

CONTENTS

DAY ONE

God Is Never Found Accidentally 1

DAY TWO

The Glorious Pursuit 5

DAY THREE

Discovering the Simplicity in Seeking God 13

Feature: Show Me Thy Face 18

DAY FOUR

The Tyranny of Things 21

Feature: Tozer—Thoughts on the Cross 24

DAY FIVE

The Joy of Possessing Nothing 27

DAY SIX

The Way of Renunciation 35

Feature: Rules for Self-Discovery 40

DAY SEVEN

Now the Journey Can Begin 41

DAY EIGHT

Entering the Holy of Holies 47

DAY NINE

The Wonder of God's Presence 53

Feature: Only to Sit and Think of God 60

DAY TEN

Removing the Self-Life Veil 61

Feature: The Weed of Self 67

DAY ELEVEN

The Waiting God 69

DAY TWELVE

The Reality of God 75

<i>Feature: Faith . . . A Form of Knowledge which Transcends the Intellect</i>	81
DAY THIRTEEN	
The Unseen God	83
DAY FOURTEEN	
The Universal God	89
<i>Feature: How to Enjoy the Presence of God</i>	92
DAY FIFTEEN	
The All-Pervading God	95
DAY SIXTEEN	
Cultivating Spiritual Receptivity	103
<i>Feature: True Spirituality</i>	108
DAY SEVENTEEN	
Pursuing God	109
DAY EIGHTEEN	
God's Creative Voice	115
DAY NINETEEN	
God's Inner Voice	121
<i>Feature: The Power of Silence</i>	129
DAY TWENTY	
God's Speaking Word	131
DAY TWENTY-ONE	
The Central Place of Faith	137
<i>Feature: Tozer—Thoughts on Faith</i>	142
DAY TWENTY-TWO	
Operational Faith	145
DAY TWENTY-THREE	
The Gaze of the Soul	153
DAY TWENTY-FOUR	
A New Level of Spirituality	159
<i>Feature: Thoughts from Tozer on . . .</i>	163

DAY TWENTY-FIVE	
The Exaltation of God.....	169
DAY TWENTY-SIX	
God's Claim to Preeminence.....	177
DAY TWENTY-SEVEN	
Release from Inner Burdens	185
<i>Feature: God's Call to Meekness</i>	191
DAY TWENTY-EIGHT	
The Rest of Self-Forgetfulness.....	193
DAY TWENTY-NINE	
Unifying the Sacred and the Secular	199
DAY THIRTY	
The Sacredness of the Human Body.....	205
DAY THIRTY-ONE	
The Sacredness of Everyday Living.....	211
Sources Cited	221

GOD IS NEVER FOUND ACCIDENTALLY

*Then shall we know, if we follow on to know the
LORD: his going forth is prepared as the morning;
and he shall come unto us as the rain, as the latter
and former rain unto the earth.*

Hosea 6:3

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 which 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," 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."

The greatest need of the human personality is to experience God Himself. This is because of who God is and who and what man is.

—AWT in *That Incredible Christian*

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, 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 or thirsty after God. In fact, he is specifically taught to be satisfied and is encouraged to be content with little.

*There are two reasons for loving God:
no one is more worthy of our love,
and no one can return more
in response to our love.*

—Bernard of Clairvaux

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).



*'Tis not enough to save our souls,
To shun the eternal fires;
The thought of God will rouse the heart
To more sublime desires.*

*How little of that road, my soul!
How little hast thou gone!
Take heart, and let the thought of God
Allure thee further on.*

—Frederick W. Faber

THE GLORIOUS PURSUIT

God and man exist for each other and neither is satisfied without the other.

—AWT in *That Incredible Christian*

My soul followeth hard after thee: thy right hand upholdeth me.

Psalm 63:8

GOD IS A PERSON, and in the deep of His mighty nature He thinks, wills, enjoys, feels, loves, desires 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 which 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.

*We are called to an everlasting
preoccupation with God.*

—AWT in *That Incredible Christian*

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!*

God is not satisfied until there exists between Him and His people a relaxed informality that requires no artificial stimulation. The true friend of God may sit in His presence for long periods in silence. Complete trust needs no words of assurance.

—AWT in *That Incredible Christian*

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.

*I came to love You late, O Beauty so
ancient and new; I came to love You
late. You were within me and I was
outside, where I rushed about wildly
searching for You like some monster
loose in Your beautiful world. You were
with me, but I was not with You. You
called me, You shouted to me, You
wrapped me in Your splendor, You sent
my blindness reeling. You gave out such
a delightful fragrance, and I drew it in
and came breathing hard after You. I
tasted and it made me hunger and
thirst; You touched me, and I burned
to know Your peace.*

—St. Augustine of Hippo

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 spurious 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 worshiping, 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 which 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.

*Make your heart a vacuum and the
Spirit will rush in to fill it.*

—AWT in *Man: The Dwelling Place of 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.



*O God, show me Thy glory, I pray Thee, that
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.