



THEALLIANCE

**THE
DEEPER
LIFE IN
JESUS**

AN ANTHOLOGY DERIVED
FROM THE WRITINGS
OF A. B. SIMPSON
AND A. W. TOZER



ABOUT A. B. SIMPSON

Albert Benjamin Simpson, founder of The Christian and Missionary Alliance, was born December 15, 1843 in Bayview, Prince Edward Island, Canada. At an early age he felt the call of God on his life to preach and later experienced a dramatic conversion to faith in Jesus Christ.

After discovering a line in Walter Marshall's *Gospel Mystery of Salvation*, "The first good work you will ever perform is to believe in the Lord Jesus Christ," Simpson committed his life to "Jesus Only"—the anthem that also ignited an unquenchable passion in his heart to reach the lost.

When in his thirties, Simpson's ministry to New York's immigrants caused him to wonder about the unreached masses throughout the world. It was then that he developed an insatiable burden for the worldwide evangelization of lost souls. Single-mindedly focused on this burden, Simpson began assembling like-minded people with a passion for taking the Gospel to the ends of the earth. He proceeded to hold evangelistic meetings on Sunday afternoons. These early gatherings, which in part inspired the SEEK conference you are attending, eventually grew to camp meetings and revivals in other locations along the East coast and were essentially the beginnings of The Christian and Missionary Alliance—a society fully devoted to experiencing the "deeper life" in Christ and completing the Great Commission (*Matthew 28:18-20*). Having also personally experienced a miraculous physical healing, Simpson would go on to coin the foundation of the Alliance's doctrine—The Fourfold Gospel: Christ our Savior, Sanctifier, Healer, and Coming King.

A. B. SIMPSON ON THE DEEPER LIFE

Having personally experienced a deep inner work of God in his life, Simpson became preoccupied with the notion that it was not enough for a Christian to believe in God; he or she must experience the life of Jesus by the Holy Spirit. He said of the Spirit, "He is the very element of our new existence: before us, behind us, above us, beneath us, within us, beyond us...This is the yet higher mystery of the new life, greater than the new birth." Simpson's conviction was that what happens subsequent to the salvation experience—when the whole body, soul, and mind are fixed on the work and power of the Holy Spirit—is crucial in the life of the believer and even greater than the initial desire to believe.

Simpson described the deeper life as, "when the soul is truly converted to God, yields itself wholly to His control, and becomes the living temple of the Almighty Spirit." Drawing on 1 Thessalonians 5, where the Apostle Paul admonishes brothers and sisters in Christ to be wholly sanctified, Simpson yearned for every believer to experience the fullness of the life of Christ through His Spirit. *This is the deeper life.*

—Tim Meier, Vice President for Development

Beloved, this is God's message to us today—"Go deeper!" Perhaps you have exhausted all the store of truth and experience that you have so far found. Give up trying to spread to wider fields, and sink to deeper depths, and you will find new and undiscovered riches, and the depths will lead you to the heights, and the death to the life of the risen Christ and the fulness of His ascension power. "We have

received the Spirit that is of God that we might know the things,” and then know that they are “freely given us of God.” Shall we meet the light? Shall we accept the love? Shall we go deeper?

—A. B. Simpson, “Deeper,” *The Alliance Weekly*, February 3, 1917

There is no use seeking deeper blessing until we have a sense of deeper need. . . . Instead of trying to be and do anything, we simply renounce our own self-efforts and receive of His fulness grace for grace. . . . It is not the imitation of Christ by our weak human nature, but it is the incarnation of Christ in our inmost being and the living out of His life within us. . . . The first fruit of [the baptism of the Holy Spirit] is intimacy and fellowship with Jesus and conformity to His holy image and character. It is not once that He comes to bring the Savior, but again and again He waits to transfer to us the strength, the love, the holiness of Jesus, and make us partakers of His grace in every moment of need.

Conditions of Deeper Spiritual Blessing:

- 1. You must believe it is not only possible for you, but it is expected of you . . .*
- 2. There must be a deep conviction of your need of this blessing, a sense of your sinfulness and the misery and wrong of such a life as you are living . . .*
- 3. You must earnestly desire His deliverance, His sanctifying grace . . .*
- 4. There must come a definite and entire surrender of your life to God for this very thing . . . God will not take you until you give yourself up.*
- 5. You must believe that God does come . . . that He does enter in to abide. Live as if you had all the omnipotence of God within you and for you, and your life shall be one of victory, satisfaction, and power.*
- 6. This is but the beginning . . . to go on into the heights and depths of the glorious Christ-life . . . It is Christ for everything and everything for Christ.*

God is not so grieved with you for the mistakes and failures of your life as He is because He has provided this great salvation, and you have failed to accept it. God give you grace to hear . . . and know the full meaning of His blessed promise, “I am come that they might have life, and that they might have it abundantly.”

—A. B. Simpson, “The Need of a Deeper Spiritual Life,” (adapted) *The Alliance Weekly*,
June 8, 1918

And now in the light of His revealing we behold Christ, the perfect One, who walked in sinless perfection through the world of His incarnation, waiting to come and enter our hearts, and dwell in us, and walk in us as the very substance of our new life, while we simply abide in Him and walk in

His very steps. It is not merely imitating an example, but it is living the life of another. It is to have the very person of Christ possessing our being—the thoughts of Christ, the desire of Christ, the will of Christ, the faith of Christ, the purity of Christ, the love of Christ, the unselfishness of Christ, the single aim of Christ, the obedience of Christ, the humility of Christ, the submission of Christ, the meekness of Christ, the patience of Christ, the gentleness of Christ, the zeal of Christ—and the works of Christ manifest in our mortal flesh.

—A. B. Simpson, *In Step with the Spirit*

[The Holy Spirit] takes the gifts and graces of Christ and brings them into our lives as we need and receive them day by day. Thus, we receive of His fullness even grace for grace: His grace for our grace: His supply for our need: His strength for our strength; His body for our body; His Spirit for our spirit.

—A. B. Simpson, *Seeing the Invincible*

. . . Many people are baptized with the Spirit that are not filled with the Spirit. They have received the Holy Ghost. He is real to them and He is in their lives. But there are many things He has not yet shown them. They have received Him perhaps into their spirit and their spirit is pure and true. But they have not received Him into their body, their thoughts, their intellect or their mind. They would not willfully sin, and yet they are full of a thousand worries and cares and there are innumerable things they are trying to do themselves without God.

The baptism of the Spirit is not the Spirit baptizing you again and again, because the baptism of the Spirit comes just once and it brings the Spirit Himself. It is Jesus that baptizes—not the Holy Ghost. Jesus baptizes and He baptizes “with the Holy Ghost,” or into the Holy Ghost. He now becomes a personal resident Presence in your heart.

There is still another phrase about this deeper life, the Christ life, or the life of abiding in Christ, the indwelling Christ in which Jesus Himself is the personal Center and Fount of Blessing. The Christ life—“Not I, but Christ liveth in me.” “Abide in Me and I in you.” I know no phrase that more honors Christ and keeps us from being self-conscious of our holiness and sanctity, which is always offensive when it becomes ours. . . .

The difference between the new birth and the deeper life is decided but very simple. Regeneration gives you life; sanctification gives you life “more abundantly.” Regeneration gives you a new heart; sanctification puts God in your heart. Regeneration and justification bring you into Christ; sanctification brings Christ into you. “Abide in Me and I in you.”

. . . Dear friend, have you passed on into these deeper experiences? Do you desire to? The filling of the Holy Spirit is God’s answer to a hungry heart. “Blessed are those who hunger after righteousness, for they shall be filled.” Like blind Bartimeus, who just had sight enough to sense the passing Saviour

and call to Him ere He passed by, so let your longing lead you to Him to find Jesus Himself the Answer to your questionings and the Supply of all your need.

—A. B. Simpson, *Living Truths*, “Phases and Phrases of the Deeper Life,” 1902

The great Enemy loves to plant his signals of alarm against every precious thing that God is offering to His people. The fear of fanaticism, the cry of heresy, the opprobrium and reproach which the adversary heaps so often upon any movement that dares to be unconventional, independent and aggressive. These have kept many of us for a long time from recognizing and receiving the richest blessings of our lives.

One of the most serious hindrances to settled peace and a satisfactory experience in the deeper life of Christ comes from the morbid craving of so many for a religion of feeling and for a sensational experience rather than a simple, substantial life of faith. There is a place for happy, holy and even intense feeling in higher Christian experience, but this is a fruit of settled faith and not a root from which to start the plants of grace in the garden of the Lord. It is after we have ceased to value feeling and come to walk by faith that God gives to us the response in our hearts and the conscious joy of His presence and blessing.

In opposition to our mistaken lines of spiritual effort and experience, let us look at the positive side and note some of the helps to a life of faith, consecration, inward peace and victorious power through the indwelling of Christ and the baptism and fulness of the Holy Ghost.

1. *Let our experience be founded upon the Word of God and not upon human treatises, biographies and experiences. Let us not try to get what somebody else has had. Let us not be satisfied with even the most lucid human formulas and manuals of the spiritual life; but let us have a Bible holiness. If we want to know Christ's own theory of the deep spiritual life, we shall find our starting point in the sixth and fifteenth chapters of John in His message about Himself as our Living Bread and His beautiful parable of the Vine and the Branches and the hidden life of abiding in Him. Then we can ask nothing clearer than three of the chapters in Paul's great epistle to the Romans, chapters six, seven, and eight, where the apostle unfolds the sanctified life as distinct from the justified life under three great lines of thought, namely: first, **death with Christ** to the old life of self and sin (chapter six); secondly, **union with Christ** under the figure of marriage leading to the fruits of holiness as the offspring of this divine union (chapter seven); and finally, **the filling of the Holy Spirit as the Spirit of Life in Christ** and as the living Source and Foundation of our holiness, our practical walk in righteousness, our prayer life and our entire triumph over all evil as “more than conquerors through Him that loved us” (chapter eight). Anyone who will live out these three chapters will be grounded and settled.*

If you want a shorter manual in a single verse you will find in 1 Corinthians 1:30: “But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification and redemption.”

2. *If you would have a simple and satisfactory experience in the life of victory, **let it all be centered in the Person of Jesus Christ.** Do not look so much for a condition in yourself, for all your conditions, as you are conscious of them, are evanescent and uncertain, but let your life be one of union with Him and dependence upon Him for everything and learn to say more and more, "I live, yet not I, but Christ liveth in me." This gives you at once the very highest standard, a standard higher than Adamic perfection or the loftiest human holiness, for it is nothing less than the very holiness of Christ Himself; while at the same time it meets you on the level of your utter helplessness and insufficiency, expects nothing of you in yourself, and inspires the most timid and discouraged soul to "attempt great things for God and expect great things from God."*
3. ***Be very definite about the initial steps in this deeper life.** Do not try to grow into it, to glide into it, to experience it gradually, but come right up to a point as definite as the Jordan stream which divided the land of promise from the wilderness of wandering. There was a moment when they crossed that river and knew that they were there in the promised land. The two steps are surrender and faith. The first is a complete yielding without compromise or recall, putting yourself utterly into the hands of God, giving Him the right to own you, control you and dispose of you, letting everything go that is wrong or doubtful and literally dying to your own self-will and self-righteousness. Then, having done this, just as definitely believe that He accepts you, that He undertakes for you, that He puts behind you all your past and that He becomes henceforth the power and source of all your new life, that His Holy Spirit enters your heart whether you are conscious of it or not, and that He himself becomes henceforth the resident Proprietor and the all-sufficient Power of our whole being. This is what the Scriptures call committal. You commit your way unto the Lord and a transaction has been accomplished beyond recall. It is as when the children of Israel set up a great heap of stones in the Jordan bed and on the farther shore that they might henceforth be reminded of a step that had been irrevocably taken and upon a new ground that they must forever stand.*
4. *Having thus committed yourself, the next thing is to recognize the new conditions, to **count upon Christ as having accepted you and thus being in you, and to treat the Holy Spirit as if He had entered your heart and was now your indwelling Comforter, Guide and All-Sufficiency.** It is this the apostle means when he says, "Know ye not that your bodies are the temple of the Holy Ghost?" They did not seem to know it or at least, to recognize it. The recognizing of God's presence and power in us transforms our whole being and makes our life supernatural, victorious and divine. It is as when a little handful of trained European soldiers faces a mob of thousands of savage warriors. They know they are outnumbered, but they know they have in their hands resistless weapons, those machine guns which will fire a thousand shots every minute and mow down their enemies by myriads, and they go forward confidently, sure of victory because they know the superior power which they possess. This is the realizing and vital element in faith. It was thus that Elisha recognized the new power that had come to him when the mantle of his master fell and he took it up and used it, smiting the Jordan and expecting its waters to divide, and knowing that henceforth he went forward with a charmed life.*

Oh, what a glorious moment that is when we dare to believe that we are indeed the temples and the instruments of the Almighty One and that “we can do all things through Christ which strengtheneth us.”

5. *Do not fail to **confess your new stand**. Now don't make a mistake here. You are not asked to confess your own feelings and experience. As yet, you may have very little experience, and it may be all a life of simple faith. You are expected to confess your Savior, your trust and not yourself. But do not be afraid to place yourself squarely upon His promises, and as you venture on Him and honor Him by your confidence, all heaven will move to your aid and God will see you through.*
6. ***Do not expect God to meet you in some faraway, conditional experience, but in the practical emergencies, duties and temptations of your actual life. Take Him for the first thing you meet, as Elisha did when he went back to cross the Jordan, and keep taking Him in your business, in your home, in your temptations, in the hard places of life, counting upon Him, trusting Him and you will find the actual conditions of your ordinary life will furnish scores of opportunities every day to prove the reality, the all-sufficiency and the love of God, and you will realize that your highest Christian life is not doing some few sublime things, but doing a thousand common things in a sublime way.***
7. ***Live by the moment.** Do not look for great seasons of blessing and then go on and stumble over some little straw, but take Christ for every step, for every breath and learn the habit of continuing instant in prayer, of leaning upon your Beloved, of abiding in Him and finding out how truly He has said, “Without Me ye can do nothing.”*
8. *If you make a mistake, if you stumble, if you fall, even if you sin, do not give it all up and say, “I thought I was sanctified and I find it was all a mistake,” but instantly **confess your fault and take Him for full restoration**, nay, more, for a better place through that very experience than you could have had without it, and you will find yourself again in the arms of your Lord while He sweetly whispers to you, “Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.”*

There is something far worse than falling and that this is staying down when you fall. Remember, you are nothing yourself and He expects nothing from you but that He is everything and He expects to be everything to you. Thus, your insufficiency will be a vessel to hold His all-sufficiency and this will bring to you real efficiency in all your Christian life.

9. *Finally, **live for others and for God**. Do not become spiritually selfish. Rise at once into the plane of love. Begin to pray for others and for His cause and cultivate the spirit of silent communion and ceaseless intercession. Much of the time you will not even know what you are praying for, but you will be conscious of a sweet current of divine love, joy and prayer in your heart breathing out God's thoughts, asking for God's will, and conscious that somehow He is answering it all in His infinite wisdom and granting to you “exceedingly abundantly above all that you ask or think.”*

And so, beloved friend, may God help you, through these simple, partial suggestions, to take Him in His fulness and prove in your happy experience "all that good and acceptable and perfect will of God."

—A. B. Simpson, *Helps and Hindrances to Higher Spiritual Living*, 1905

The story of Israel's failure at Khadesh Barnea is one of the tragedies of sacred history, and it is full of warning as well as encouragement for this age of the Holy Spirit. They failed to enter in. "Let us also fear lest a promise being left us of entering into His rest any of you should seem to come short of it."

. . . For them that land of promise meant reality, something certain, tangible, satisfying, a home, a possession, inalienable and secure. So for as the Holy Spirit brings an experience of complete satisfaction and realization. The things which were but ideas and words become living experiences. The very idea of a seal is impact, reality, impression. And when we are sealed with the Holy Spirit of Promise, He becomes to us "the earnest of our inheritance," the very substance to all our spiritual senses of the things which we have believed and hoped for. God is to us no more a name but a living presence. Christ is to us no longer a historic figure, but a living, bright reality.

Again, their inheritance meant for them victory. It was not a heaven where there are no more trials, temptations, and foes, but a life of conflict and victory. God has for you and me, beloved, a life of uniform dominion over self and sin, over Satan and the world, over feelings, fears, cares, over sorrow and affliction, over people and their uncongenial and trying attitudes, over our own failures, over death, and hell, and every foe. We may go forth into every conflict with the shout, "Thanks be unto God who always causeth us to triumph in Christ Jesus."

Their inheritance meant rest. Their wanderings were over. They were home at last, and the land was theirs for an inalienable possession so long as they followed the Lord. God's gift to the Spirit-filled heart is the peace that passeth understanding and the rest that comes from taking His yoke upon us which is easy and His burden which is light. Christ is on the throne, and all our burdens are transferred to Him while He keeps in perfect peace the mind that is stayed on Him. Have we this peace? Have we entered into rest? Have we found our full inheritance?

. . . There are two zones in which Christians live, one is a frigid zone where their attachments are largely like the ice bonds of the north. They live a duty life and often there is more fear than love. But there is another zone, tropical or semi-tropical where we dwell in the sunshine of the Father's love, where we delight in God, and He delights in us, where we serve Him with a whole heart and our watchword is not, we have to, but we love to, and on the other hand, God is ever saying of us, "I will plant them in this land assuredly with my whole heart and with my whole soul." It is glorious to dwell thus in the heart of God and know the perfect love that casteth out fear. Those who have reached that happy latitude and altitude can understand the language of Caleb. "If the Lord delight in us, He will bring us in."

... Shall we deny Him the reward of His suffering love, our perfect trust, or shall we look into that Face, and put our hand into His hand, and say, "Where He leads me, I will follow; I will go with Him all the way." We shall not need to have Him bring us into our inheritance, for we shall be already there.

—A. B. Simpson, "Entering In," *The Alliance Weekly*, October 31, 1914

ABOUT A.W. TOZER

Aiden Wilson Tozer was born in 1897 on a small farm in rural Pennsylvania. He came to Christ as a young man and began his pastoral ministry without any college or seminary training. At the age of 22, he was ordained by The Christian and Missionary Alliance. For 31 years, he pastored the Southside Alliance Church in Chicago, where his reputation was citywide. Concurrently, he became the editor of *The Alliance Weekly* (now *Alliance Life*), a responsibility he fulfilled until his death in 1963.

Tozer was called "a 20th century prophet" even in his own lifetime. Nothing in his background would indicate the profound impact he would have on the lives of millions of believers throughout the world.

WHAT IS THE "DEEPER LIFE"?

By A. W. Tozer

The term "deeper life," or something like it, has been used at various times in church history to identify a revolt against the ordinary in Christian experience and the insatiable yearning of a few discontented souls after the deep, essentially spiritual and inward power of the Christian message.

The deeper life must be understood to mean a life in the Spirit far in advance of the average and nearer to the New Testament norm. . . .

The deeper life has also been called the "victorious life," but I do not favor the term. It focuses attention exclusively upon one feature of the Christian life, that of personal victory over sin, when this is but one aspect of the deeper life. That life in the Spirit which is meant by the term "deeper life" is a far wider and richer thing than mere victory over sin, however vital that victory may be. It includes also the thought of the indwelling Christ, of acute God-consciousness, of rapturous worship, separation from the world, the joyous surrender of everything to God, internal union with the Trinity, the practice of the presence of God, the communion of saints, and prayer without ceasing.

To enter upon such a life, the seeker must be ready to accept without question the New Testament as the one final authority on spiritual matters. He must be willing to make Christ the one supreme Lord and ruler of his life. He must surrender his whole being to the destructive power of the cross, to die not only to his sins but to his righteousness as well and to everything in which he formerly prided himself.

If this should seem like a heavy sacrifice for anyone to make, let it be remembered that Christ is Lord and can make any demands upon us that He chooses, even to the point of requiring that we deny ourselves and bear the cross daily. And the mighty anointing of the Holy Spirit that follows will

restore to the soul infinitely more than has been taken away. It is a hard way but a glorious one. No one who has known the sweetness of it will ever complain about what he has lost. He will be too well pleased with what he has gained.

—A. W. Tozer, adapted from *The Alliance Weekly*, November 3, 1954

A Prayer of Longing for God

*God, I have tasted Your goodness,
and it has both satisfied me and made me thirsty for more.
I am painfully conscious of my need for further grace.
I am ashamed of my lack of desire.
O God, the triune God, I want to want you; I long to be filled with longing;
I thirst to be made more thirsty still.
Show me your glory, I pray, so that I may know You 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 You
up from this misty lowland where I have wandered so long.
In Jesus' name, Amen.*

—A.W. Tozer, *The Pursuit of God* (adapt.)

Vacate the throne room of your heart and enthrone Jesus there. Set Him in the focus of your heart's attention and stop wanting to be the hero. Make Him your all in all and try yourself to become less and less. Dedicate your entire life to His honor alone and shift the motives of your life from self to God. Let the reason back of you daily conduct be Christ and His glory, not yourself, not your family nor your country nor your church. In all things let Him have the preeminence.

—A.W. Tozer, *Born After Midnight*

To speak of the "deeper life" is not to speak of anything deeper than simple New Testament religion. Rather it is to insist that believers explore the depths of the Christian evangel for those riches it surely contains but which we are as surely missing. The "deeper life" is deeper only because the average Christian life is tragically shallow.

—A. W. Tozer, *Keys to the Deeper Life*

HERITAGE SERIES: THE DEEPER LIFE, SUSTAINING OUR RELATIONSHIP WITH GOD THROUGH CHRIST

A. W. Tozer

[Adapted] from *Success and the Christian* by A.W. Tozer, compiled by James L. Snyder

The Deeper Life

Therefore, let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God.

(Hebrews 6:1)

By the words “deeper life” I do not mean a life deeper than Scripture indicates. I do not want anything that cannot be found within the framework of the Christian revelation. . . . I am a Bible Christian and if an archangel with a wingspread as broad as a constellation shining like the sun were to come and offer me some new truth, I’d ask him for a reference. If he could not show me where it is found in the Bible, I would bow him out and say, “I’m awfully sorry, you don’t bring any references with you.” So what I’m talking about is not a life deeper than the Scriptures indicate; but merely one that is, in fact, what it professes to be in name.

The Nature of the Relationship

The Christian sustains two kinds of relationship—or rather, the union is of two kinds; it is judicial and vital. I’ll explain those two words.

In Romans we have the judicial relationship everybody sustains toward Christ: “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into his grace in which we now stand. And we rejoice in the hope of the glory of God” (5:1-2).

[A] Christian has vital relationship to God and to Christ. He said, “I am the vine; you are the branch because it sustains a vital relationship. The life of the vine is in the branch and the life of the branch comes from the vine. The two are united; that is a valid relationship. A Christian is one who has been judicially, legally made a brother of Jesus Christ and a child of God. But he is more than that—he is one who has been united to Jesus Christ by the power and motions of life so that he is vitally related to Him.

That is where we begin, and in most circles, that is where almost everybody ends. Bible schools and Bible conferences and books and print houses are dedicated to the constant repetition of the fact that we’re judicially and vitally related to Christ in salvation. That is as far as we go. There are other relationships which we can also bear toward Christ and that is what the writer meant in Hebrews when he said, “Therefore let us ... go on in maturity” (6:1a).

That is what was meant in First Corinthians chapter 3, when Paul told them that they were carnal and they ought to move on out of that carnal state into a spiritual state. There are at least three other relationships that everybody ought to bear toward Jesus Christ; volitional, intellectual and emotional.

The Volitional Relationship

Our Union with Christ is judicial and vital. It is that by virtue of our faith in Christ; but there is a volitional relationship too. What do I mean by that? I mean a relationship of our will to God so that every known will of God should be mine. Everything that God wills, I should will. I should not only be judicially, legally related to Him, not only vitally related to Him in life, I should be united to Him by doing and knowing and willing exactly as He does. That is what I mean by “Let us go on.”

Most Christians do not go on to make all the will of God their will. . . . The will of God must be known and then be adopted as my will. And then I begin to sustain a relationship of will, a volitional relationship toward Jesus Christ.

How do I know the will of God? . . . I know by prayer, by Bible study and by experience. I go to the Scriptures and I read it regularly. I go to prayer and I ask God for grace to help me to understand it. The fourth stanza of the hymn, “Break Thou the Bread of Life,” says:

*Oh, send Thy Spirit, Lord
Now unto me,
That He may touch my eyes
And make me see;
Show me the truth concealed
Within Thy Word,
And in Thy Book revealed,
I see Thee, Lord.*

I believe that hymn writer knew what he was writing about. We must pray that the Lord would give the Holy Spirit as a light upon the Scriptures. If we pray and have the Spirit of God give us illumination and we read the word of God with avidity and relish and watch our spiritual experiences, there will begin to crystalize within us a will that is God’s will.

I wonder if that is what Paul meant when he said, “But we have the mind of Christ” (1Corinthians 2:16b). There is an infinite number of attitudes and relationships within the mind and heart . . . By prayer, study, spiritual experience and the illumination of the Holy Spirit, those attitudes begin to become spiritual instead of carnal. They begin to get straightened out.

The Intellectual Relationship

There is a second relationship that we should go on to: an intellectual relationship to Jesus Christ. Of course, there is a sense in which the volitional and intellectual come as soon as we’re converted; but there is another sense in which they wait for development and growth. By the intellectual, I mean we should think the way Jesus Christ thinks . . .

. . . You can have a Christian mind, a biblical mind. You can be Bible-minded in the sense that even though you are an American, you have a New Testament mind. I believe that is what the Holy Spirit wants to do for us. I believe that He wants our intellectual relationship to Jesus Christ to become so close, so intimate, so all-embracing that we’ll think as Jesus thought, and love as He loved and hate as He hated and value

what He valued and have the mind of Christ in us. . . . So I say there's a volitional and an intellectual relationship to Jesus Christ which a Christian should go on to cultivate.

The Emotional Relationship

Then, thirdly, there's an emotional relationship—a love attachment to Christ. Do you love the Lord Jesus Christ—*really?* . . .

It is possible to be a Christian, that is, to have faith in His power, in His work, in His atonement. It is even possible to have a vital relationship to Him in a new birth and yet not have cultivated His fellowship to a point where we love Him very much. We're not finished until the love attachment to Christ has become so strong that it burns and glows and consumes.

There should be an emotional relationship to Jesus Christ, a relationship of love. "You have forsaken your first love" (Revelation 2:4b) said the Lord Jesus, and maybe that is what it means. You have allowed things to cool you off like the young husband who really loved his bride but he's so busy making a living for her that he neglects her. I wonder if Jesus might not have had something like that in mind—"You are busy for Me, you are dashing here and there in My service, but you've left your first love."

What is this Christian then who has gone on until he sustains toward our Lord a right, a scriptural, a Spirit-inspired volitional and intellectual and emotional attitude toward the Savior? He is one who has been freed from earthly loves and fears.

Freedom from Earthly Loves

What do I mean by earthly love? I mean any love out of the will of God, any love that we would not allow God to take away. If you have anything in this world or anybody in this world that you would not let God take away from you, then you don't love Him as you should and you don't know anything about the deeper life in experience. For the Spirit-filled Christian life means that I am delivered from earthly loves to a point where there is no love that I would not allow Jesus Christ to take away. Be it money, reputation, my home, my friends, my family or whatever it may be. The love of Jesus Christ has come in and swallowed up all other loves and sanctified them, purified them, made them holy and put them in their right relationship to that all-consuming love of God so that they're secondary and never primary.

I want to ask you this question: is there anything or anyone on earth that you love so much that you'd fight God if He wanted to take them? Then you are not where you should be and you might as well face up to it and not pretend to be something you're not. Complete freedom means that I want the will of God only. And if it is the will of God for me to have these things, then I love them for His sake, but I love them with tentative and relative love and not an all-poured-out love that makes me a slave. It means that I love nothing outside the will of God and that I love only what and who He wills that I should love. Then you can love everybody.

I think Paul loved Timothy and Silas and Titus and the rest of them with a love that glowed like a furnace. But he didn't love them to the point where he could not separate them or where he would fight God for them. He only loved them in the margin of his heart; he loved God at the center. He loved them for God's dear sake. This is Christianity. . . .

If you love anything enough that there's any question about whether God can have it or not, you know nothing about the deeper life; you are a slave to that love whatever it is. If we've been freed from every earthly love, then we have no unsatisfied longings and we have no wishes and no dreams. I never use the word, "wish," never! Years ago, I quit it; and if it ever breaks out in my speech or preaching, it is only a colloquialism, I never mean it. If God wants me to have something, I'll pray for it. And if He doesn't want me to have it, I don't want it.

Freedom from Earthly Fears

The Christian who goes on gets freed from earthly fears. These two chains bind the whole human race: loves and fears. We love something and can't get it or we love something and we're afraid we're going to lose it. So we're bound with that chain. Or we're afraid we'll get something we don't want; we're afraid we'll lose something we have, we're bound with that chain. Fear and love bind humanity in two golden chains.

And the gospel of Jesus Christ never is finished until it goes on to set us free from love and fears. We'll love our family more than we ever loved them before. We'll love our country with cheerful devotion. We'll love every good thing there is in this world; but we'll love it in its right context and we'll love it for Jesus' sake. And we'll hold it lightly, so we can let go of it any second for the Lord's sake. That is to be free from earthly loves.

Freedom from earthly fears means that I choose the will of God now and forever; it is my treasure, my whole attitude. The only fear I have is to fear to get out of the will of God. Outside of the will of God, there's nothing I fear, for God has sworn to keep me in His will. If I'm out of His will, that is another matter. But if I'm in His will, He's sworn to keep me.

And He's able to do it, He's wise enough to know how to do it and He's kind enough to want to do it. So really there's nothing to fear.

Socrates, the healthiest stoic, could die saying, "No harm can come to a good man in this world or the next." If he could say it, a pagan, why should I tremble and walk softly through this world looking over my shoulder furtively? Rather should I, by the grace of God, say, "Lord, I believe at least as much as a pagan. I believe no harm can come to a good man in this world or the next."

"But I'll lose my job."


Well, you'll lose your job then; you won't lose your head.

"What if I lose my head?"

Well, if you lose your head, you won't lose your Savior. Can't harm a good man. So a good man is free from fear.

If you let the love of God burn within you until it consumes everything, then you will never be a slave to any earthly yearnings—even though you still have them. You'll have earthly yearnings and earthly loves and people you love and care for and would weep to part with; Jesus wept beside the grave of His loved friend, Lazarus. There's no harm in weeping when we must say goodbye. . . .

So I don't say that the deeper life—the Spirit-filled life—means that you won't be normal. If lightning strikes near you, you'll jump. And if somebody comes at you with a needle, you'll shrink—you are human.



But that is one thing; it is quite another thing to walk around chained by human fears—chained by the fear of death or the fear of sickness or the fear of poverty or the fear of friends or the fear of enemies. God never means that His children should thus be afraid.

All that I've preached to you now is not a dream. It is not a misty ideal that nobody can reach. It is the normal Christian life. Anything short of it is abnormal or subnormal. Shall we not obey God and go on to maturity? May God grant that together we may press on out into the deep waters, "deep enough to swim in" (Ezekiel 47:5).