

CONTENTS

INTRODUCTION: *A Journey from Death to New Life* 9

Week 1

- DAY 1 The Hunger of the Wilderness 13
DAY 2 Faith Is a Perturbing Thing 17
DAY 3 The Uses of Suffering 21
DAY 4 Taking Time to Know God 25

Week 2

- DAY 5 No Regeneration without Reformation 31
DAY 6 Be Holy! 35
DAY 7 Bible Taught or Spirit Taught? 39
DAY 8 God Is Easy to Live With 43
DAY 9 True Faith Brings Commitment 47
DAY 10 The Key to Spiritual Power 51

Week 3

- DAY 11 The Terror of the Lord 57
DAY 12 Our Enemy Contentment 61
DAY 13 Stopped Dead in Your Tracks? 65
DAY 14 Coddled or Crucified? 69
DAY 15 The Great Disparity 73
DAY 16 The Blessedness of Possessing Nothing 77

Week 4

- DAY 17 No One Wants to Die on a Cross 83
DAY 18 True Cultivation 87
DAY 19 We Must Die If We Would Live 91
DAY 20 The Gaze of the Soul 95
DAY 21 Mortify the Flesh 99
DAY 22 The Sanctification of Our Desires 103

Week 5

- DAY 23 No Saviorhood without Lordship 109
DAY 24 Crucified with Christ 113
DAY 25 Praise God for the Furnace 117
DAY 26 The Fruits of Obedience 121
DAY 27 The Need for Self-Judgment 125
DAY 28 The Cross Is a Radical Thing 129

Week 6

- DAY 29 Following the Lord 135
DAY 30 The Cross Does Interfere 139
DAY 31 God Stands Ready 143
DAY 32 "It Will Cost You Nothing" 145
DAY 33 Raised with Christ 149
DAY 34 Christ Is the Pattern 153

Week 7

- DAY 35 Prepare the Way 159
DAY 36 Who Put Jesus on the Cross? 161
DAY 37 Identified with Christ 165
DAY 38 Dead in Christ 169
DAY 39 The Passion of Christ 173
DAY 40 We Stand in Christ's Triumph 177

DAY I

THE HUNGER OF THE WILDERNESS

Blessed are the pure in heart, for they will see God.

MATTHEW 5:8

Every farmer knows the hunger of the wilderness—that hunger which no modern farm machinery, no improved agricultural methods, can ever quite destroy. No matter how well prepared the soil, how well kept the fences, how carefully painted the buildings, let the owner neglect for a while his prized and valued acres and they will revert again to the wild and be swallowed up by the jungle or the wasteland. The bias of nature is toward the wilderness, never toward the fruitful field. That, we repeat, every farmer knows.

To the alert Christian this fact will be more than an

observation of interest to farmers; it will be a parable, an object lesson setting forth a law that runs through all the regions of our fallen world, affecting things spiritual as well as things material. We cannot escape the law that would persuade all things to remain wild or to return to a wild state after a period of cultivation. What is true of the field is true also of the soul, if we are but wise enough to see it.

The moral bent of the fallen world is not toward godliness, but definitely away from it. "Is this vile world a friend to grace," asks the poet rhetorically, "to help me on to God?" The sad answer is *no*, and it would be well for us to see that each new Christian learn this lesson as soon as possible after his conversion. We sometimes leave the impression that it is possible to find at an altar of prayer, once and for all, purity of heart and power to assure victorious living for the rest of our days. How wrong this notion is has been proved by countless numbers of Christians through the centuries.

The truth is that no spiritual experience, however revolutionary, can exempt us from temptation; and what is temptation but the effort of the wilderness to encroach upon our new-cleared field? The purified heart is obnoxious to the devil and to all the forces of the lost world. They will not rest until they have won back what they have lost. The jungle will creep in and seek to swallow up the tiny areas that have been made free by the power of the Holy Ghost. Only watchfulness and constant prayer

can preserve those moral gains won for us through the operations of God's grace.

The neglected heart will soon be a heart overrun with worldly thoughts. The neglected life will soon become a moral chaos. The church that is not jealously protected by mighty intercession and sacrificial labors will before long become the abode of every evil bird and the hiding place for unsuspected corruption. The creeping wilderness will soon take over that church that trusts in its own strength and forgets to watch and pray.

FAITH IS A PERTURBING THING

For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

GALATIANS 5:6

The faith of Paul and Luther was a revolutionizing thing. It upset the whole life of the individual and made him into another person altogether. It laid hold on the life and brought it under obedience to Christ. It took up its cross and followed along after Jesus with no intention of going back. It said goodbye to its old friends as certainly as Elijah when he stepped into the fiery chariot and went away in the whirlwind. It had a finality about it. It snapped shut on a man's heart like a trap; it captured

the man and made him from that moment forward a happy love-servant of his Lord. It turned earth into a desert and drew heaven within sight of the believing soul. It realigned all life's actions and brought them into accord with the will of God. It set its possessor on a pinnacle of truth from which spiritual vantage point he viewed everything that came into his field of experience. It made him little and God big and Christ unspeakably dear. All this and more happened to a man when he received the faith that justifies.

Came the revolution, quietly, certainly, and put another construction upon the word *faith*. Little by little the whole meaning of the word shifted from what it had been to what it is now. And so insidious was the change that hardly a voice has been raised to warn against it. But the tragic consequences are all around us.

Faith now means no more than passive moral acquiescence in the Word of God and the cross of Jesus. To exercise it we have only to rest on one knee and nod our heads in agreement with the instructions of a personal worker intent upon saving our soul. The general effect is much the same as that which men feel after a visit to a good and wise doctor. They come back from such a visit feeling extra good, withal smiling just a little sheepishly to think how many fears they had entertained about their health when actually there was nothing wrong with them. They just needed rest.

Such a faith as this does not perturb people. It

comforts them. It does not put their hip out of joint so that they halt upon their thigh; rather it teaches them deep breathing exercises and improves their posture. The face of their ego is washed and their self-confidence is rescued from discouragement. All this they gain, but they do not get a new name as Jacob did, nor do they limp into the eternal sunlight. “As he passed over Penuel the sun rose upon him” (Genesis 32:31). That was Jacob—rather, that was Israel, for the sun did not shine much upon Jacob. It was ashamed to. But it loved to rest upon the head of the man who God had transformed.

This generation of Christians must hear again the doctrine of the perturbing quality of faith.

People must be told that the Christian religion is not something they can trifle with. The faith of Christ will command or it will have nothing to do with a man. It will not yield to experimentation. Its power cannot reach any man who is secretly keeping an escape route open in case things get too tough for him. The only man who can be sure he has true Bible faith is the one who has put himself in a position where he cannot go back. His faith has resulted in an everlasting and irrevocable committal, and however strongly he may be tempted he always replies, “Lord, to whom shall we go? thou hast the words of eternal life” (John 6:68).

DAY 3

THE USES OF SUFFERING

... we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

ROMANS 5:3–5

The Bible has a great deal to say about suffering, and most of it is encouraging. The prevailing religious mood is not favorable to the doctrine, but anything that gets as much space as the doctrine of suffering gets in the Scriptures should certainly receive careful and reverent attention from the sons of the new creation. We cannot afford to neglect it, for whether we understand it or not

we are going to experience some suffering. As human beings we cannot escape it.

From the first cold shock that brings a howl of protest from the newborn infant down to the last anguished gasp of the aged man, pain and suffering dog our footsteps as we journey here below. It will pay us to learn what God says about it so that we may know how to act and what to expect when it comes.

Christianity embraces everything that touches the life of man and deals with it all effectively. Because suffering is a real part of human life, Christ Himself took part in the same and learned obedience by the things which He suffered. It is not possible that the afflicted saint should feel a stab of pain to which Christ is a stranger. Our Lord not only suffered once on earth, He suffers now along with His people. "Behold," cried the old saint as he watched a youthful martyr die, "Behold how our Lord suffers in the body of His handmaid."

Think not thou canst sigh a sigh
 And thy Maker is not by;
 Think not thou canst weep a tear
 And thy Maker is not near.

There is a kind of suffering which profits no one: it is the bitter and defiant suffering of the lost. The man out of Christ may endure any degree of affliction without being any the wiser or the better for it. It is for him all a

part of the tragic heritage of sin, a kind of earnest of the pains of hell. To such there is not much that we can say and for such there is little that we can do except to try in the name of Christ and our common humanity to reduce the suffering as much as we can. That much we owe to all the children of misfortune, whatever their color or race or creed.

As long as we remain in the body we shall be subject to a certain amount of that common suffering which we must share with all the sons of men—loss, bereavement, nameless heartaches, disappointments, partings, betrayals, and griefs of a thousand sorts. This is the less profitable kind of suffering, but even this can be made to serve the followers of Christ. There is such a thing as consecrated griefs, sorrows that may be common to everyone but which take on a special character for the Christian when accepted intelligently and offered to God in loving submission. We should be watchful lest we lose any blessing which such suffering might bring.

But there is another kind of suffering, known only to the Christian: it is voluntary suffering deliberately and knowingly incurred for the sake of Christ. Such is a luxury, a treasure of fabulous value, a source of riches beyond the power of the mind to conceive. And it is rare as well as precious, for there are few in this decadent age who will of their own choice go down into this dark mine looking for jewels. But of our own choice it must be, for there is no other way to get down. God will not force

us into this kind of suffering; He will not lay this cross upon us nor embarrass us with riches we do not want. Such riches are reserved for those who apply to serve in the legion unto the death, who volunteer to suffer for Christ's sake and who follow up their application with lives that challenge the devil and invite the fury of hell. Such as these have said goodbye to the world's toys; they have chosen to suffer affliction with the people of God; they have accepted toil and suffering as their earthly portion. The marks of the cross are upon them, and they are known in heaven and hell.

DAY 4

TAKING TIME TO KNOW GOD

Keep this Book of the Law always on your lips; 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.

JOSHUA 1:8

Probably the most widespread and persistent problem to be found among Christians is the problem of retarded spiritual progress. Why, after years of Christian profession, do so many persons find themselves no further along than when they first believed?

Some would try to resolve the difficulty by asserting flatly that such persons were never saved, that they have never been truly regenerated. They are simply deceived professors who have stopped short of true conversion.

With a few this may be the answer, and we would accept this explanation as final did we not know that it is never the deceived professor who laments his lack of spiritual growth, but the true Christian who has had a real experience of conversion and who is sure that he is this very moment trusting in Christ for salvation. Uncounted numbers of such believers are among the disappointed ones who deplore their failure to make progress in the spiritual life.

The causes of retarded growth are many. It would not be accurate to ascribe the trouble to one single fault. One there is, however, which is so universal that it may easily be the main cause: *failure to give time to the cultivation of the knowledge of God.*

The temptation to make our relation to God judicial instead of personal is very strong. Believing for salvation has these days been reduced to a once-done act that requires no further attention. The young believer becomes aware of a living Savior to be followed and adored.

The Christian is strong or weak depending upon how closely he has cultivated the knowledge of God. Paul was anything but an advocate of the once-done, automatic school of Christianity. He devoted his whole life to the art of knowing Christ.

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. . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus. (Philippians 3:8, 10, 14)

Progress in the Christian life is exactly equal to the growing knowledge we gain of the triune God in personal experience. And such experience requires a whole life devoted to it and plenty of time spent at the holy task of cultivating God. God can be known satisfactorily only as we devote time to Him. Without meaning to do it we have written our serious fault into our book titles and gospel songs. “A little talk with Jesus,” we sing, and call our books *God’s Minute*, or something else as revealing. The Christian who is satisfied to give God His “minute” and to “have a little talk with Jesus” is the same one who shows up at the evangelistic service weeping over his retarded spiritual growth and begging the evangelist to show him the way out of his difficulty.

A thousand distractions would woo us away from thoughts of God, but if we are wise we will sternly put them from us and make room for the King and take time to entertain Him. Some things may be neglected with but little loss to the spiritual life, but to neglect communion

with God is to hurt ourselves where we cannot afford it. God will respond to our efforts to know Him. The Bible tells us how; it is altogether a matter of how much determination we bring to the holy task.