and 4c) during your meditation.\(^{37}\)

Let us consider this order concretely. First of all, establish a time and place for Quiet Time. Brother Lawrence, who lived in the presence of God moment by moment, did not negate the necessity of Quiet Time. He says, "The time for labor is not different from that of prayer. In the mist of noisy sound because of washing dishes in the kitchen I can meditate on God calmly as if I pray on the knee in the church." But simultaneously he says, "Build the church of mind privately, free yourself from the routine sometimes, and have dialogue with God with peace, humility, and love. Have a prayer time every night and every morning."\(^{38}\) Richard Baxter advises that we should select the best time in the day to have fellowship with God: "And choose the fittest time. Every thing at its time is beautiful and excellent. Being out of time you shall lose the fruits of labor. The work will be harder. The duty shall be changed into sin... You shall fix the proper time to pray when is fit to your soul to activate and contemplate in a day."\(^{39}\)

Quiet Time is a very pleasant and joyful time. It is the time to meet God and to hear His Word and to enjoy the fellowship with Him. It is necessary to prepare for this time. But the most important thing is having the mind prepared. Richard Baxter advised,

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\(^{37}\) *Daily Scripture Reading* (Wayne: Scripture Union), 2.


“Prepare the proper time, proper place, and proper mind to pray.”\textsuperscript{40} Especially, the early morning time is the best time. Every Christian should receive the guidance and directions that are needed for the day from God. In the respect of the communion with God any time will be fine, but the meditation in the evening is proper for the reflection of the day, but not proper for receiving God's direction for the day. Because after sleeping man cannot easily remember the thoughts of the previous night.

There are many things to make daybreak time effective. Turn off the telephone. Arrange your circumstances. Repent of your sins. Be rested and relaxed. Going to bed early makes Quiet Time easy. You have to concentrate during the meditation. And you have to apply the Word with which you meditated to walk in Jesus' step.\textsuperscript{41}

The next thing that is important is the length of the text you read daily. The length of the text for Quiet Time should be short, compared with just Bible reading that is usually longer in length. It is our natural tendency to read many pages to enjoy the sense of achievement. Too many pages are hard to digest and to understand the meaning of the text. We need to learn to focus on the short passages.\textsuperscript{42}

Because we are not trying to "cover ground" or "get through" a certain amount of text, it is best to select a short passage of the Scripture with which to pray, and to read it slowly with an attentive and listening heart. As we make ourselves available for God to

\textsuperscript{40} Ibid. \textit{Lectio Divina}, in which the meditation method in Benedict monastery is described, says this: It is best first to find a quiet place and time where you will be free from distractions. Have your Bible open next to you, and your prayer journal, if you wish. Choose a comfortable sitting position, one that is relaxed, yet conducive to alertness. Many people find it best to have their feet flat on the floor, with hands resting lightly in their laps. You may wish to notice any sources of muscle tension and to consciously relax those parts of your body. Close your eyes if you wish, and spend a few minutes simply settling into quietness. Attend to the gentle rhythm of your breathing, or repeat a simple prayer phrase such as "Come, Lord Jesus" as you settle into inner stillness. If distracting thoughts arise, simply acknowledge them and then let them go. After a few minutes of centering, begin one of the prayer exercises below.


speak a word to us personally, we bring to our listening all of our faculties of hearing, mind, emotion, memory, imagination, hopes, intuitions, and visions.

When reading the Bible, we must remember we are hearing the Word of God, not just reading a book. This point is important. Let the Bible read us, not vice versa. The Bible has the power to read and interpret our life rather than to be read and be interpreted. The Bible is not a passive object with which we as the active subject of knowledge should handle. It is not a sundry collection that is needed to interpret. The Bible is the *Kerygma* and proclamation of God to all His. We should listen to the Bible and to hear the Word of God humbly. In this respect the reader must expose himself and let the Word of God interpret him, before he should understand the Bible with his knowledge and intelligence. He must meet God who speaks in the Word.

How can a reader realize the real presence of God in Scripture? There is no real presence of God when the book of the Bible is considered as merely a material object. But, when a believer reads God's Word, the real presence of God is actualized. This presence of God in the reading of Scripture is no less real than in the Eucharistic presence. Any Catholic who truly loves the real presence of Christ in the Eucharist will certainly love that Divine presence in Scripture reading. The reception of Christ in the Eucharist, the source and center of our daily spiritual life, cannot be repeated the same day. Christ can be received again and again daily as often as we return to the Bible and read it in faith.

As we receive the Blessed Sacrament, so should we receive the Holy Bible. God, in His Word, truly dwells in both. We read that Moses removed the sandals from his feet and prostrated himself in the presence of God in the burning bush. Sacred Scripture is a fulfillment of that burning bush in the life of the Christian. Here in Scripture, as from the burning bush of old, God will speak to us. He will reveal Himself to us. He will teach us to know Him and to understand His will for our lives. Here we receive our mission from God, as did Moses at the burning bush.

We should humble ourselves before God in the Scripture. Before reading, we should kneel down and ask God to cleanse our heart and mind to make them worthy to receive His Holy Word. We should pray that God would visit us as we seek Him in our
reading. We should pray that God would illumine our minds to know Him and strengthen our will to carry out all that He tells us in the Scripture.

*Lectio Divina* recommends two kinds of readings: Spiritual Reading and Imaginative Visualization. It is better to use these two methods together to have efficiency.

In the meditation process God should be the primary focus, for the Bible is the book in which God discloses Himself. It is important to know what God is like and what He did for us. The Bible is the story that God loved His people and saved them. In meditation, therefore, it is natural that what God did for His people should be the center, rather than what the reader should do. Calvin said that the knowledge of God is the most important in his *Institutes of the Christian religion*.

Another reason to read the Bible is to know what God says to us to do. Lewis Bayly said, "Read The Bible, therefore, with that reverence as if God himself stood by

43 Spiritual Reading is this: (1) Read a short passage of text that you have decided upon in advance. Read slowly, letting your awareness rest in turn upon each word, savoring it. As you read, be alert for any particular word or phrase that draws your attention in a special way. (2) Meditate on this word or phrase, allowing it to engage you fully. Does the word upon which you are meditating connect with some aspect of your own experience? As you hold this word or phrase in your heart, let yourself become aware of any answering words, images, or memories that arise in you. (3) Respond to the Word you have heard, simply and directly. Your heart may call out in thanks, or praise, or joy. If the Word has been painful, your response might be one of remorse, or anger, or supplication. (4) Rest in God's presence, content simply to be with God.

Imaginative Visualization is this: (1) Read through your text two or three times, to become familiar with it. (2) Use your imagination to enter into the scene you are reading about. What is the setting of the story? What are the sights, the sounds, the aromas? Who else is there in the story? What do they look like? What expressions do their faces reveal? Explore the scene as fully as you can with all your imaginative senses. (3) Where are you in the story in relation to the other participants? Are you one of the religious leaders? a member of the crowd? in the foreground or the background? What is your role in this drama? (4) Let the story unfold and develop in your imagination. Does someone speak to you? What do they say? What do you say in reply? Is there other action, and do you play a part in it? What are your feelings as the scene evolves? (5) After the action has concluded, what do you do? Do you go somewhere or tell someone? What do you tell them about what you just experienced? How do you describe the meaning of what has happened? (6) Allow your attention to come back to the present, being open to any insights or questions that may have arisen.

and spoke these words to thee, to excite thee to those virtues, to dissuade thee from those vices: assuring thyself that if such sins (as thou readest there) be found in thee, without repentance, then like plagues will fall upon thee: but if thou dost practice the like piety and virtuous deeds, the like blessings shall come to thee and thine. 45

THE PRINCIPLES OF APPLICATION

Why did God write the Bible in this pattern? Why did He not make the Bible more convenient for us to use? The Bible is truly not made convenient for users. For instance, if God made the Bible as an encyclopedia, readers could use the Bible easier. If a reader wants to know about adultery, he can find it in volume A. If a reader want to know about child caring, he can get the knowledge in volume C. The encyclopedia approach, as such, has merit. It is convenient for reader to use.

But as the aim of the encyclopedia is to give information, the aim of the Bible is to change the life. Each has been formed according to its own aim. The Holy Spirit inspired the writers to write the Bible in the form that is proper for its own intention. Therefore, we need to study the Bible with different methods from the study method for the encyclopedia. We meet many facts in the Bible. We meet not only many events, but also God himself. We see that God acts and God speaks to men about salvation and commandments through the history of Israel. We find how much He loves men and guides them in the history of salvation. The Bible encourages us to believe the gospel, to follow Jesus, and to love our neighbors. This is the purpose of the Bible. The Bible gives not only much information, but also applied truth.

Three Christians talked about Christian life. The first Man said, "I read one chapter of the Bible everyday." The second man said, "I memorize one verse everyday." The third man said, "I apply one thing everyday." Which of these is the best Christian? Of course, the third one is. As C. H. Spurgeon put it, we need to pray and to study “until

45 Lewis Bayly. The Practice of Piety (Seoul: Soli Deo Gloria Publications, 1912), 106.
our very blood becomes Bibline."\textsuperscript{46}

The Bible is for practice. Even in Bible times God again and again rebuked His people for failure to make application of His truths. James put it this way: "Do not merely listen to the word, and so deceive yourselves. Do what it says" (James 1:22). Why, then, is the word application used? Because there needs to be a stepping-stone to go to practice. God says, "Love your neighbors." And we have to think whom we must love. We have to consider who our neighbors are today. Thus application is necessary in this point. Many parts of the Bible contain the story of Israel, and these parts are not related directly to us. So we have to see our appearance with the mirror of the Word. For this reason, the procedure of reading the Bible first, then application to my life, and finally practice, is necessary to obey God's Word. Therefore, application means obedience to God who speaks today with the Word written in the past.

Application is the work of relating the interpretation of the text from that time to the context of today. The Bible is not only the book for application, but also the book of application.\textsuperscript{47} The Bible not only shows the principle of life, but also contains the application of it. Application must be the center of the sermon. It is the flower of the sermon. Meditation and Bible study that have no application are like a flower that does not come to blossom. The aim of preaching must be the application. Interpretation without application is like abortion.

The Bible is already the applied Word to the people of God. It is relevant to us today. Application is to interpret the relevant Word properly to our present situation. In

\textsuperscript{46} Stephen Moyter. \textit{Unlock the Bible} (London: Scripture Union, 1990), 21.

\textsuperscript{47} Van Dijk's suggestion, "preaching is the applicatory explication of God's Word rather than the explication and application of God's Word", has many merits. There is no tension between the Word and church, for the Word is preached in the church. The Word is relevant, so that it does not need to be made relevant. Thus application is not an independent element which is added to explication." Sydney Greidanus, \textit{Sola Scriptura: problems and principles in preaching historical texts} (Toronto: Wedge Publishing Foundation, 1970), 391-392.
other words, we need not add applications that are not in the Bible, but we have to just move the application that is in the Bible to the present. Thus application has an authority as the Word of God.

Good application comes from good interpretation. A correct application depends upon accurate observation and interpretation. We must interpret and apply the text according to the context. In application we should attempt to apply the "why" rather than the "what" of the Bible. This means we should look for the principles of conduct behind the specific commands or instruction. For example, Jesus was asked about the "why" of the divorce law. This influenced His evaluation of its significance for application.

A text has only one meaning, so the interpretation must be one. But there are many applications of the text. There are direct applications, counter applications, and extensive applications. Application is shown in chart 2 below.


50 Direct application is to apply directly what the Bible says literally. Counter-application is to apply what the Bible says negatively as positively, and vice versa. For example, the Words "do not hate" can be applied as "love your neighbor." Extensive application is to apply widely what the Bible says narrowly. For example, the Words "care for widows and orphans" can be applied as "care for old men."
The fundamental principles of application are as follows. There are four principles in application:

**Personal**

Apply the Bible into your personal life. Do not expect other people to apply it into their life. After personal application you can apply it to your neighbors, your family, your church, and your country. The priority of application must be in Christian community. Your neighbor, office, society, country, and the world can be considered in the dimension of missions.

**Precise**

Application must be precise. Resist the temptation to address yourself to generalities. Think deeply "how can I apply the Word concretely". The application like "I will love my neighbors" is abstract and ambiguous. "I will love uncle Sam." will be fine. The time of application must be restricted to the here and now, not future. The
application must be expressed in present tense. Application is not just what to do, but what to do now. God wants us to obey in the place we live. Try to find applications in the present circumstances, character, and life. Good application brings changes in life.

Bill Hybels asks some questions on spiritual maturity during Quiet Time. He usually ask four questions:
1. I ask, "What is the next step in my relationship with you?"
2. I ask, "What's the next step in the development of my character?"
3. I ask, "What's the next step in my family life?"
4. I ask, "What's the next step in my ministry?"

Practical

Apply the Word of God practically. The application that cannot come true is the same as no application. Do not try to force your application on others. Do not be hypocritical. Be honest to yourself in the face of God.

Provable

Good application is provable. If the application is not provable, you cannot confirm whether you practiced it or not. Henry Nowen said, "The most important question to me is if I live what I said. In the case of Jesus, his words and his doings were never separated. To be a saint means to live life that is not separated from his words."

One thing that demands special attention is not to be artificial when making application. Artificial application results easily in legalism. Let us distinguish Biblical

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51 When you read "Do not let your hearts be troubled" (John 14:1), you should resolve "I won't do it. If I worry about it, then God will not be pleased." Is this the right application? God is our father who teaches us with practical instruction every day rather than a teacher who teaches ethics in a school. You must reflect if you worry about something right now. If God speaks to you today with the Word, it must be a Word that is needed to you today.

52 Bill Hybels, Honest To God?: Becoming as Authentic Christian (Grand Rapids: Zondervan, 1990), 25.

53 Allan Harkness, 44.
application and legalistic application.

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<tr>
<th>Legalistic, moral application</th>
<th>Biblical, evangelical application</th>
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<tr>
<td>1 reasonable decision(natural wisdom)</td>
<td>inspiration and wisdom of the Holy Spirit</td>
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<td>2 based on moral principle</td>
<td>based on God's character and principle</td>
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<tr>
<td>3 results from the general idea and voice of the consciousness</td>
<td>results from deep fellowship with the Lord</td>
</tr>
<tr>
<td>4 law and works(level)</td>
<td>based on the status(son)</td>
</tr>
<tr>
<td>5 hypocrisy and frustration</td>
<td>growth, joy, liberty</td>
</tr>
</tbody>
</table>

Chart 3
Legalistic Application and Biblical Application

QUIET TIME AND PRAYER

Prayer and scripture reading are two elements that Christians use to commune with God in Quiet Time. Quiet Time contains prayer, but prayer is not the primary thing (Eccl. 5:1,2; Mt. 6:7). Since God invites us to listen. Our response to God's initial move is to listen to what is said. This is the basic attitude of prayer. This fundamental truth makes it possible for us to pray. God has been concerned for each of us long before we became concerned for ourselves. God desires communication with us and does so in many different ways: through God's own Word made flesh in Jesus, through preaching in the church, through the wisdom of the ages, and through nature, etc. But the most important and fundamental thing is the Word of God. The Word made the entire universe (John 1:1). The Word is the self-revelation of God. The Word is a real form of God's presence in which He speaks to us today. Therefore, we have to read the Word of God before prayer, for reading and meditating the Bible is the mother of prayer.

Prayer is dialogue with God. God speaks directly to us in the Words of Scripture. A humble attitude of listening is a sign of sincere love for God, and a real prayer from the
heart. Good Quiet Time comes from deep communion with God through the Bible.

When you hear the Word of God through the Bible, you have to respond. This is prayer. There are many methods of prayer: ACTS method, 5A method, and etc. But the best method is to dialogue with God without any specific form. Moses was a man of prayer. He and God talked to each other as if they were friends (Ex. 33:11). God gave us same privilege. All Christians can have dialogue with Him through the Bible and prayer.

Quiet Time without the dialogue is not right communion, but a dead meditation. Therefore meditation and prayer have to go hand in hand. Pure prayer is not to use God, but to have a relationship with God. The dimension of enjoying God must be in it. Thus Augustine said, “True and perfect love is nothing but love.” Samuel Coleridge sang in the poem, Songs of Old Seaman, "the man who loves well prays well". Julienne of Norwich sang, "Trinity is our eternal lover”

Pray with the Bible

Prayer is dialogue with God. Prayer is two-way communication between God and man. Do not make wonderful and great prayer, but just talk with Him. God speaks through the Bible in this time, so you have to pray with the Word. Jeanne Guyon, a quietist, taught her followers to pray with the Scripture in order to experience the depth of Jesus Christ.

Teaching on praying with the Scripture, Judson Conwal said that the Bible itself is a prayer book. He stresses that we can pray very powerfully and greatly, because we pray with the inspired Word:

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54 ACTS means Adoration, Confession, Thanksgiving, and Supplication. 5A means Approach (prepare to meet God, and be still in his presence), Acknowledge (who God is, i.e., recognize his character) Appreciate (thank God for His goodness) Admit (confess your failures to God), and Ask (make your requests to God for yourself and others). Harkness, 66.

55 Richard Foster, Prayer (New York: Hodder and Stoughton, 1992), 16.

The Bible is the book of prayer. It is the text of prayer. It teaches the necessity, character and awards of prayer. The word "pray" occurs more than 250 times, and the word "prayer" 130 times in the Bible. No other doctrine is mentioned more frequently than prayer in the Bible. The Bible shows the examples of great men's prayers. Thus, we can pray to God just by reading their prayers. The Bible not only teaches about prayer, but also it is prayer itself. By praying the Scripture we can make deeper inner prayer than arbitrary prayer.57

John Calvin said, "Our prayers have to be based on the Word of God so that they can be a pure expression of our faith."58 According to John Calvin the Word of God opens the gate of prayer. We can pray boldly to God only if our prayer is based on the Scripture. The Scripture shall mold the prayer. God put the forms of prayer into our mouths so that the prayer shall be eager.59 That is to say, God proposes what we have to request and not only through the Lord's Prayer, but shows the patterns of prayer through many examples in the Bible.

The prayer must be limited, controlled, and ruled by the Scripture. Because prayer starts on the foundation and the Holy Spirit makes the form of prayer, our prayer, in the direction and in details, must be ruled by the Word of God.60

Therefore, as we pray, we have to obey the Word of God, suppressing our thoughts and emotional impulses. The prayer cry in despair may not need many Bible verses. But higher dimension of prayer, the prayer that leads to intimate relationship with God, depends entirely upon the Bible. We can pray with the Bible, but the Bible itself invites us to prayer. A good motive for prayer is God's invitation, not human circumstances of despair. Thus prayer is not the final method, but is the best method. If we pray with the Word of God, we can pray in the will of God. It is best to pray while reading the Bible. It is to dialogue, while applying the Bible to our mind. Prayer should

58 John Calvin, Commentary on the Psalms, Ps. 27:8; 71:22.
59 John Calvin, Commentary on the John, John 12:13
60 John Calvin, Commentary on the Psalms, Ps. 25:23.
begin with reading the Bible.

Jeanne Guyong advised us not to read the Bible rapidly while praying. "Read the Bible very slowly. Then the Bible changes your mind to pray. If you read the Bible rapidly, you gain little profit. It shall be like a bee that passes by, touching the face of flower. But if you read the Bible slowly and pray, you can be like a bee, which get honey from the inner part of flower."61

Pray to Understand the Meaning of the Bible

There are many difficult things for us to understand in the Bible. At this point prayer is necessary. The apostle Paul prayed that believers through the Holy Spirit would understand spiritual things and sees the "full knowledge" of God (Eph. 1:17). We have to pray as the Psalmist, "Open my eyes that I may see wonderful things in your law"(119:18).

Pray for Good Application

Prayer results in good application. It is the natural outcome from deep communion with God. Pray for good practice. Practicing the Word of God is not easy, so the help of the Holy Spirit is necessary in doing that. Elizabeth Fry prayed, "Oh, God! Let me obey You simply and purely in serving you."62 As a Christian, your response to meeting God in the Bible has two aspects - prayer and obedient actions. Theses are two sides of the same coin.

To pray is to change. Prayer is the central avenue God uses to transform us. If we are unwilling to change we will abandon prayer as a noticeable characteristic of our lives.63

61 Jeanne Guyon, Experiencing the Depth of Jesus Christ, 22.


63 Richard Foster, Celebration of Discipline, 30.
Do Not Pray in Thinking

Thinking prayer is easily accompanied by worldly thoughts. It is bad manners toward God to have worldly thought in prayer time. In a sense, it is like adultery before God.\textsuperscript{64}

You need to avoid all occasions of distraction from without, for surely you will meet enough from within. Intention of spirit in the work of God locks up the eye and ear against vanity.\textsuperscript{65} When Marcellus entered gates of Syracuse, Archimedes was so intent about his mathematical scheme that he took no notice of the soldiers when they entered his very study with drawn swords; a fervent heart cannot be a vagrant heart.

Many Christians confuse praying with thinking. For example, it is like a husband who says that he had dialogue with his wife all day long, going home from work. Rather he would say that he thought about her all day long. It is wise to think before talking. But thinking it is not saying it. Thinking and praying are very similar. It is proper to make thinking into praying to let God hear. The psalmist sang, "I cried out to him with my mouth; his praise was on my tongue. But God has surely listened and heard my voice in prayer" (Psalm 66:17,19).

Prayer is not just thinking, but also the communication of the thought. Prayer leads us naturally to the Word of God. The Word leads us always to prayer. These two things go hand in hand.

Pray Widely

The practice of application always has limits. Application is limited to the practice that the person can actually do. But prayer goes beyond that. Do not pray just for application with limitations, but pray widely beyond the application one expects to be able to do.

\textsuperscript{64} John Flavel taught prayer like this, "Lord, call off these vain thoughts, and suffer them not to prostitute the soul which is espoused to thee before thy face." The Works of John Flavel, Vol. 5. (London: The Banner of Truth, 1968), 463.

QUIET TIME AND SHARING

Why is Quiet Time sharing necessary? Scripture Union International Consultation on the Bible Use in 1988 says that the Bible is the book of the people of God. Even in reading it alone we read it in the company of God's people and are accountable to them to grow its fruit in our lives. So we decided to add a fifth step to our method: Share - a reminder to make God's word to us an opportunity to build our life together in God's family an opportunity for testimony, confession, encouragement or seeking help. This aspect seems only small, but when its effect is translated fully, into our teaching, writing and training, it could become quite significant.

The Benefits of Quiet Time Sharing

The more we share, the more we have. This is the principle of miracle of love and sharing.

1. Sharing makes personal Bible meditation continue without ceasing.
2. Sharing makes the Bible be understood in balance. We can only get to know Him better in company with His children. 66
3. Sharing gives good insights for application.
4. Sharing makes personal life be exposed, so the participants can overcome hypocrisy.
5. Sharing gives good encouragement and stimulation for Christian life.
6. Sharing is a good method to build true church. 67

66 Stephen Motyer. Unlock the Bible, 14.

67 “If church life shall be connected directed with community life of faith, each Christian's voluntary and creative activities shall be promoted, apart from worship or other programs. For example, he can share insights that he had from the Word in daily meditation, and talk about his problems in applying the Word. Only if each member volunteers to share can active and positive participation be expected.” See Gregory Lewis, Gospel and the church Today, Korean trans. Joong Soo Lee (Seoul: Yangmoori), 71.
How to Guide Group Sharing

1. Come to the group with Quiet Time notes prepared. Follow the suggestions for having good Quiet Time mentioned above. You will find that careful preparation will greatly enrich your time spent in-group sharing.

2. Be willing to participate in the discussion. The leader of your group will not be lecturing. Instead, he or she will be encouraging the members of the group to discuss what they have meditated from the Scripture.

3. Be careful not to dominate the discussion. We are sometimes so eager to share what we have meditated that we leave too little opportunity for others to respond. By all means participate! But allow others to do so also.

4. Leader should open himself first. Openness on leader's part will create openness on members'.

How to Organize Groups

Every successful spiritual endeavor begins with prayer. Invite people who have some common interests. It contributes toward better understanding and communication. Invite people who are roughly your age. Six or seven is probably the maximum number to start with.68

1. Utilize family worship. Change the family worship into Quiet Time sharing meeting, and more dialogue within the family and much maturity will be accompanied.

2. Utilize cell group meeting. The writer has received many benefits by changing cell group into Quiet Time sharing group.69

3. Utilize group Bible studies.

4. Utilize Christian circles in companies.


69 see pp. 102-103 of this thesis on the affirmative results by changing cell group into Quiet Time sharing group.
Guidance for the Leaders

1. Do not be a teacher or lecturer.
2. Do not be hasty in waiting for the member's slow response.
3. Be punctual. Start the meeting on time and end it on time. Arrange the time properly.
4. Do not deal with textual problems that are too small. This will lead a group to an intellectual discussion, rather than sharing the applications.

QUIET TIME AND THE GUIDANCE OF GOD

The people in the Bible used to not only have fellowship and dialogue with God, but also to be guided by Him.\(^\text{70}\) If God guides us, our life will be strong and victorious. If we know the way of God's work, our life will be stable. When we are in the suffering, we can trust the plan of God.\(^\text{71}\) Thus we have to be guided by God through Quiet Time daily. John Calvin believed that man could find the forgiveness and guidance in the time of personal prayer.\(^\text{72}\)

Does God guide, and does He guide individuals? Does He have a purpose and a plan for every individual life? How does He guide? Can one ever be sure that he is on the right way? How does God speak to us today? This leads us inevitably to ask about the role of the Bible as God's Word. What is the relationship between the Bible and more specific and personal forms of divine guidance? As on every subject, so in guidance, we need to be soundly based on the Scripture that is God's word to teach and lead us. This Biblical teaching needs to be practically related to our daily Christian lives.

God guides His people in various ways. There are dreams, circumstances, and

\(^\text{70}\) For example, Abraham was commanded to leave his country and his people, and to circumcise


\(^\text{72}\) Howard I. Rice, 6.
thought of heart, but the representative is the Bible. The guidance by the Bible is the best and safest way.\textsuperscript{73} God speaks us today through the Word of that time. The Bible alone is God's inspired, infallible word. The Bible alone is totally trustworthy as God's instrument for guidance.\textsuperscript{74} All other more subjective means of guidance must be submitted to the test of Scripture. But many Christians do not know the guidance of God and the concept and the way of that guidance.

\textit{What is the Guidance of God?}

\textit{Definition}

The guidance of God is God's showing His people the way in which they should walk. This is the natural administration of God's sovereignty as the host of His kingdom. His people must surrender to His guidance, because He is their king.

\textit{Relationship between the guidance of God and sin}

The man who has sinned cannot find God's guidance. Psalm 66:18 says, "If I had cherished sin in my heart, the Lord would not have listened." Thus, every prayer should express repentance, before God listens to the prayer. Isaiah 53:5-6 says "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all."

\textsuperscript{73} Jae Chang Byun is a Korean Jonah. A missionary Jae Chang Byun who is a Korean decided to go Japan, when he read the book of Jonah. Just as Nineveh was the hostile country to Jonah, so Japan to the missionary Byun. \textit{When God guides} (OMF, 1984), 47-52.

\textsuperscript{74} Martin and Elizabeth Goldsmith, \textit{Finding your Way} (Downers Grove: Inter-Varsity, 1987), 54.
The Importance of God's Guidance

Because God has the plan for us

The sovereign Lord knows everything in advance. He knew what we would be like and what decision we would take before the creation of the world. He is able to overrule all circumstances. Proverbs 16:9 says, "In his heart a man plans his course, but the Lord determines his steps."

Because every Christians who confesses Christ as the Lord shall be reigned by Him

Colossians 2:6-7 says, "So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness." James 4:13-15 says, "Listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money. Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, "If it is the Lord's will, we will live and do this or that."

Because God lives forever and speaks to His people today

God is not silent, but speaks through the Bible. This is why we know God and His will for us. Karl Barth constructed his theology on this fact, Deus dixit. Psalm 32:8 says, "I will instruct you and teach you in the way you should go; I will counsel you and watch over you."

Because God's wisdom and thoughts are more excellent than man's

Isaiah 55:8-9 says, "For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. As the heavens are higher than the earth, so are my ways

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75 Francis A. Schaeffer, He is There and He is not Silent (Tyndale House Publishers, 1972), 31.
higher than your ways and my thoughts than your thoughts." Colossians 1:9-12 says, "For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully, giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light."

I Corinthians 3:18-19 says, "Do not deceive yourselves. If any one of you thinks he is wise by the standards of this age, he should become a "fool" so that he may become wise. For the wisdom of this world is foolishness in God's sight. As it is written: "He catches the wise in their craftiness."

Four Ways of Guidance

How does God speak to and guide His people? God showed His path and will in the Scripture. God did give us the Bible, which itself is sufficient to save and guide us. Therefore, when we read the Bible, we must say in a positive attitude "Speak, for your servant is listening." (I Sam. 3:10)

God does not lead His people in the way that is contradictory to the Bible. If we apply the characteristics of God's sovereign and moral will to every decision we make, we will be well on the road to glorifying Him and living a fuller, happier life. Do not live according to the circumstances or opportunities, but live according to the Word of God, and trust only the Word. You have to obey God, even though you do not know to where you are going. Selective obedience is like disobedience. God's guidance can be

76 Cornelius Van Til, 232-240.
78 Sinclair B. Ferguson, op. cit., 59.
clarified as chart 4 below.

<table>
<thead>
<tr>
<th>Classification</th>
<th>Role of Christian</th>
<th>Principle of guidance</th>
<th>Way of guidance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethical Guidance</td>
<td>Active</td>
<td>through the revealed commands, principles</td>
<td>the Bible</td>
</tr>
<tr>
<td>Guidance of wisdom</td>
<td></td>
<td>through accumulated experience, common sense, and wisdom</td>
<td>perception, common sense, advice (communion of the saints, counseling) conference</td>
</tr>
<tr>
<td>Sovereign Guidance</td>
<td>Passive</td>
<td>God guides everything himself, and controls sovereignty</td>
<td>open gate (sovereign opportunity) circumstances (circumstantial guidance)</td>
</tr>
<tr>
<td>Special Guidance</td>
<td></td>
<td>guidance through supernatural method (emergency provision)</td>
<td>dream, vision, angel, miracle</td>
</tr>
</tbody>
</table>

Chart 4
God's Guidance

The ethical guidance of these is most important in relation to Quiet Time. More explanation on ethical guidance is necessary. We need to remind ourselves first of all that God's primary aim for His people is to educate them for eternal life. We are predestined to be conformed to the image of His Son. He wants to make us like Christ. When we have to make decisions, we should sensibly take into account these vital factors. What kind of people has God caused us to be? What training and experience has He led us into?

We can find the answer in the Bible. Haddon Robinson said, "Christians have guidance. It's unambiguous and direct. It's from God, it's for us, and it's found in His Word. The Bible is not only inspired by, but when we understand and apply it correctly,
it is all-sufficient, giving us all we need for all life's decisions that we might be all that God wants us to be. For us to live according to the Scripture is to live in the will of God.\textsuperscript{79} The Bible is enough not only for Christians' eternal salvation, but also for Christians' guidance through this earthly life. God has spoken, and His Word guides His people.

*Conditions for Guidance*

*Clear motive to follow the will of God fully*

"I want" is not a good beginning in prayer for guidance! We need to be open to do whatever the Lord leads us and to go wherever he sends us. "I will do anything for you and I will go anywhere you want," should be our prayer. The attitude, "tell me thy will, but the decision is mine" is not Christian, which is negation of the Lordship of Jesus Christ.

*Pray to know the way and will of the Lord*

The psalmist says, "Show me your ways, O Lord, teach me your paths; guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long.\textsuperscript{ }\textsuperscript{(Ps. 25:4,5).}

As we pray, we expect God to mold our thinking to fit the patterns of His will for us. The Christian mind should be formed by the teaching of Scripture. Our prayer, therefore, will be based on our overall knowledge of the mind of Christ as manifested in the Bible.\textsuperscript{80}

*Trust in God's promises and commit all things to Him*

Spending one hour with anxiety on the knee is not prayer. James 1:6-8 says, "But

\textsuperscript{79} Haddon Robinson, 32-33

\textsuperscript{80} Martin and Elizabeth Goldsmith, 115.
when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord; he is a double-minded man, unstable in all he does.” If we wait for the Lord, He will instruct us and teach us in the way we should go, and He will counsel us and watch over us (Ps. 32:8).

THE WEAKNESSES OF QUIET TIME

Quiet Time does have some weaknesses from the Korean perspective. There are three weaknesses. First, Quiet Time does not have the heat that Korean daybreak prayer has. It is too cool for Korean Christians to do Quiet Time. They, by nature, prefer the hot work of the Holy Spirit in Christian life.

Secondly, Quiet Time emphasizes the intellectual aspect, so the emotional aspect can be weak. It is desirable for Christian growth to have a balance of intellect, emotion and volition growth.

Thirdly, Quiet Time has a personal character, because it is done in each home. Thus the unity of praying together in the church is weak.

Therefore if Quiet Time and daybreak prayer meeting occur together, there will be dialectical development in godly life, which will overcome those weaknesses. Quiet Time will strengthen the weakness of daybreak prayer, and the latter will strengthen the former.

WHAT KIND OF QUIET TIME NOTES IS SUIT FOR CHRISTIANS TO USE?

Select the Bible Fit for Reading

There are many Bible versions. Either a new version or the authoritative version will be good. Select the Bible version suitable to his ability according to the need of reader.
Select Good Quiet Time Notes

The Merits of Using Quiet Time Notes

First, it determines the passage for the day for the user. If the user has to determine the passage by his effort, it will be troublesome. Many people read one chapter a day. But chapters of the Bible are not divided equally, so it will frequently be too long or too short for the day.

Second, it will help the user read the Bible in balance. Every Christian has his own favorite books of the Bible, and he reads them too frequently. Some people read only Psalms, others, the four Gospels, for they love the life of Jesus. Consequently Leviticus, Job, the prophets or Revelation that are difficult to understand are omitted.

Third, it will help the user read the Bible continuously. It is not easy to read the Bible daily. For many, Bible reading can be a resolution good for only three days. But the Quiet Time notes will help the user overcome the crisis.

The Defects of Using Quiet Time Notes

It is easy to be bound by the notes rather than the Bible itself. The same problem happens when the user reads only the exposition of the Bible, and not the Bible itself. But never forget that Quiet Time is a communion with God through the Bible.

There are some Quiet Time notes that have illustrations. If the user reads only the illustration of the day, and does not have concern in the Bible itself, he does wrong. In fact, the illustration is not necessary. If the user reads both the Bible and the illustration, probably he will remember only the illustration, forgetting what the Bible says, for the illustration is more interesting. In a sermon, the illustration will be needed sometimes, but in short Quiet Time the illustration is not needed.

Some Tips for Good Choosing Quiet Time Notes

First, it must be the notes that help the Bible to be the main text. We have to meet
God and have communion with Him while seeing God. We should not cling to the notes to have fellowship with God. Thus consider how much the notes will contribute to the Bible.

Second, it is good notes that suggest many ideas for applications.

Third, it is good notes that help the user meditate on the Bible consecutively. Consecutive passage meditation is better than sporadical passage meditation. If possible, the notes that contain Old Testament and New Testament in balance will be better.

Fourth, the notes that have a note-pad will be helpful. Writing makes men think clearly and retain the information.
DEFINITION OF DAYBREAK PRAYER

"Prayer"

What is prayer? The vast majority of Christians would say that prayer is asking things from God. Most of prayers are very selfish. They would be prayers just asking God for His favor on them. But surely prayer is much more than merely "getting God to run our errands for us," as someone puts it. It is a higher thing than the beggar knocking at the rich man's door is. The good motive of prayer comes from God's invitation, not from men's despair.

The word "prayer" really means, "A wish directed towards God." All that true prayer seeks is God Himself, for in Him we get all we need. Prayer is not the final means, but the best method. "Prayer," says an old Jewish mystic, "is the moment when heaven and earth kiss each other."¹ Prayer is simply the turning of the soul to God. Prayer discovers more of God, and that is the soul's greatest discovery. God is the highest good of man.² Pure prayer is not to treat God subtly, but to have a good relationship with God. True Christians always find God, and are found by Him.

Prayer will help us to pay attention to God and thus come to know and love him more. Prayer must be an act of affection.³ It is more than the matter of using the


lips, for God asks the allegiance of our hearts. It is not to ask something, but to enjoy His presence. Brother Lawrence once said, "Prayer is nothing else but a sense of God's presence." Prayer is just the practice of the presence of God.

Unfortunately many Christians believe that prayer is only talking to God. They think that prayer is a human being talking to God, and they never listen to what God is saying to them. Prayer includes talking to God, but it also includes listening to God. Listening to God is also a key element of prayer. So Gregory of Nyssa said that prayer is dialogue with God. Prayer is communication with God. Prayer is loving communion with God. John Calvin says that prayer is the familiar intercourse of believers with God in reverence and modesty. Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness. In prayer we commune with God, and He communes with us. Thomas A. Kempis says that it is a great art to know how to converse with Jesus, and great wisdom to know how to keep Him.

Prayer is communication between Creator and creature. Prayer does not just begin with talking. So prayer has to begin with hearing the voice of God. God speaks to us today through the Bible. God spoke in His Word. He is still speaking in it and through it. We hear through our eyes. The eye opens the way to the inner ear. He reveals Himself in the Word that comes from His own lips, and through His messengers' lips. He reveals Himself in His dealings with men. Every incident and experience of these pages is a mirror held up to God's face. In them we may come to see Him. But as Martin Buber said, prayer is not just to take a sound with a receiving instrument, but it is an I-Thou fellowship.

Prayer means that we address ourselves to God who has already spoken to us in the Bible. Prayer is communication in which the Word of God goes first.

4 Brother Lawrence, op. cit., 15.
5 John Calvin, Institutes of the Christian Religion, 3, 20, 16, 117
Daybreak Prayer is to meet God for communion immediately after getting up early in the morning. In Korea it means that Christians gather at the church at four-thirty or five in the morning, and worship and pray.

In the Old Testament the term used for daybreak is *shahar*. It means to seek early or diligently. And its masculine noun denotes the breaking of the day, that time just prior to sunrise. It is of interest to observe the verbs with which *shahar* is used. Most frequent is the verb *ala* (to ascend, rise, Gen. 19:15; 32:24, 26; Josh. 6:15; Isaiah 19:25; Sam. 9:26; Jonah 4:7; Neh. 4:21). It is also used with *ur* (to awake).

Sometimes it is used with *boqer*, which denotes the breaking through of the daylight and thus dawn or more usually morning. Its verb means to seek and inquire. *Shakam* also denotes early morning. Its original meaning is to rise early. Sometimes the root has nothing to do with the idea of "earliness" but rather "diligence," "persistence," and "eagerness." When *shakam* means "to rise early", the rising is for several purposes: one, obviously to get a good start on a long journey; two, to get a good start on a good day by engaging in some act of worship; and three, to engage in battle.

In the New Testament there are several terms to be used for early morning: *proi*, *orthros*, and *anatole*. *Proi* means "early in the morning", from three to six o’clock in the morning. *Orthros* means dawn (Luke 24:1, Acts 5:21). *Anatole* means "rising of stars or sun, the east, or the orient". The former appears in Matthew 2:2, and the latter in Rev. 7:2; 16:12; 21:13; Mt. 2:1; 24:27; 8:11.

Because *anatole* denotes "the east, the orient", it means figuratively the coming of the Messiah. Upon awakening one’s first thought ought to be of God. That is Daybreak Prayer. That is silent but very vital, placing the soul before God as

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8 R. Laird Harris, Gleason L Archer, Jr., and Bruce K Waltke, Theological Wordbook of the Old Testament (Chicago: Moody Bible Institute, 1980), 317.
9 Ibid., 924.
the first act of the day.

We can find these meanings of Daybreak Prayer in other religions. Daybreak Prayer is sanctified in Confucianism, Buddhism, and Taoism. Because dawn means creation, birth the beginning of the day, and "holy time, the time of God, and the beginning of history". The dawn is sanctified in any religion, and prayer is practiced at the time. Thus many people pray in the early morning.

This kind of practice is found in some sects of Israel. Essenes that advocate consistent moral life and legalism have Daybreak Prayer in their routine. They get up early in the morning, and memorize the Scripture, looking the sun rising. They wore white cloths, had passion for God, and regarded dawn as the most sanctified time of the day.

BIBLICAL BACKGROUND

The fellowship with God is one of the core themes in the Bible. Saints in the Old Testament did prayer, especially Daybreak Prayer as a means of fellowship with Him. We can find several examples of Daybreak Prayer in the Bible. Prayer has an intimate relationship with worship and sacrifice and frequently has their forms. More examples of Daybreak Prayer are found in the Old Testament than the New Testament.

In the Old Testament

Abraham

There is no evidence that Abraham prayed in the morning. But two events hint that Abraham may have prayed in the early morning. First, Abraham prayed six times for Sodom and Gomorrah and got up early the next morning and looked down toward them. It is evident that he must have prayed then. "Early the next morning Abraham got up and returned to the place where he stood before the Lord" (Gen.


19:27). Second, Abraham heard God's command that he should offer his only son as a burnt offering, and he got up early the next morning to go for the mount Moriah.

"Early the next morning Abraham got up . . . he set out for the place God had told him about (Gen. 22:3). Abraham obeyed the Word of God, acting diligently before God. We can find out what Daybreak prayer is in his act. The Daybreak prayer is the prayer of intercession, obedience, and devotion.

**Jacob**

Jacob helps us to understand what the Daybreak prayer is. Jacob who had usurped the blessing of his brother escaped to Haran, where his uncle Laban lived. On the way to Haran, Jacob met God in his dream. He woke up early in the morning, and built the altar to pray. "Early the next morning Jacob took the stone he had placed under his head and set it up as a pillar and poured oil on top of it" (Gen. 28:18). His attitude that he prayed in the daybreak with the conviction of the presence of God presents the importance of the Daybreak Prayer. The Daybreak prayer is a natural act of God's people who believe in God and His blessing.

**Moses**

Daybreak Prayer was important for Moses who liberated his people from Egypt. Moses went to Pharaoh, who was the king of Egypt, three times early in the morning to say God's Word to him (Ex. 7:15; 8:20; 9:13). Because God had said to Moses, "Go to Pharaoh in the morning." This means that Moses had fellowship with God in the early morning.

God gave manna to His people early in the morning. "Each morning everyone gathered as much as he needed, and when the sun grew hot, it melted away" (Ex. 16:21). Israel who gathered manna may have praised with thanksgiving in the morning.

God called Moses to give the Ten Commandments in the morning (Ex. 19:16; 34:2,3). "Be ready in the morning, and come up on the Mount Sinai. Present yourself to me there on top of the mountain." Moses then wrote down everything the Lord had said. He got up early the next morning and built an altar at the foot of the mountain.
It was in the morning when Israel, who had sinned, went to God to pray for repentance (Num. 14:40). It was in the morning when Israel, who had wanted to know the will of God, was the one God chose (Num. 16:5). It was in the morning when God helped and revealed His will.

The Sacrifice of Israel

The sacrifice for God began in the morning (Ex. 29:38,39; Lev. 6:12,20; Num. 28:4-8; Ezek. 46:13-15; Amos 4:4). Every morning the priest had to present daily offerings. F. E. Eakin Jr. suggests that this was not mean to provide food for God.13 Some theologians thought that probably the early Israelites participated in the cultic rites with the idea they were providing food for God. Since ancient thought understood the gods to have functional needs corresponding to men's, some think it probable that the provision of food for the Lord lay behind the sacrificial act.14

Supportive of this opinion would be the bread of the presence (Ex. 25:30; Lev. 24:5-9), which was set as an offering to the Lord each Sabbath, with the priests consuming the removed bread. Again, the aroma of a sacrifice that is pleasant to the nostrils of the Lord could convey such an idea.15

Others reject such a concept as being inappropriate to the exalted standards of Yahwism, particularly the understanding of the Lord's holiness. Eichrodt notes that in the covenant relationship the Lord recognized as existing before he called the Hebrews into community; thus the deity was not dependent upon Israel for the satisfaction of his hunger.16

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13 Frank E. Eakin, Jr., The Religion and Culture of Israel (Boston: Allyn and Bacon, Inc., 1971), 150-152.


15 See Genesis 8:21 and Leviticus 1:9; It is possible that the cereal offering (Leviticus 2) was so understood, as indicated by the references to "a pleasing odor to the Lord" (Leviticus 2:2,9).

The Song of Vineyard in Isaiah 5:1-7 illustrates that the Lord was not dependent upon the continual existence of his covenant people. This view is impossible to reconcile with the deity's need of sustenance from His worshipers. Also in Psalm 50:13, the Psalmist apparently rejected such an idea: "Do I eat the flesh of bulls or drink the blood of goats?"

The sacrifice or offering must not be understood as a gift or tribute, whether it is offered voluntarily or not. God is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else (Acts 17:25).

Israelite sacrifices and offerings are sacred meals. The sacrificial rite served as a type of communion between the Lord and worshipper(s). In this rite, a portion of the sacrifice was consumed by the worshipper(s) while a portion was given to the deity (via the burnt offering) and/or the priests.

Eichrodt states that, "the entry of the deity into the sacred fellowship was symbolized by the sprinkling of the blood of the victim and the burning of the fat portions on the altar. Even older seems to the practice, mentioned on only one occasion, that of the covenant sacrifice on Sinai, of sprinkling not only the altar but also the offerers with the blood, and by means of this 'blood of the covenant' bringing..."

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17 W. O. E. Oesterly, Sacrifices in Ancient Israel (Hodder and Stoughton, 1937), advocated that the "commonest kind of sacrifices and oblations in the Old Testament were of the gift-type." (p.126). Further, he states that "Practically every sacrifice can, in some sense, come under the gift-category." (p.143).


19 Walther Eichrodt, I, 156, notes that it is the slaughtered sacrifice rather than the burnt offering that most often figures in such a communal meal. Gerhard von Rad, Old Testament Theology, trans. D. M. G. Stalker (Harper & Row Publishers, Inc., 1962), I, 257, judges the peace offering (Leviticus 3) to be a communion sacrifice.
the sacramental relationship into being."\textsuperscript{20}

In fact, the essence of blood ritual in the Bible is a kind of oath ceremony through which Israel confirms a new relationship with God. The blood itself in this ritual is to convey the concept of life, because the covenant in the Bible is the bond in blood.\textsuperscript{21} Thus in the covenant ritual the manipulation of the blood on both parties means swearing of the promise and the oath publicly (Ex. 24:6; 24:8). From God's side sprinkling on the altar means God's swearing by His own life. And from Israel's side Moses' sprinkling on the people means Israel's oath to keep the covenantal condition. The covenant brings a strong bond into the relationship between the two parties. So it was for the right fellowship with God that the priests presented offerings on the altar every morning. We can, therefore, conclude that it had the same meaning with Daybreak Prayer meeting. To present morning offering meant to consecrate the day, and live for the will of God.

\textit{Joshua}

Joshua had to defeat Jericho, a stronghold, to conquer Canaan. According to God's command, Joshua got up early in the morning with all the armed men to march around the city. "On the seventh day, they got up at daybreak and marched around the city seven times in the same manner" (Josh. 6:15). Let us consider the character of the battle of Jericho. It takes two to make a battle or quarrel. Yet the people of Jericho hardly figure in the narrative. At the opening we read, "Now Jericho was tightly shut up because of the Israelites. No one went out and no one came in." (Josh. 6:1). They appear next quite impersonally in the instruction that "The city and all that is in it are to be devoted to the Lord" (Josh. 6:17). This is not a battle. Jericho is not fought for by force of arms. Arms are used only in the final slaughter of all those taken. At least

\textsuperscript{20} Ibid., I, 156-157. The covenant sacrifice to which Eichrodt refers may be found in Exodus 24, especially verse 8.

It is not described as a battle that Joshua fought.\textsuperscript{22}

It was a spiritual experience. Victory could come only on the basis of spiritual obedience. To have fellowship with God and obey Him has the same meaning as the prayer in the morning, because the content of prayer is the fellowship with God.

**Hannah**

The book of Samuel begins with Hannah's prayer. Hannah was a barren woman, whose womb was closed. In bitterness of soul Hannah wept much and prayed to the Lord. It was evident that she had prayed in the morning (I Sam.1:19). And she conceived and gave birth to a son. But it does not mean that dawn in itself has magic power. Daybreak signifies that she had eagerness in her prayer.

**David**

David was not only the greatest king in Israel, brave warrior, musician and poet, but also one of the greatest Daybreak Prayers. It is described well in the book of Psalms that he loved the dawn of the day and prayed at that time. David rose before the dawn and cried for help, and put his hope in God's Word. David's heart was ardent after God. He hungered and thirsted after God, and so he sought God early, before daylight. The bed and sleep could not chain his soul in its eagerness after God. He confessed that in the morning God heard his voice and in the morning he laid his requests before God and waited in expectation.\textsuperscript{23}

**Hezekiah**

Hezekiah sacrificed burnt offerings to consecrate himself to the Lord with city

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\textsuperscript{23} See also Psalms 5:3; 55:17; 57:8; 59:16; 108:2; 110:3; 139:9; 143:8.
\end{flushright}
officials early in the morning when he became King II Chr. 29:20). Dawn of the day was the best time for repentance and consecration.

Job

Job was blameless and upright. He feared God and shunned evil. He would sacrifice burnt offerings for his children early in the morning, under the apprehension that they might sin (Job 1:5).

*In the New Testament*

Jesus

The prayer of primitive Christianity finds its starting point and the center in the prayer of Jesus. Jesus drew spiritual powers from continuous and unwearying intercourse with the Father in heaven. "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed" (Mark 1:35). This is the perfect pattern of Daybreak Prayer. Jesus prayed always in his public ministry. He worked all his ministry of salvation with prayer. "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission" (Heb. 5:7).

Prayer was very important in Jesus' ministry. Jesus Christ prayed before all the great crises in his earthly life. He prayed before choosing the twelve disciples; before the sermon on the mount; before starting out on an evangelistic tour; before his anointing with the Holy Spirit and his entrance upon his public ministry; before announcing to the twelve his approaching death; and before the great consummation of his life at the cross (Luke 6:12,13; Luke 9:18,21,22; Luke 3:21,22; Mark 1:35-38; Luke 22:39-46). He prepared every important crisis with a protracted season of prayer. Christ prayed not only before the great events and victories of his life, but he also prayed after its great achievements and important crises. When he had fed the five thousand with the five loaves and two fishes, and the multitude desired to take him and make him a king, but he went up into the mountain apart to pray, and spent
hours there alone in prayer to God (Mt. 14:23; John 6:15). So he went on from victory to victory.

Jesus Christ gave a special time to prayer when life was unusually busy. He would withdraw at such a time from the multitudes that thronged about him, and go into the wilderness and pray. For example, we read in Luke 5:15,16, "Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. But Jesus often withdrew to lonely places and prayed." Sometimes he had no time to eat (Mark 3:20), sometimes he had no time for needed rest and sleep (Mark 6:31,33,46), but he always spared time to pray; and the more work crowded the more he prayed. Many a mighty man of God has learned this secret from Christ, and when the work has crowded more than usual they have set an unusual amount of time apart for prayer.

Jesus Christ prayed before the great temptations of his life. As he drew nearer and nearer to the cross, he realized that it would be the great final test of his life, Jesus went out into the garden to pray just before taking his cross. "Then Jesus went with his disciples to a place called Gethsemane, and he said to them, ‘Sit here while I go over there and pray.’" (Mt. 26:36). The victory of Calvary was won that night in the Garden of Gethsemane. The calm majesty of His bearing in meeting the awful onslaughts of Pilate's judgment hall and of Calvary, was the outcome of the struggle, agony and victory of Gethsemane.

Jesus did his entire ministry with prayer. He did not do anything without praying. In fact, the passages that were written in the New Testament are just a few expressions of all the activities that Jesus prayed. At any rate Jesus prayed always to accomplish his work of salvation.

Jesus' Daybreak Prayer was mentioned once in Mark 1:35. But the prayer would be a regular habit in his life. Jesus chose the early morning hours for prayer. Many of the mightiest men of God have followed the Lord's example in this. In the morning hours the mind is fresh and at its very best. It is free from distraction, and that absolute concentration upon God that is essential is most easily possible in the

early morning hours. Furthermore, when the early hours are spent in prayer, the whole day is sanctified, and power is obtained for overcoming its temptation, and for performing its duties. More can be accomplished in prayer in the first hours of the day than at any other time during the day. Every child of God who would make the most out of his life for Christ, should set apart the first part of the day to meeting God in the study of His Word and in prayer. The expressions "very early in the morning" and "a solitary place" mean temptation, conflict, and struggle. The first thing we do each day should be to be alone with God and face the duties, the temptations, and the service of that day, and get strength from God for them. We should get victory before the hour of trial, temptation or service comes. The secret place of prayer is the place to fight our battles and gain our victories. For that reason the Daybreak prayer is a struggle with prayer and a kind of spiritual warfare against the devil.

The real power is made early in the morning. The man who God uses is made in the daybreak. His life and his profoundest convictions were born in his secret communion with God. The burdened and tearful agony of his spirit, his weightiest and sweetest messages were got when alone with God. Prayer makes the man; Daybreak prayer made Jesus.

Disciples

After Jesus had ascended, the disciples gathered in the upper room, and prayed earnestly. When they prayed, the Holy Spirit came upon them. When they received the power of the Holy Spirit, the great revival of the primitive church began. Immediately they went out to preach the wonderful works of God, but some people made fun of them and said, "They have had too much wine"(Acts 2:13). Then Peter explained to them that "these men are not drunk, as you suppose. It's only nine in the morning!"(Acts 2:15). Therefore it was before nine o'clock when they prayed. That is to say, they prayed early in the morning or in the daybreak. It is meaningful that the Holy Spirit came upon them in early morning.

The Holy Spirit comes upon the men who pray. Especially the men who pray

in the morning will experience the great work of the Holy Spirit. And the Daybreak prayer is one of the most important elements of church revival. Church needs men who seek God and seek Him early. The men who have done the great works for God in this world have been early on their knees.

HISTORICAL BACKGROUND

The Primitive Church

Prayer and worship were the center of the life of Israel. To Jews, the recitation of the *Shemah* is well attested as the fundamental daily devotion in the first century, both in Palestine and in the *Diaspora* (Deut. 6:4-9; 11:13-21; Num. 15:37-41). They recited it twice a day according to the *Mishnah* in the morning between dawn and sunrise and in the evening after sunset (Deut. 6:7; 11:19).

The Babylonian exile and the related separation from the temple, which made the sacrificial cultus impossible, brought prayer into the very center of Jewish piety. It is true that forced surrender of the sacrificial cult during the exile gave to prayer a specific orientation. Only regular prayer could take the place of regular worship. It was thus inevitable that the forms of prayer should arise. Among the Jews the gestures, times and formulas of prayer were far less highly estimated by Jews than by the other peoples and religions of antiquity. Regular prayer, two or three times a day, is attested fairly early. It is presupposed in Acts 3:1; 10:9, and indirectly in Matthew 6:5. Josephus refers to the thanksgiving that goes up to God twice or thrice a day so that the habit must have been common in the first century. After the Exilic period Rabbinic Judaism practiced prayer three times in a day (Dan. 6:10; Ps. 55:17). This custom of prayer continued in the early church.

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28 Ibid., 801.
In the Gospels, Acts and Paul's Epistles it is shown that Christians participates in Jews' prayer meetings. The early Christians followed this custom about worship. But they differed from Israel in contents. In the center of the content of the regulation was Jesus. Their worship and prayer had been done in the name of Jesus. However, the times were the same. Disciples prayed early in the morning (Acts 2:1; 2:15), at noon (Acts 3:1; 10:3,9,30), and in the evening (Acts 12:5,12; 16:25). It seems that the primary stratum of the Christian daily office was morning and evening prayer taken over from the Jewish synagogue, to which the custom of praying at the third, sixth, and ninth hours was eventually added.

In the age of church fathers, this custom of prayer continued. Three times prayers are mentioned in Didache or the teaching of the twelve apostles that was written in 120-180 AD. Clement of Alexandria also said that prayer is conversation with God and that prayer should be practiced three times in a day and our life itself should be a prayer. He said that Christians who lived in Alexandria during the second and third centuries prayed three times in a day: the third, and sixth, and ninth hours. The distribution of the hours into a threefold division was honored with many prayers who knew the blessed triad of the holy abodes. And emphasizing Daybreak Prayer, he said that since the dawn is an image of the day of birth, and from that point the light which has shone forth at first from the darkness increases, there has also dawned on those involved in darkness a day of the knowledge of truth. In correspondence with the manner of the sun's rising, prayers are made looking towards the sunrise in the east. Origen (c.185-254) said that prayer should be practiced more than three times in a day.

Tertullian (c.160-220) recommended that Christians should pray not less than


31 Ibid., 535.

three times a day as Daniel had done in accordance with Israel's discipline, debtors as
they are to Three: Father, Son, and Holy Spirit.33 “Touching the time, extrinsic
observance of certain hours which mark the intervals of the day. The third, the sixth,
the ninth hours, which we may find in the Scriptures were considered more solemn
than the rest. The first infusion of the Holy Spirit into the congregated disciples took
place at "the third hour." Peter, on the day on which he experienced the vision of
Universal Community, (exhibited) in that small vessel, had ascended into the more
lofty parts of the house, for prayer's sake "at the sixth hour." The same apostle was
 going into the temple, with John, "at the ninth hour," when he restored, the paralytic
to his health. “Although these practices stand simply without any command for their
observance, still it may be granted a good thing to establish some definite
presumption, which may tear us out from our business unto such a duty. For the
refreshments and nourishment of the spirit are to be held prior to those of the flesh,
and things heavenly prior to things earthly."34 And some devout Christians of the
second and third centuries were expected to take seriously the apostolic injunction to
pray without ceasing. They insisted that a Christian should make his whole life one
long prayer.

Since Rome took Christianity as the religion of the country, Christians could
have regular worship and prayer publicly. Without any sanction, Christians gathered
in the morning and in the evening.

The Church in the Middle Ages

By the middle of the third century thousands were pouring into the church.
With the progress of the mass conversion the discipline of the church was being
relaxed and the gap between the ideal and the performance of the average Christian
widened. It was partially as a reaction against this laxity. It was partly because of the
dissatisfaction that the teachings of Jesus and the apostles aroused with anything short
of perfection. The people who wanted to live the perfect Christian life fled the world


34 Ibid.
and went to the desert. They fled away from all and lived alone. The people who did this were called hermits and monks.

The hermits and monks believed that the world and the body were bad. If the body is bad, then, said they, it must be beaten down by hardship. For this reason they lived in caves and slept on rocks, and ate only enough to keep alive, often just dates and cabbages. Some went without sleep till they were so drowsy that at meals the food would fall from their mouths.

It was in the third century and in Egypt that monasticism sprang up. The geography and climate of Egypt favored the life of the monk, whether solitary or in community. While leading the life of asceticism, the monks and nuns devoted their time to praying, reading religious books, and meditating on what they had read. Monks had regular times for prayer each day, including Daybreak Prayer.

In the medieval periods the Christian daily office were systematized. Jerome mentioned about the daily prayer time. He said, "Father, although the apostle bids us to pray without ceasing, and although to the saints their very sleep is a supplication, we ought to have fixed hours of prayer, that if we are detained by work, the time may remind us of our duty. Prayers, as every one knows, ought to be said at the third, sixth and ninth hours, at dawn and at evening." And he also said, "In addition to the rule of psalmody and prayer which you must always observe at the third, sixth, and ninth hours, at evening, at midnight, and at dawn, you should determine how much time you will bind yourself to give the learning and reading of scripture, aiming to please and instruct the soul rather than to lay a burden upon it."

Especially monasticism affected the spirituality of medieval Christians. In Rome monasticism had subdivided daily prayer system into eight items: Nocturns (early morning service between midnight and day break), Mattins (prayer at daybreak), Prime (the first daylight canonical hour, usually beginning at 6 a.m. or sunrise), Terce (at 9 a.m.), Sext (at noon), None (at three p.m.), Vespers (in the


36 Ibid.
evening), and *Compline* (at night). These canonical hours for prayer put significance on morning time because they regarded morning as the most important time to encounter God.

Benedict, called the father of western monasticism, established many monasteries. The rules of Benedict that he had made for the monks are well known all over the world with its excellent prudence and clear expression. In these rules eight prayer systems are described. Proposing "If we want to escape the punishment of the hell, and to enter into the heaven, we have to fix ourselves to the eternity", the rules called prayer life the core of monastic life. Prayer should be always practiced shortly but frequently; seven times a day and once in the night.

*The Church in the Reformation and The Revival Movement*

In 1517 Martin Luther made a great turning point in church history. The Reformation was first of all a reformation of the church. It consisted of changes for the better made in the church. Every church teaches certain doctrines, and has certain forms of government, of worship, and of life. The changes for the better had to do with every one of these various aspects of the church. Luther was the man who brought about a tremendous change in the church. Luther made it clear that all believers are priests. There are only two and not seven sacraments. The sacraments are not indispensable to salvation. Thus rang the death knell of what is the very heart of the Roman system. He broke the yoke of Rome under which believers had groaned for centuries, and established Christian liberty. Praying to the saints and Mary, as well as the worship of images and prayers for the dead was done away with, as were also the worship of images, and prayers for the dead.

Luther never denied the custom of regular prayers. Roland H. Bainton said that Luther was above all else a man of prayer. Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much

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37 Paul F. Bradshaw, 136.


business I cannot get on without spending three hours daily in prayer." He had a motto: "He that has prayed well has studied well." 40

John Calvin also considered prayer as one of the most important elements in the Christian life. Calvin wrote what was probably the most influential single book of the Protestant Reformation, The Institutes of Christian Religion. He assigned a lot of pages for the explanation of prayer in this book. Book III, chapter XX as a whole of the Institutes of Christian Religion is about prayer. He said that prayer always accompanied true faith. Emphasizing regular prayer habit, he said,

But although it has been said above, that we ought always to raise our minds upwards towards God, and pray without ceasing, yet such is our weakness, which requires to be supported, such our torpor, which requires to be stimulated, that it is requisite for us to appoint special hours for this exercise, hours which are not to pass away without prayer, and during which the whole affections of our minds are to be completely occupied; namely, when we rise in the morning, before we commence our daily work, when we sit down to food, when by the blessing of God we have taken it, and when we retire to rest. This, however, must not be a superstitious observance of hours, by which, as it were, performing a task to God, we think we are discharged as to other hours; it should rather be considered as a discipline by which our weakness is exercised, and ever and anon stimulated. 41

Daybreak Prayer is an outstanding feature of the exercise of godly life. Whenever various revival movements or religious awakening movements were begun, prayer was emphasized. Pietism in Germany, Puritanism in England, and the Great Awakening in America put the prayer in the front of the movements. 42

Especially John Wesley, the founder of Methodist movement, stressed Daybreak Prayer. Within his long lifetime Wesley traveled almost incessantly. In spite of the physical difficulties of poor roads, he averaged about five thousand miles a year, much of them on horseback, and fifteen sermons a week. He not only covered England but also visited Ireland and Scotland again and again. He preached the gospel to the world, declaring: "The world is my parish." This phrase was to become a Methodist slogan. Where did his power to do these great works come from? He attributes his health to early Morning Prayer. He spent two hours daily in prayer. Of

40 E. M. Bounds, Preacher and Prayer, 24.

41 John Calvin, The Institutes of Christian Religion, 3. 2. 50

him, one who knew him well wrote, "He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining.\(^{43}\) He had prayed at four in the morning during his fifty years. Wesley's power was the power of Daybreak Prayer. The faithful servants who have done the most for God have been early on their knees. A. J. Gordon once said: "You can do more than pray, after you have prayed. But you can never do more than pray, until you have prayed."\(^{44}\) Early morning prayer is the most peculiar characteristic of piety, so whenever revival movement breaks out in church history, prayer, especially Morning Prayer, was emphasized. Where there was a revival in church history, there was Daybreak Prayer.

*The Church in Korea*

Since 1885, when Christianity was introduced into Korea by two American missionaries, Appenzeller and Underwood, the growth of the Christian Church has been phenomenal. Almost thirty percent of the population has been evangelized during the last century. Many of the largest individual churches in the world are found in Korea. Among them are Yoido Full Gospel Church (the largest church in the world), Kwang Lim Methodist Church (the largest Methodist Church) and Young Nak Presbyterian church (the largest Presbyterian Church).

In recent years, the Christian Church worldwide has become curious about the continuous rapid growth in Korea. Some groups are satisfied with just wondering what has caused this growth. Others go to Korea to see for themselves what is happening there. Those who have gone to visit have discovered one big difference between the Korean church and other churches around the world. Compared with other groups, the Koreans are seen to put great emphasis on prayer. They are up long before daybreak everyday. They attend a prayer meeting in the church at 4:30 or 5:00 a.m. There must be some kind of special relationship between the church growth and the practice of prayer in the Korean context.

\(^{43}\) E. M. Bounds, *op. cit.*, 24.

\(^{44}\) Unknown Christian, *op. cit.*, 28.
Korean people as a whole love early morning and get up at dawn. From olden times, Korea is known to the world as "the Land of Morning Calm." It is not an agreement by chance, but God's providence that Korea is the Land of Morning Calm and Korean Church is a Daybreak Praying church. It is only natural that Daybreak prayer has developed in Korea.

Who inaugurated Daybreak Prayer first in Korea? According to the literature on this subject Rev. Sun Chu Kil was the first man who had prayed early in the morning. Jin Kyong Kil said about Daybreak Prayer as follows, writing the life of his father, Sun Chu Kil.

Church had opened the gate so that every believer could drop by to have communion with God in prayer. The line of Christians who came to Church did not ceased from the dawn to the night. Rev. Sun Chu Kil started Daybreak Prayer meeting with elder Chi Rok Park to bring great changes to believers' lives. Knowing this, most of the church members participated the meeting. By this the Daybreak prayer began.

The history of Daybreak Prayer and that of Korean church are almost the same, because Rev. Sun Chu Kil was one of the first seven alumni who had graduated from Pyonyang Theological Seminary, the first theological seminary in Korea. From the beginning of Korean church history, the Korean church and Daybreak Prayer have been hand in hand. From the first day of the Korean church, Daybreak prayer has been a great symbol.

Daybreak Prayer that had started in Pyongyang spread out to the whole country with tides of revival. Every Korean church today has Daybreak Prayer meetings. Thus in the History of the Korean Mission Presbyterian Church which American Presbyterian Church published, Bible class system and Daybreak Prayer meeting are introduced as two unique features of the Korean Church.

The Bible Class System and Daybreak Prayer Meetings are two unique features of the Korean Church. They are the culmination of the emphasis that has always been placed in the work of the Mission on Bible study and prayer. To this emphasis the Korean disposition naturally responds. As Buddhists, as

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46 Ibid., 60.

worshippers of ancestors, as petitioners to the spirits good and bad, they knew something about prayer. It has often been remarked that the structure of the Korean language with its wealth of honorifics, naturally lends itself to prayer forms. Korean Christians therefore without much exhortation, give themselves to prayer, to group meetings for prayer. It is not unusual for Korean Christians to go to the mountains to pray. Often they pray aloud. Prayer petitions and sometimes singing are heard from the mountainside in the early morning or in the evening. For many years the Wednesday evening prayer meeting was as well attended as the Sunday services, and even yet the attendance is very good in most of the churches. Often churches would have an extra prayer meeting service on Friday evening, and in some churches for years there was a prayer meeting service every night in the week.

During a period of Bible study and evangelistic meetings "Daybreak Prayer meetings" are the rule. One of our missionaries insists that they should be called 'middle of the night' prayer meetings since the worshippers meet so early. Some of them begin coming as early as two and three o'clock in the morning. The ringing of the church bell at four o'clock breaks the stillness of the morning air in many a village. It is bitter cold outside and often the church building is cold inside. But the hearts of the Christians are warm and they pray fervently. Early morning prayers attended by three, five, seven hundred people and more are not uncommon. The two foremost evangelists in the Korean Presbyterian Church are noted men of prayer, viz., Rev. Kim Ik Du, sometimes called "the Billy Sunday of Korea," and Rev. Kil Sun Chu, sometimes called "the Blind Pastor," although he is only partially blind. The latter, before he was a Christian, was a man of prayer. It is reported that he once went to the mountains to pray for a hundred days and that he poured water on his eyes to keep from going to sleep. These two men make prayer a very important part of all their meetings, praying 'long into the night' and 'rising up early to pray.'

Recently, in Korea Myong Sung Presbyterian Church gathered twenty thousand members at the Daybreak Prayer Meeting. Some people think that Daybreak Prayer Meeting in Korea originated with Korean Buddhism, which had practiced it as a routine of Buddhist. They point out that Rev. Kil Sun Chu, who was the founder of Daybreak Prayer Meeting in Korea, had been a Buddhist, before he became a Christian. But even though Rev. Kil Sun Chu had been a Buddhist, he was disillusioned with Buddhism, adored the Lord Jesus Christ and converted to Christianity. Therefore it is right to think that he began the Daybreak Prayer to imitate Jesus' prayer and life.

THE BENEFITS OF DAYBREAK PRAYER

Jesus Christ is the model of Christian life. The secret of his power to achieve

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49 Mark 1:35
the work of salvation is in prayer, especially in Daybreak Prayer. It is very beneficial for all Christian activities. All Christians who want to follow Jesus and live for the glory of God should pray early morning.

*On Religious Individual*

In John 15 that we know so well, our relation to Jesus is described in terms of the parable of the vine and the branches. The absolute condition of fruit bearing is that the branch is linked to the vine by the multitude of hidden channels through which the life-giving sap can flow. If this hidden flow should stop, the outward appearance of the branch may remain for a time unchanged. It may still have its leaves on it, but there will be no more fruit.

Jesus said that apart from him we could do nothing. But are there not many things we can do? To abide in Christ means to let his words abide in us and constantly to refer everything to them. It means going back to them again and again ad being willing again to start afresh. It means, especially, giving the first place in our time every day, and the first priority in our thinking, to this hidden life of the soul with Jesus.

If you abide in me and my words abide in you, ask whatever you will and it shall be done for you. The result of this mutual indwelling is that our prayers will be granted. The prayers that spring out of our abiding in Christ and his abiding in us are granted.

*On Pastor*

How was the Daybreak Prayer the power of enormous growth of the Korean church? It is because that Daybreak Prayer is Biblical as we searched above. If pastors follow the teachings in the Bible, God promises to bless their ministries. The pastor who wants to follow Jesus as the model pastor makes the direction of his pastoral care at the time of Daybreak Prayer. So the pastor should practice the Daybreak Prayer. The men who have done many important things for God have been early on their knees. He who wastes away the early morning, its opportunity and freshness, in other pursuits than seeking God will make poor headway seeking Him the rest of the day. If
God is not first in our thoughts and efforts in the morning, He will be in the last place the remainder of the day. Behind this early rising and early praying is the ardent desire that presses us into this pursuit after God. Morning listlessness is the index to a listless heart. The heart that is behind in seeking God in the morning has lost its taste for God.

Daybreak Prayer is a sign of humility and devotion to God. As Samuel said, the pastor should not sin against the Lord by no longer praying for church members (I Sam. 12:23).

A desire for God that cannot break the chains of sleep is a weak thing and will do but little good for God after it has indulged itself fully. The desire for God that keeps so far behind the devil and the world at the beginning of the day will never catch up. It is not simply the getting up that puts men to the front and makes them captains and generals in God’s hosts, but it is the ardent desire which stirs and breaks all self indulgent chains. But the getting up gives vent, increase, and strength to the desire. If they had lain in bed and indulged themselves, the desire would have been quenched. It is the ardent prayer that gives men spiritual power. The great servants of God are made to be useful instrument of God in the prayer.

Ministers are called upon constantly to lead other people in prayer. Ministers are expected not only to lead the regular public worship of the church, but also lead the prayers of others on many occasions every day. But even while they are busy with this work, it can happen that their own life of prayer dries up and becomes dead. When that happens, their public ministry of prayer rapidly dries up too. It becomes a dead routine that is soul-destroying both for themselves and for their members.

It may safely be said as a general rule that the more ministers have to give to the ministry of public prayer, the more time they need to spend in secret prayer in that kind of prayer where they go into their room and shut the door and pray to their Father in secret. This unseen dimension of ministry, the hidden life of the soul with God is one of the most important factors that ministers should have.

A minister’s influence can be gauged not by his eloquence, or his zeal, or his orthodoxy, or his energy, but by his prayer. To be little with God in prayer means to

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50 E. M. Bounds, op. cit., 29.
be little for God in service. Much secret prayer means much public power. And the minister will go farther and maintain that no man can live aright who does not pray aright.

Our prayer has to be responsible and disciplined. The man who wakes up the dawn can wake up the dawn of the nation. Men are wondering why revival delays its coming. There is only one thing that can delay it, and that is lack of prayer. All revivals have been the outcome of prayer. Church growth comes from prayer.

After all, the purpose of pastoral care is to promote the individual through prayer. For the purpose of this, the pastor lets each church member practice prayer. Especially Daybreak prayer is to be emphasized.

Edwin B. Stube compared Christian maturity with the tabernacle. The first dimension is the garden of the tabernacle. In this case the pastor just presides over the worship. The audience is passive, so they are just listening. The second stage is the sanctum of the tabernacle. In this stage the members of the church are more active. But this stage starts in a spiritual way, but may end up in the flesh. The last dimension corresponds to the sanctuary of the tabernacle. The pastor and the audience unite together. They make an experience of union with God. The will of God is recognized by them and obeyed.

On Religious Community

The purpose of Daybreak Prayer is for the church community as well as for the individual. The Daybreak prayer makes the members aware that the church community is one body of which Christ is the head. As the writer of the letter to the Hebrews said, the member of the community is to consider how to stir up one another to love and good works not neglecting to meet together (Heb. 10:24-25). The Daybreak prayer causes the church community to realize their unity as covenant people.

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51 Edwin B. Stube, cited by Kyum Il La, Early Morning Prayer and Church Growth (Seoul: ACTS, 1995), 70-72.
PROBLEMS WITH DAYBREAK PRAYER

Tendency of Clinging to Prosperity Theology

Daybreak Prayer in Korea has the tendency of clinging to prosperity rather than to the kingdom of God. According to a questionnaire, ninety five percent of the contents of Daybreak Prayer were petitions. The first petition was for health, the second was for children and the third was for husband's business. In the Biblical perspective these kinds of prayers are near to pagan prayers.

Recently the Korean church has been stagnated. Since 1991 the growth of Korean Church has stopped. It is said that the cause of the stagnation of the Korean church is in the loss of the enthusiasm for Daybreak Prayer. Today, however, Daybreak prayer is being reestablished as a difficult ministry, but one that prevents ministers from inertia and builds spirituality in the church.

Korean people prayed diligently for the blessing, when they were poor. But they have no cause to pray, because they are rich. These phenomena resulted from false purpose of prayer.

The greatest prayer any one can offer is, "Thy will be done." It will be offered in a thousand different forms, with a thousand details, as needs arise daily. But every true prayer comes under those four words. True Christians should prefer that God's would be accomplished in them.

Separation from the Word

The Bible is the Word of God. The will of God is revealed in the Bible. So prayer should go hand in hand with the Bible. Soren Kierkegaard once said, "A man thought that prayer was a kind of talking, but he understood gradually that prayer was a kind of listening." Prayer should be practiced on the basis of the Scripture. But


53 Byong Ook Jun, *Kneeling at the Daybreak* (Seoul: Kyujang, 1999), 45.

Daybreak Prayer in Korea has been practiced in the darkness. As soon as the Daybreak Prayer Meeting is over, the light is turned off. So Koreans used to pray in the dark. The men who prayed at daybreak had prayed according to all their hearts.

Prayer should be practiced to know God better and to obey Him. When you pray, let the prayer change your habit and life. It makes the prayer go in the right direction to know God's will and obey Him. If we ask according to our will, God does not hear us. But if we ask according to God's will, He does hear us (1 John 5:14). So it starts with hearing God's Word to love and serve Him.55

As Park Hong suggested, Korean Christians usually had prayed with Self-Outside-God Model (S.O.G.). Now this kind of prayer should be changed to Self-in-God Model (S.I.G.). The following chart shows the difference in these two concepts.

<table>
<thead>
<tr>
<th>Par</th>
<th>S.I.G.</th>
<th>S.O.G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Biblical Prayer</td>
<td>Unbiblical Prayer</td>
</tr>
<tr>
<td>2</td>
<td>God's sovereign</td>
<td>Man's sovereign</td>
</tr>
<tr>
<td>3</td>
<td>Man's response</td>
<td>God's answer</td>
</tr>
<tr>
<td>4</td>
<td>Experience of God's presence</td>
<td>No Experience of God's presence</td>
</tr>
<tr>
<td>5</td>
<td>Assurance</td>
<td>Anxiety</td>
</tr>
<tr>
<td>6</td>
<td>Joy of work</td>
<td>Attachment to the reward for work</td>
</tr>
<tr>
<td>7</td>
<td>Thanks-giving, Phrases</td>
<td>Prayer for prosperity</td>
</tr>
<tr>
<td>8</td>
<td>Christ-centered</td>
<td>I-centered</td>
</tr>
<tr>
<td>9</td>
<td>Rediscovery the meaning of Gospel</td>
<td>Decline to formalism</td>
</tr>
<tr>
<td>10</td>
<td>Spirituality of being</td>
<td>Spirituality of depression</td>
</tr>
</tbody>
</table>

Chart 5
Self-In-God and Self-Outside-God Contrasted

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Mystic Tendency

Prayer should be done to live according to the Word of God. Many Christians tend to pray to experience spiritual power, not to obey God's will more effectively. Many Koreans use prayer as an instrument for experience between God and man. It is very dangerous to see strange visions as Peter did (Acts 10:9-16) and feel a mystic union with God in prayer.

The Alienation of the Young Generation

Young generations prefer Quiet Time to Daybreak Prayer. There are few young men in Daybreak Prayer Meetings in Korean churches. Korean believers of the past honored prayer-centered lives, because the level of their scholarship is usually low. However, Korean believers at present tend to honor the Bible meditation centered lives, because the level of their scholarship is usually high.

Thus Daybreak Prayer Meeting should be changed to follow the times. It must be improved to attract the young generation for the future of the Korean church. Moreover, since an individualistic phenomena has shown up in the era of postmodernism, some type of substitution for the Daybreak Prayer is needed for those who did take part in the meeting. Ministers should lead them to meet God through personal daybreak prayer in their own home.

56 Gallup Korea Reports, op. cit., 286.
CHAPTER 4

A CASE STUDY OF QUIET TIME IN
NAKWON PRESBYTERIAN CHURCH

The first chapters of the thesis have shown the advantages and disadvantages of Quiet Time and Daybreak Prayer Meeting. Which is better for Christians to mature and grow in the Lord? It is very difficult to say that one thing is better, because each has its own advantages and disadvantages. In this chapter a Quiet Time style Daybreak Prayer Meeting will be presented as a model. This is the best method for believers to mature in the Lord and make a church grow. Nakwon Presbyterian Church will serve as the model. Research is used to show how Quiet Time style Daybreak Prayer Meeting has influenced the maturity of faith and church growth.

QUIET TIME STYLE DAYBREAK PRAYER MEETING

Environments fit for the Meeting

The prayer room should be lighted. In traditional Daybreak Prayer Meeting the prayer room light is turned off until it starts. People have to pray in darkness waiting until it starts. However, in Quiet Time Style Daybreak Prayer Meeting the light is turned on all the time, and people can not only pray but also read the Bible before it starts. They can read the text of the day and meditate on it beforehand. Using the lights is a big difference between the traditional daybreak prayer meeting and the Quiet Time style.

The Schedule of Quiet Time Style Daybreak Prayer Meeting

In the Nakwon Presbyterian Church the schedule of the meeting usually is as follows:
Sing hymns
Read the Bible alternatively
Short Expository Preaching
Challenge people to apply the text
Short sharing
Pray together

Before the daybreak service begins the congregation reads the Bible text of the day, meditates on it and writes in their journals. The service starts with the singing of two songs. The Bible text of the day is then read responsively. If the minister reads the text by himself, the members are passive in the prayer meeting. The minister explains the general purpose of the text, and exegetes important events, main ideas and the sentences that are difficult to understand. After hearing the message, the congregation meditates again, and then writes in their journals.

When we read the Bible, we center on what God is like and what we should do. An effort is made to bridge between the past and the present. We consider what God says to us today with the word of yesterday. People are challenged to apply the text into their practical life. Next, the minister shares one or two applications of the text with members, or he gives two or three men the opportunity to present their applications to congregation. Finally, the congregation share requests for intercession for one another and then pray.

True growth begins by focusing on the vertical rather than the horizontal. Only God can truly make people grow in Christ. The most important mission of a minister is to help the congregation meet God and commune with Him by themselves. After this part of the service the light will be dimmed. Then the congregation prays according to the content of their meditation. This kind of prayer prevents us from praying using vain repetitions as the heathen do. The text is different everyday, and the subject of prayer is different everyday. God gives to the minister a different message everyday. Therefore, the prayers should be different everyday.

If we do not pray according to the Word of God, we are apt to pray according to our will. This is wishful thinking, which tends to be repeated. Prayer that is repeated everyday is apt to be vain repetition and shall be boring to prayer itself. We pray that God will help us apply and practice well the Word into our life. We pray that
God will help us deny ourselves and bear our cross, for it is very difficult to deny ourselves and obey God's will. If we cannot understand the text, we pray for God to give us understanding for that. If we cannot apply the Word, we pray to receive how to apply.

One of the merits of Daybreak Prayer Meeting is in the togetherness. In that meeting we can get the power and heat of prayer togetherness. Since Quiet Time Ministry the number of people who meditate on the Bible and pray daily increased sharply as Chart 6 below shows. Nakwon Presbyterian Church has two hundred adult members. The writer compiled statistics from one hundred people among them on the second Sunday in year 2000.¹

<table>
<thead>
<tr>
<th>division before Quiet Time</th>
<th>Prayer after Quiet Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>persons</td>
<td>1-2 days</td>
</tr>
<tr>
<td></td>
<td>30</td>
</tr>
</tbody>
</table>

Chart 6
Prayer Pattern of Nakwon Presbyterian Church Members

QUIET TIME SHARING GROUP

Personal Quiet Time has no longevity. The man who has Quiet Time personally tends to give up easily, and does not continue. Small groups offer a number of advantages over individual effort.² Small groups, Quiet Time Sharing Groups, will support personal Quiet Time. In order to succeed in Personal Quiet Time Ministry in the church, the minister has to make several Quiet Time Sharing Groups.

In Nakwon Presbyterian Church, many cell groups existed already. These

¹ All the following statistics in this thesis are from the same data base of one hundred persons. The questionnaires are given in the appendix.

were changed into Quiet Time Sharing Groups. The groups of the past usually consisted of women, for the groups met at 11:00 AM on Friday, when men were in the office. It was necessary to make some groups for men. There are now early morning sharing groups, Wednesday night sharing groups and Sunday afternoon sharing groups for workers, beside existing groups.

*Cell group system of the past*

In the traditional cell groups, the leader presided over the meeting and preached the Bible just like Sunday morning service. This is the standard pattern of cell group meetings in Korea. Even though it has some merit, it also has many demerits.

*Quiet Time Sharing Group System*

In the Quiet Time Sharing groups, every participant becomes a leader in turn. Ministers or elders can participate in the groups, but do not preach or make lecture to the members. Thus all members can participate in the meeting by playing an active role. Christians may spur one another on toward love and good deeds, and do not give up meeting together, as some are in the habit of doing, but encourage one another, and all the more as we see the Day approaching (Heb. 10:24-25).

*The Procedure of Quiet Time Sharing Group Meeting*

The procedure of the meeting usually is as follows:

Singing of hymns
Reading of the Bible
Sharing with one another
Praying together

In Quiet Time Sharing Group, members share the meditations of the week, practices of the Word, and testimonies of thanksgiving together. They share prayer list and pray together according to the sharing. After praying they have the time of dialogue with one another and then some tea and cookies. They often discuss the problem of children, family life, etc. They talk to one another about maturity in faith
or how to engage in social activities as a Christian.

This is the standard communion of saints, which is revealed in Acts 2:42, "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer."

This kind of system required twice as much time as the meeting of the past. The formal meeting has changed into a practical one. The numbers of participates has increased. About fifty to sixty members attended the past cell groups. But about eighty to ninety members attend the Quiet Time Sharing Group. As soon as the system was changed, the attendance increased by thirty to forty members.

The Organization of Quiet Time Sharing Group

Cell groups in the past were organized by geographical districts, with commuting convenience considered. But the Quiet Time Sharing groups are divided by interests so that the group can be bound together stronger and the efficiency for sharing can be raised.

The group leaders are selected from the volunteers in the group so that he can serve sincerely. First, minister asks volunteers who want to be group leaders apply for the job. The leaders are selected carefully. The minister posts their names, ages, and addresses on the board in the church. Finally, the minister had the members choose one of the groups to join.

The new system has a number of advantages. Men can be involved in the group. Women who work in office also can participate. It is a meeting that gives raptor among the members. It is an organization that is suited for evangelization.

LEADER TRAINING

What is the pattern of leadership in Quiet Time Ministry? A person's definition of leadership will reveal a lot about his philosophy of leadership and preferred style of leading. Frank Schmitt contends that leadership is the process of

\[3 \text{ Ibid., 5.}\]
influencing other people to work together to accomplish a desired purpose. The leadership can be found in Christ's own pattern. "If anyone would come after me, he must deny himself and take up his cross and follow me" (Mt. 16:24). The only leadership recognized among Christ's followers is leadership in the way of the cross. In group meetings the role of leaders is very important. The devotion of leaders is necessary to succeed in Quiet Time Ministry. Leaders should administrate the cell groups well, and report their status quo to minister quickly. Jesus said, "Can a blind man lead a blind man? Will they not both fall into a pit?" (Luke 6:39). So leaders must lead well the Quiet Time group, and practice it well.

The leaders training program has been in place for one year. Leaders are made, not born, as Jerry Falwell has often said. The minister and the leaders meet every week, and share Quiet Time. The training included many lectures on Quiet Time by Scripture Union. A leader should not be a teacher or preacher, but be an enabler or an equipper who helps members grow by themselves in the Word, because the life of Quiet Time is in independence, dependence only on Holy Spirit.

EDUCATION FOR CONVERTS

Education for converts is also related with Quiet Time in Nakwon Presbyterian Church. The new comers are taught the fundamental doctrine of salvation, and how to have Quiet Time as a fundamental way of life.

Nakwon Presbyterian Church has a seven-step curriculum for new comers as follows:

The first step is "The way to salvation."
The second step is "The Bible as the Word of God."
The third step is "How to pray?"
The fourth step is "How to have Quiet Time?"
The fifth step is "How to follow God's leading?"
The sixth step is "Stewardship of life."

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4 Ibid., 5.
5 Ibid., 6.
The seventh step is "Introduction to Nakwon Presbyterian Church."

After studying these steps, the newcomer can become a formal member of Nakwon Presbyterian Church.

**DISCIPLESHIP TRAINING**

A disciple is a Christian who is growing in conformity to Christ and follows in His steps. True discipleship is a lifelong process. To be a true disciple a Christian must keep these principles in mind.

First, to be growing in Christ, a Christian must meet certain conditions. He must have a basic understanding of his faith, have a regular devotional time, be involved in good fellowship, and be instructed in the Word of God. Second, the Christian desiring to grow in Christ must be obeying and applying what God has commanded him through the Bible. Such a lifestyle of obedience is basic to true discipleship. Third, he must receive regular training in the practical aspects of his calling so that he can be fruitful and conserve that fruit.6

The Discipleship training is not to teach Christians doctrine or theology, but to make them walk with God and follow the Lord by meditating the Word of God. The point of discipleship training is in Quiet Time.

Quiet Time is not learned in a short period. It takes a long time to learn Quiet Time. According to the statistics the people who implement Quiet Time well are few. Many people say that it is very difficult to learn how to implement Quiet Time, as chart 7 below shows.

<table>
<thead>
<tr>
<th>Do you have regular Quiet Time?</th>
<th>Can you implement Quiet Time well?</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do</td>
<td>I can</td>
</tr>
<tr>
<td>I do not</td>
<td>a little bit</td>
</tr>
<tr>
<td>No answer</td>
<td>I can not</td>
</tr>
<tr>
<td>72</td>
<td>18</td>
</tr>
<tr>
<td>22</td>
<td>65</td>
</tr>
<tr>
<td>6</td>
<td>15</td>
</tr>
</tbody>
</table>

*Chart 7*

**Difficulty With Quiet Time**

There are many people cannot implement Quiet Time skillfully. Regular lectures on Quiet Time are necessary for the congregation. Nakwon Presbyterian

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Church prepares regular lectures on the Bible to help them understand the text according to the stream of the text of Quiet Time. These lectures are conducted three or four times a year. For example, if we are going to meditate on Luke next month, then the lecture on Luke is prepared. Otherwise study on Luke is held during the Wednesday night service.

PASTORAL VISITING

Pastoral visiting is important in Christian ministry. Pastoral visiting represents a loving, caring relationship. God cares for each person as a father cares for each of his children. A pastor must visit every member of his congregation, however poor or insignificant, not because he is useful for the program of the parish, or he is influential or helpful, but simply because he is one of God's children to be loved and respected as he is.

Traditional visiting in Korean Churches has a more or less superstitious characteristic in its form and content. Pastor's visiting is very similar to sorcerer's acts, in which he prays for health and blessing for the family. Most of visiting is a kind of family worship with pastor. But the pattern of visiting in Nakwon Presbyterian Church is to probe if members have Quiet Time well and encourage and help them to have Quiet Time regularly.

THE STYLE OF PREACHING

God speaks indirectly through the messenger who stands behind the pulpit. God communicates with His people through preaching. The pulpit is the place where the work of God takes place. The power and mystery of the proclamation of the Word in church has its foundation on the fact that we can tell about God, for God uses preaching as an instrument to proclaim his will.7

To grow the church and sustain the healthy condition it is necessary to preach the Word of God purely. In doing that the power of God is disclosed and the reform of the church takes place. But it is not easy to witness the Word rightly, because it is

possible to preach it without reaching the people. Even though we use all instruments and methods to communicate, we have to pray and rely upon Holy Spirit not to go in the wrong direction, for preaching is not telling the word of man, but the Word of God.

Preaching is one of the most important things in ministry. According to the questionnaire the congregation of Nakwon Presbyterian Church gets much help for their spiritual life from hearing the Word of God. They prefer expository preaching to topical preaching. The result of that is as chart 8 below shows.

| Preaching has begun to apply more easily to my life than before after implementing Quiet Time. | What kind of Preaching do you like? |
|---|---|---|---|---|
| Yes | No change | No answer | Topical Preaching | Expository Preaching | Any kind will be fine |
| 65 | 30 | 95 | 15 | 65 | 20 |

Chart 8
Preaching and Quiet Time

As the dictum of St. Augustine, "when the Scriptures speak, God speaks." If "the preaching of the Word of God is the word of God", as the Reformers contended, then a sermon is the proclamation of the Word of God only if the text of the Word is accurately expounded and preached. So, in the strictest sense of the term, authentic preaching is expository preaching.

If preachers wish to preach with divine authority, they must proclaim the message of the inspired Scriptures, for the Scriptures alone are the Word of God written; the Scripture alone have divine authority. Thus preaching with authority is synonymous with true expository preaching. John R. W. Stott writes, "It is my

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contention that all true Christian preaching is expository preaching."\(^{10}\)

Expository preaching is Biblical both in form and in contents. Stephen Olford defines, "Expository Preaching is the Spirit-empowered explanation and proclamation of the text of God's Word with regard to the historical, contextual, grammatical, and doctrinal significance of the given passage, with the specific object of invoking a Christ-transforming response."\(^{11}\)

The definitions on expository preaching are different with every scholar, but a common characteristic exists among them. First the preacher must not wander from the text. The content of message must be determined by the text. The preacher has to avoid temptation to preach different message from the text. Second, the preacher must exegete the text accurately. The message must be prepared by literary, historical and theological interpretation. Third, preaching must follow the pattern of the text itself. God says, "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55:9). There is no better method than God used. Preacher has to preach Matthew according to Matthew's style, Luke according to Luke's style, and Psalms according to Psalms. Fourth, there must be practical application. Good preaching is that which connects interval between Bible times and today. As John W. Stott contends, in his book Between Two Worlds, preacher must bridge between the two worlds by expository preaching. Finally, the role of the preacher himself is important. The Scriptures and practical experience have taught us that God is more concerned with what we are than with what we do. If what we are does not satisfy His holy demands, then what we do is virtually worthless. Preaching can be defined as the communication of truth through personality. The preacher is part of what is preached.\(^{12}\)

Expository preaching is relevant to Quiet Time, because it is bridging between the Word of the past and the present situation. To help the men who have Quiet Time the preacher has to develop expository preaching.

\(^{10}\) John R. Stott, op. cit., 125-126.

\(^{11}\) Stephen F. Olford, In unprinted manuscript.

PROSPECTS

The period of Quiet Time Ministry in Nakwon Presbyterian Church is only one year, because it started in January of 1999. So it is impossible to conclude all the results of Quiet Time Ministry now.

Affirmative results

Personal maturity in Christian life

The church has had good results in the areas of personal growth and church growth. Gallup Korea showed that 52 percent of all Korean Christians did not have Quiet Time at all, apart from Sunday service. But only 22 percent of Nakwon Presbyterian Church members answered that they did not have Quiet Time regularly as Chart 6 shows.

Personal maturity of church members has developed, and their lives are changed through Quiet Time during one year according to the chart 9.

<table>
<thead>
<tr>
<th>Is your personal spirituality matured through Quiet Time?</th>
<th>Is your life (family, church, social) changed through Quiet Time?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much</td>
<td>Common</td>
</tr>
<tr>
<td>15</td>
<td>61</td>
</tr>
</tbody>
</table>

Chart 9
Life Changes Based on Quiet Time

In relation to God

Many people follow the guidance of God; a lot of people are matured through Quiet Time as chart 10 shows.

13 Gallup Korea, 227.
Do you follow the guidance of God through Quiet Time?

<table>
<thead>
<tr>
<th>Much</th>
<th>Common</th>
<th>Little</th>
<th>None</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>27</td>
<td>38</td>
<td>15</td>
<td>6</td>
</tr>
</tbody>
</table>

Is your prayer matured through Quiet Time?

<table>
<thead>
<tr>
<th>Much</th>
<th>Common</th>
<th>None</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>46</td>
<td>34</td>
<td>5</td>
</tr>
</tbody>
</table>

Chart 10

Quiet Time Helps with Maturity

In relation with neighborhood

Many people confess that their fellowship with neighbors is improved by implementing Quiet Time as chart 11 shows.

<table>
<thead>
<tr>
<th>Is your fellowship with neighbors matured through Quiet Time?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>16</td>
</tr>
</tbody>
</table>

Chart 11

Quiet Time Helps with Neighbors

Church growth

Quiet Time Ministry brought Nakwon Presbyterian Church growth in quality and quantity. The rate of attendance on Sunday service has been raised, and the numbers of participants on Quiet Time Sharing Group are increased, as the writer pointed out above. The chart 12 below shows that the writer has got good results in many areas of Christian life from Quiet Time Ministry.
After implementing Quiet Time the rate of church attendance has increased. After implementing Quiet Time the enthusiasm for evangelism has began to high. After implementing Quiet Time I render more money.

<table>
<thead>
<tr>
<th>Yes</th>
<th>No change</th>
<th>No answer</th>
<th>Yes</th>
<th>No change</th>
<th>No answer</th>
<th>Yes</th>
<th>No change</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>40</td>
<td>51</td>
<td>9</td>
<td>31</td>
<td>60</td>
<td>9</td>
<td>34</td>
<td>61</td>
<td>5</td>
</tr>
</tbody>
</table>

Chart 12

Quiet Time Impacts Many Areas

Problems

The life having Quiet Time daily is not learned in the short term. It takes a long time to learn Quiet Time. As chart 2 showed, the people who implement Quiet Time well are few. Many people confess that it is very difficult to learn how to implement Quiet Time. So there must be many prescriptions that help them implement Quiet Time skillfully. First of all, a minister has to teach church members to put their focus of Quiet Time life on the loving fellowship with God, not on the technique of it, because the important thing is the meeting with God through the Bible. The minister must lead them to learn and practice the method and skill of Quiet Time step by step.

Changes in Ministry

The change of ministry

If a minister hopes to succeed in Quiet Time Ministry, he must, first of all, practice it everyday himself. He has to change his ministry as a whole, not just daybreak prayer meeting. A minister has to change not only prayer meeting, but also preaching, education, pastoral visiting, and cell group meeting, etc.
The change of pattern in preaching

Preaching must be changed to expository preaching, for the congregations who implement Quiet Time think that expository preaching is helpful to their jobs, and want to hear that kind of preaching.
CHAPTER 5

CONCLUSION

This thesis has discussed two important movements in the Christian church to find a remedy to overcome the stagnation of the Korean Church: the Daybreak Prayer Meeting and Quiet Time.

The thesis showed that the cause of the stagnation of the Korean Church is a lack of powerful prayer. Especially it has contended that the weakness of Daybreak Prayer Meeting is one of the causes of the stagnation. It has proposed a daily Quiet Time that has blossomed as a good remedy. It has proposed revitalization of Daybreak Prayer Meeting with Quiet Time to ignite the spirituality of the Korean Church, and introduced the Quiet Time Ministry.

In chapter two, Quiet Time was presented. Meditation is a very important factor in Quiet Time, and it was researched thoroughly. Meditation is a process that digests thought, by ruminating thought slowly and thoroughly and connecting process theory and action. The central aim of meditation is communion with God, not the change of life. In Quiet Time we seek to listen to the Word of God and respond to Him, therefore developing a deeper and more authentic relationship with God.

Why is Quiet Time indispensable in the Christian life? Five Biblical and theological reasons for the importance of Quiet Time were given from the perspective of Lordship. Then how to implement Quiet Time was given with an emphasis on the importance of application and sharing. Lastly three weaknesses of Quiet Time were presented.
In chapter three, the idea of Daybreak Prayer Meeting was presented. Prayer is communication and communion with God. Therefore, prayer must begin with hearing the voice of God, the Bible. In Korea, Daybreak Prayer means that Christians gather at the church at four-thirty or five in the morning to worship and pray.

Many examples of Daybreak Prayer that were mentioned in the Old Testament and the New Testament were given. Daybreak Prayer in church history was reviewed. Finally the Daybreak Prayer in the Korean Church was investigated, especially four problems to cure its weakness.

In chapter four, a model Quiet Time style Daybreak Prayer Meeting was presented, which will bring revival to the Korean Church. It reviewed the merits that Quiet Time and the Daybreak Prayer Meeting have. Nakwon Presbyterian Church was presented as the model Quiet Time style Daybreak Prayer Meeting. A survey of members showed that Quiet Time style Daybreak Prayer Meeting has been a positive influence on the maturity of faith and on church growth.

Quiet Time is not an elective, but an indispensable quality in the Christian life. Because God rules Christians today through the Bible, we have to have Quiet Time. With Quiet Time we can live a life after God’s own heart, and mature in Christ. The best way to implement Quiet Time is to combine it with Daybreak Prayer.

The disadvantage of Quiet Time is that it takes a long time to learn. If a pastor wants to succeed in Quiet Time Ministry, he has to study it and practice it in advance. He also has to change his total ministry in relation to it.

The writer prays that the Korean Church will be renewed and revived and receive spiritual power again through Quiet Time style Daybreak Prayer Meeting to shine the light of the gospel to the whole world. It can make a significant difference. In the twentieth century the Korean Church grew rapidly, and now in the twenty-first
century it should develop in maturity. The matured church as deep communion with God through the Bible, meditation, prayer, and follows His guidance to seek the kingdom of God in this world.
APPENDIX

Proposed Questionnaire

How are you today? I am Heon Jae Shin, the pastor of Nakwon Presbyterian Church. I have studied practical theology for church growth at Liberty Baptist Theological Seminary, in America. It is a time to prepare a thesis after four years of a course work of DMIN. I am going to write about Quiet Time Ministry, which I have practiced in Nakwon Presbyterian Church for one year as an experimental ministry.

I want to listen to your opinion about that and to prepare the next generation for our church. I have no doubt that your opinion is an important factor for the Korean church as well as my thesis. There are no right or wrong answers, so your frank and candid opinions are very important. You do not have to write your name.

I. Personal
1. Age
   20s( ) 30s( ) 40s( ) 50s and over( )
2. Sex
   Male( ) Female( )
3. Marital Status
   Single( ) Married( ) Divorced( )

II. Church Participation
4. Year of Registration
   Within 1 year( ) 2-5 years( ) 5-10 years( ) 10 years above( )
5. Official Title in church
   Laity( ) Deacon( ) Comforter ( ) Elder( )
6. Serving Position
   Sunday School Teacher( ) Choir( ) Cell Group Leader( )
7. What is the most important factor in Christian life?
   Worship( ) Christian Practice in Life( ) Quiet Time( )
   Special Activities in church( )

III. Basic on Quiet Time
8. How long did you do Quiet Time?
   Not yet ( ) Within 1 year( ) 2-5 years( ) 5 years above( )

9. Do you know how to do Quiet Time?
   I don't know( ) I know the basic( ) I know it well( )

10. How many times do you do Quiet Time in a week?
    None( ) 1-2 days( ) 3-4 days( ) 5-7days( )

11. How many Quiet Time sharing time do you have?
    Once a week( ) two or three times a month( ) None( )

12. How many times do you have family worship in home?
    None( ) Once a week( ) two or above a week( )

IV. Results of Quiet Time
13. Is family worship profitable?
    Strong( ) Common( ) Little ( )

14. Do you follow the guidance of God through Quiet Time daily?
    Much( ) Common( ) Little( ) None( )

15. Is your prayer matured through Quiet Time?
    Much( ) Common( ) Little( ) None( )

16. Is your fellowship matured through Quiet Time?
    Much( ) Common( ) Little( ) None( )

17. Is your personal spirituality matured through Quiet Time?
    Much( ) Common( ) Little( ) None( )

18. What kind of preaching have you begun to prefer after implementing Quiet Time?
    Topical preaching( ) Expository preaching( ) Any kind will be fine( )

19. Preaching has begun to apply more easily to my life than before after implementing Quiet Time
    Yes( ) Never( ) Became to worse( )

20. After implementing Quiet Time I have rendered more money.
    Yes( ) No change( ) Became to worse( )

21. After implementing Quiet Time the rate of church attendance has increased.
    Yes( ) No change( ) Became to worse( )
22. What kind of change is done through Quiet Time?
   Good change( ) No change( ) Bad change( )

23. After implementing Quiet Time I have begun to contribute in society.
   much ( ) common( ) few( ) none ( )

24. What is the difference between the daybreak meeting of the past and Quiet Time
   style daybreak meeting?
   Quiet Time Style one is better( ) No difference( )
   The past one is better( )

25. Change of the enthusiasm for evangelism after having Quiet Time.
   The enthusiasm began to high( ) began to low( ) No change( )
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Ministry


**Prayer**


**Quiet Time**


**Theological Works**


