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Chapter 1

Following Hard after God



*My soul followeth hard after thee: thy right hand
upholdeth me. (Psalm 63:8)*

Christian theology teaches the doctrine of prevenient grace, which, briefly stated, means that before a man can seek God, God must first have sought the man.

Before a sinful man can think a right thought of God, there must have been a work of enlightenment done within him. Imperfect it may be, but a true work nonetheless, and the secret cause of all desiring and seeking and praying that may follow.

We pursue God because, and only because, He has first put an urge within us that spurs us to the pursuit. "No man can come to me," said our Lord,

“except the Father which hath sent me draw him” (John 6:44), and it is by this prevenient *drawing* that God takes from us every vestige of credit for the act of coming. The impulse to pursue God originates with God, but the outworking of that impulse is our following hard after Him. All the time we are pursuing Him, we are already in His hand: “Thy right hand upholdeth me.”

In this divine “upholding” and human “following,” there is no contradiction. All is of God, for as von Hügel teaches, *God is always previous*. In practice, however (that is, where God’s previous working meets man’s present response), man must pursue God. On our part there must be positive reciprocation if this secret drawing of God is to eventuate in identifiable experience of the divine. In the warm language of personal feeling, this is stated in Psalm 42:1–2: “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?” This is deep calling unto deep, (see 42:7) and the longing heart will understand it.

The doctrine of justification by faith—a biblical truth, and a blessed relief from sterile legalism and unavailing self-effort—has in our time fallen into evil company and been interpreted by many in such a manner as actually to bar men from the knowledge of God. The whole transaction of religious conversion has been made mechanical and

spiritless. Faith may now be exercised without a jar to the moral life and without embarrassment to the Adamic ego. Christ may be "received" without creating any special love for Him in the soul of the receiver. The man is "saved," but he is not hungry nor thirsty after God. In fact, he is specifically taught to be satisfied and is encouraged to be content with little.

The modern scientist has lost God amid the wonders of His world; we Christians are in real danger of losing God amid the wonders of His Word. We have almost forgotten that God is a person and, as such, can be cultivated as any person can. It is inherent in personality to be able to know other personalities, but full knowledge of one personality by another cannot be achieved in one encounter. It is only after long and loving mental intercourse that the full possibilities of both can be explored.

All social intercourse between human beings is a response of personality to personality, grading upward from the most casual brush between man and man to the fullest, most intimate communion of which the human soul is capable. Religion, so far as it is genuine, is in essence the response of created personalities to the creating personality, God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

God is a person, and in the deep of His mighty nature, He thinks, wills, enjoys, feels, loves, de-

sires and suffers as any other person may. In making Himself known to us, He stays by the familiar pattern of personality. He communicates with us through the avenues of our minds, our wills and our emotions. The continuous and unembarrassed interchange of love and thought between God and the soul of the redeemed man is the throbbing heart of New Testament religion.

This intercourse between God and the soul is known to us in conscious personal awareness. It is personal: It does not come through the body of believers, as such, but is known to the individual, and to the body through the individuals that compose it. It is conscious: it does not stay below the threshold of consciousness and work there unknown to the soul (as, for instance, infant baptism is thought by some to do), but comes within the field of awareness where the man can know it as he knows any other fact of experience.

You and I are in little (our sins excepted) what God is in large. Being made in His image, we have within us the capacity to know Him. In our sins we lack only the power. The moment the Spirit has quickened us to life in regeneration, our whole being senses its kinship to God and leaps up in joyous recognition. That is the heavenly birth without which we cannot see the kingdom of God. It is, however, not an end but an inception, for now begins the glorious pursuit, the heart's happy exploration of the infinite riches of the Godhead. That is where

we begin, I say, but where we stop no man has yet discovered, for there is in the awful and mysterious depths of the Triune God neither limit nor end.

Shoreless Ocean, who can sound Thee?
Thine own eternity is round Thee,
Majesty divine!

To have found God and still to pursue Him is the soul's paradox of love, scorned indeed by the too easily satisfied religionist, but justified in happy experience by the children of the burning heart. St. Bernard stated this holy paradox in a musical quatrain that will be instantly understood by every worshipping soul:

We taste Thee, O Thou Living Bread,
And long to feast upon Thee still:
We drink of Thee, the Fountainhead
And thirst our souls from Thee to fill.

Come near to the holy men and women of the past and you will soon feel the heat of their desire after God. They mourned for Him, they prayed and wrestled and sought for Him day and night, in season and out, and when they had found Him the finding was all the sweeter for the long seeking. Moses used the fact that he knew God as an argument for knowing Him better. "Now therefore, I pray thee, if I have found grace in thy sight, shew

me now thy way, that I may know thee, that I may find grace in thy sight" (Exodus 33:13); and from there he rose to make the daring request, "I beseech thee, shew me thy glory" (33:18). God was frankly pleased by this display of ardor, and the next day called Moses into the mount, and there in solemn procession made all His glory pass before him.

David's life was a torrent of spiritual desire, and his psalms ring with the cry of the seeker and the glad shout of the finder. Paul confessed the main-spring of his life to be his burning desire after Christ. "That I may know him" (Philippians 3:10), was the goal of his heart, and to this he sacrificed everything. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (3:8).

Hymnody is sweet with the longing after God, the God whom, while the singer seeks, he knows he has already found. "His track I see and I'll pursue," sang our fathers only a short generation ago, but that song is heard no more in the great congregation. How tragic that we in this dark day have had our seeking done for us by our teachers. Everything is made to center upon the initial act of "accepting" Christ (a term, incidentally, which is not found in the Bible) and we are not expected thereafter to crave any further revelation of God to our souls. We have been snared in the coils of a spuri-

ous logic, which insists that if we have found Him, we need no more seek Him. This is set before us as the last word in orthodoxy, and it is taken for granted that no Bible-taught Christian ever believed otherwise. Thus the whole testimony of the worshipping, seeking, singing church on that subject is crisply set aside. The experiential heart-theology of a grand army of fragrant saints is rejected in favor of a smug interpretation of Scripture that would certainly have sounded strange to an Augustine, a Rutherford or a Brainerd.

In the midst of this great chill, there are some, I rejoice to acknowledge, who will not be content with shallow logic. They will admit the force of the argument, and then turn away with tears to hunt some lonely place and pray, "O God, show me Thy glory." They want to taste, to touch with their hearts, to see with their inner eyes the wonder that is God.

I want deliberately to encourage this mighty longing after God. The lack of it has brought us to our present low estate. The stiff and wooden quality about our religious lives is a result of our lack of holy desire. Complacency is a deadly foe of all spiritual growth. Acute desire must be present or there will be no manifestation of Christ to His people. He waits to be wanted. Too bad that with many of us He waits so long, so very long, in vain.

Every age has its own characteristics. Right now we are in an age of religious complexity. The sim-

plicity that is in Christ is rarely found among us. In its stead are programs, methods, organizations and a world of nervous activities that occupy time and attention but can never satisfy the longing of the heart. The shallowness of our inner experience, the hollowness of our worship and that servile imitation of the world that marks our promotional methods all testify that we, in this day, know God only imperfectly, and the peace of God scarcely at all.

If we would find God amid all the religious externals, we must first determine to find Him, and then proceed in the way of simplicity. Now, as always, God discovers Himself to "babes" and hides Himself in thick darkness from the wise and the prudent. We must simplify our approach to Him. We must strip down to essentials (and they will be found to be blessedly few). We must put away all effort to impress, and come with the guileless candor of childhood. If we do this, without doubt God will quickly respond.

When religion has said its last word, there is little that we need other than God Himself. The evil habit of seeking *God-and* effectively prevents us from finding God in full revelation. In the *and* lies our great woe. If we omit the *and*, we shall soon find God, and in Him we shall find that for which we have all our lives been secretly longing.

We need not fear that in seeking God only we may narrow our lives or restrict the motions of our expanding hearts. The opposite is true. We can well

afford to make God our All, to concentrate, to sacrifice the many for the One.

The author of the quaint old English classic *The Cloud of Unknowing* teaches us how to do this.

Lift up thine heart unto God with a meek stirring of love; and mean Himself, and none of His goods. And thereto, look thee loath to think on aught but God Himself. So that nought work in thy wit, nor in thy will, but only God Himself. This is the work of the soul that most pleaseth God.

Again, he recommends that in prayer we practice a further stripping down of everything, even of our theology. "For it sufficeth enough, a naked intent direct unto God without any other cause than Himself." Yet underneath all his thinking lay the broad foundation of New Testament truth, for he explains that by "Himself" he means "God that made thee, and bought thee, and that graciously called thee, to thy degree." And he is all for simplicity:

If we would have religion "lapped and folden in one word, for that thou shouldest have better hold thereupon, take thee but a little word of one syllable: for so it is better than of two, for even the shorter it is the better it accordeth with the work of the Spirit. And such a word is this word GOD or this word LOVE."

When the Lord divided Canaan among the tribes

of Israel, Levi received no share of the land. God said to him simply, "I am thy part and thine inheritance" (Numbers 18:20), and by those words made him richer than all his brethren, richer than all the kings and rajas who have ever lived in the world. And there is a spiritual principle here, a principle still valid for every priest of the Most High God.

The man who has God for his treasure has all things in One. Many ordinary treasures may be denied him, or if he is allowed to have them, the enjoyment of them will be so tempered that they will never be necessary to his happiness. Or if he must see them go, one after one, he will scarcely feel a sense of loss, for having the Source of all things he has in One all satisfaction, all pleasure, all delight. Whatever he may lose he has actually lost nothing, for he now has it all in One, and he has it purely, legitimately and forever.

O God, I have tasted Thy goodness, and it has both satisfied me and made me thirsty for more. I am painfully conscious of my need of further grace. I am ashamed of my lack of desire. O God, the Triune God, I want to want Thee; I long to be filled with longing; I thirst to be made more thirsty still. Show me Thy glory, I pray Thee, that so I may know Thee indeed. Begin in mercy a new work of love within me. Say to my soul, "Rise up, my love, my fair one, and come away." Then give me grace to rise and follow Thee up from this misty lowland where I have wandered so long. In Jesus' name. Amen.

Questions for Reflection

Following Hard after God

1. Tozer says that the “full knowledge of one personality by another cannot be achieved in one encounter.” In your day-to-day life, how often do you have encounters with the person and personality of God? Are they vague or vibrant? What could you change or pray that God would change in your life to increase the frequency and vitality of these encounters?
2. The impulse to pursue God originates with God. Has your response to that impulse been virtually nonexistent, sporadic and inconsistent, or steadily improving, with a growing longing to know Him better? Do you continually need others to encourage you to pursue God, or has God been building that desire in your heart? Take the time to do an honest self-assessment, asking the Holy Spirit to search your heart.
3. How much of your seeking of God is done for you by teachers, books, Christian radio and TV programs? How much of your daily pursuit is spent listening to God and praying? Though teachers, books and media can be helpful, what makes private prayer and listening so important to your relationship with God?

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4. On a scale of one to ten, rate the complexity of your daily life; compare that rating to your earlier assessment of your spiritual pursuit. How is a busy and complex life hostile to “the simplicity and purity of devotion to Christ” (2 Corinthians 11:3)? What is the solution to breaking free from the influence of complexity?

5. God purposely hides Himself from the wise and intelligent and reveals Himself to babes (Matthew 11:25). What must the individual believer do to become like a “babe”? “The man who has God for his treasure has all things in One.” What should the believer’s attitude be toward possessions, prestige, fame and more for his faith to blossom?