

In this hour of all-but-universal darkness one cheering gleam appears: Within the fold of conservative Christianity there are to be found increasing numbers of persons whose religious lives are marked by a growing hunger after God Himself. They are eager for spiritual realities and will not be put off with words, nor will they be content with correct “interpretations” of truth. They are athirst for God, and they will not be satisfied till they have drunk deep at the Fountain of Living Water.

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.

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 simplicity which is in Christ is rarely found among us. In its stead are programs, methods, organizations and a world of nervous activities which 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 slavish imitation of the world which 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 end lies our great woe. If we omit the end 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 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.

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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.

— A. W. Tozer, June 1948 —