Volume 18 Issue 46
Originally issued as A7



Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 7 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

THD : A Book Summary of A.W. Tozer's "The Pursuit of God"

By Bing Tang

Introduction- A.W Tozer is widely regarded as one of the deepest theological thinkers of the 20thcentury. He wrote the rough draft of this classic "The Pursuit of God" in one night while traveling by train from Chicago to Texas in the late 1940s. It is interesting to note that Tozer's more than fifty books sell better posthumously than they did when he was still on earth.

Based on the glowing reviews, "Pursuit of God" is one of the better books that describes the theology and practical methods on how to seek after God. The problem with millions of Christians today is that they may have the intellectual knowledge of God yet they lack the subjective experience of God in their lives. My pastor encouraged me to read this book if I have a true desire to pursue God and to know Him intimately."

It is refreshing to read a book that encourages the reader to have a more personal relationship with God instead of just wanting something from God. This is the first Tozer's book that I read and I find it very interesting, insightful and relevant to today's seeking Christians.

GJHSS-A Classification: *FOR Code: 190499*



Strictly as per the compliance and regulations of:



© 2018. Bing Tang. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

THD : A Book Summary of A.W. Tozer's "The Pursuit of God"

Bing Tang

I. Introduction

A.W Tozer is widely regarded as one of the deepest theological thinkers of the 20th century. He wrote the rough draft of this classic "The Pursuit of God" in one night while traveling by train from Chicago to Texas in the late 1940s. It is interesting to note that Tozer's more than fifty books sell better posthumously than they did when he was still on earth.

Based on the glowing reviews, "Pursuit of God" is one of the better books that describes the theology and practical methods on how to seek after God. The problem with millions of Christians today is that they may have the intellectual knowledge of God yet they lack the subjective experience of God in their lives. My pastor encouraged me to read this book if I have a true desire to pursue God and to know Him intimately.

It is refreshing to read a book that encourages the reader to have a more personal relationship with God instead of just wanting something from God. This is the first Tozer's book that I read and I find it very interesting, insightful and relevant to today's seeking Christians.

Tozer writes eloquently and poetically. His well-crafted language is passionate and moving, yet clear and powerful enough to inspire and stir a reader to want to pursue God.

Now that I have read the book, I fully understand why this book is one of the classics of the Christian faith and an essential reading for seeking Christians. This book is highly interesting and helpful in my understanding of how to have a personal relationship with a living God. Because I was encouraged and helped in my walk with the Lord, I would recommend this book to all devout Christians who desire to pursue God.

II. Following Hard After God

There are many different kinds of grace that our extremely gracious God pours into our lives. "Prevenient Grace" is one of them. This has to do with the many ways in which God is wooing us prior to our conversion. It is a time when God is courting us that we might repent of our sins, repair our broken relationships with Him, and receive the eternal life in Jesus our Lord. We pursue God because He first pursues us and has put within us a longing to pursue Him. Jesus said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44 KJV)

We live in a world that is far from being perfect. It is a world where unrighteousness prevails. Therefore, we should sharpen our focus on the Lord in our daily walk of life. Tozer gives three solid examples of holy men whose priorities were to seek God.

Psalm 63was written by David when he fled eastward from Jerusalem through the Judean Desert. His son, Prince Absalom, instigated a revolt against him. Even in these adverse circumstances, David trusted the steadfast God will protect him from his enemies. David has a personal relationship with God. David begins this psalm with this passage: "O God, thou art my God; early will I seek thee."[1]This passage seems to suggest that the first thing he does in the morning was to leave his palace and fellowship with God in the tent sanctuary. In order to have a personal relationship with the Lord, we should follow David's example and set apart a portion of our day for Bible reading and prayer. David resigned his fate to a sovereign God and he was content with whatever God had in store for him. David was a man after God's own heart. We should have faith that God's heart towards us is always good; we should also have faith in God's faithfulness. We may change, but God does not change. We need to have faith in God's ability and He is able to do superabundantly above all that we ask. David's pursuit of God was active and hard. He pursued him with earnestness and endurance in the midst of adverse circumstances in his life. David was determined to draw near to God in order to know and enjoy him to the fullest.

Next, Apostle Paul is a man who put all his confidence in his own human ability, his religion, his race, his rank and his self-righteousness. He believed that he was saved because of his achievement. As he journeyed to Damascus with authority to get rid of Christians, Christ appeared to him, and said, "Saul, Saul, why do you persecute me?" (Acts 9:4, NIV). After the Lord was revealed to him, he began to see Christ and to know Him. The more he saw Christ, the more he received the knowledge of Him. Paul was captured by the Excellency of knowing Christ and for the sake of this

Aurhor: Doctor of Theology (Th .D). e-mail: prof.bing@gmail.com

[1] All Bible references in this paper come from the King James Version of the Bible, except when clearly stated.

© 2018 Global Journals

knowledge, he was willing to drop all things and count them asloss. Paulsays, *"…for whose sake I have lost all things. I consider them garbage, that I maygain Christ."* (Philippians 3:8, NIV). Paul even will exchange everything for the treasure. He will give up everything for Christ. The apostle Paul was extremely zealous in his desire for the Son of God. Every person faces a choice when Jesus Christ says He will save your eternal soul if you give up everything else and put your own trust in Him. Some people will say yes, but, some people will say no. Their eternal destiny is determined only by their decision.

Finally, Moses can approach God without an intermediary between them. He rose early in the morning, walked to the edge of the camp, and went into the tabernacle to meet with God. Moses knew God intimately. One will only know God by communion with Him face to face. One can't know God if one doesn't spend time with Him. Moses was a friend of God who was unafraid to speak his mind and to seek God's grace on behalf of his own people. Moses became Israel's chief intercessor on their way from Egypt to the Promised Land.

This author is deeply encouraged by the aforementioned three holy men. David has found great comfort and consolation in the assurance of God's presence, especially in adversity. Paul considers all of his religious accomplishments as loss in view of the surpassing value of knowing Lord Jesus Christ. Moses knows God intimately as a friend; he spends time with God and talks to God. Each of these three men has an acute desire to have close personal relationship with the living God. They seek and follow Him; they enjoy His presence in their daily lives. A close and intimate relationship with God can never be achieved through brief encounters. Such a relationship can only be achieved through long, continuous and loving interaction with Him.

We now live in a complex material world. Our world is occupied with activities, organizations and programs that will not satisfy the longing of the heart. We would only find God if we come to Him as a child with guileless candor.

III. The Blessedness of Possessing Nothing

God sees what is in our individual heart. Do we live for our wealth, or do we live to use it for the glory of God? This is a test to see if we have considered material things more important than God and His desires. Our Lord said to His disciples: "*For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.*"(Matthew 16:25, ASV).Christ has issued a call to his disciples to believe in him, to serve him, to follow and obey Him. Commitment to Christ means we have to take up our respective cross daily, give up our desires, dreams and possessions, even our very life for the sake of Christ.

The story of Abraham and Isaac is one of the best illustrations of the surrendered life. Abraham was old when Isaac was born, and the child became the delight of his heart. As Isaac grew from babyhood to young manhood, Abraham's heart was knit closer and closer to his only son. One day, God commanded Abraham to go to the land of Moriah and offer Isaac as a burnt offering. How did Abraham respond to God's command? with immediate obedience. Early the next morning, Abraham started his journey with his beloved son, a donkey, firewood for the offering and two servants to go along. His unquestioning obedience to God's "strange" command gave God the glory He deserves. Abraham had demonstrated that he trusted God completely and placed Him above all else, even his own son. Though God of course already knew that Abraham had faith in Him, it was necessary for Abraham to prove it through action. "*You see that his faith and his actions were working together, and his faith was made complete by what he did.*"(James 2:22, NIV). Because of his actions, not only God but Abraham, his family and the future generations knew that Abraham trusted God. And for many generations, the Jewish nation described their God as the God of Abraham, Isaac and Jacob.

IV. Removing the Veil

There was an inner room within the Holy Place of the Temple called the Holy of Holies. It would be the symbolic dwelling place of the God of Israel with His people. A veil, a very thick, woven curtain, separated the Holy of Holies from the rest of the temple. Only the high priest had the permission from God to enter into the Most Holy Place on the Day of Atonement with blood of sacrifices to sprinkle on the veil and the Mercy Seat.

The veil in the temple is a reminder that because of sins, man is unfit to be in the presence of God. Sin cannot be atoned by mere animal sacrifices. It is only through the death of Jesus Christ, the barriers between God and Man were removed and a way was opened for man to return into constant communion with God and to live again in His presence.

The tearing of the veil at the moment of Jesus' death is a symbolism. It symbolizes the righteous God sacrificed His innocent Son who died on the cross to atone for the sins of man.

Now, it is possible for every believer of the Lord Jesus Christ to enter into an intimate love relationship with Him.

The rending of the veil terminates the ceremonial law; sacrifices and ordinances are no longer needed. There is no more need of an earthly high priest, a mercy seat, a sprinkling of blood, an offering up of incense, and a day of atonement. "*Therefore, brothers and sisters, since we have confidence to enter the Most*

© 2018 Global Journals

Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body."(Hebrews 10:19-20, NIV).The Blood of Jesus makes us free to enter boldly into the sanctuary by the new, living way which He has opened for us through the curtain, the way of His flesh. Salvation is available to all who believes in it and there is nothing that is preventing us from entering into the presence of God, but the veil within our hearts.

This author was deeply impressed and touched by Daniel Gurtner's paper that was published in Journal of Evangelical Theological Society in 2006.His21-pages paper delves into the rending of the veil in details and it is in the public domain for at least 10 years. All believers should read this paper to seek clarity about this topic. [2]

V. Apprehending God

God's intention is to be apprehended by all of us. The whole Bible of sixty-Six books simply tells us one thing, that we were made of clay but God who is so living will come into us as our life, and this living One who is God Himself as life to us will become a flow within us.

Exactly, how will we apprehend God? In the other word, how shall we 'capture' our God? The two terms Tozer uses for knowing God are 'Reality' and 'Reckon' (p.24).[3] [3]First, we must realize that our God is real in the absolute sense. Then we must realize that we believe in what our human faculties cannot.

Tozer is teaching us how to pursue God. We live in a real physical world and our problem is that we respond to physical stimuli only. If our senses cannot detect it, then we don't believe it's there. However, we also live in a spiritual world. We should not let the physical world dominates our every thought. Instead, we should shift the focus to our spirit. After we received the Lord, He Himself as our life thus became the flow within our spirit. Now we have another flow within us besides the one in our physical body. This latter flow is the spiritual flow of life in our spirit, which is Christ Himself. On the negative side, this flow will carry away our bad temper, our hatred, our impatience, and our pride. On the positive side, this flow will gradually bring more and more of Christ into us to nourish us, and this flow will transform and change us, not only in position, but also in nature and disposition.

Once we taste and see God, we will certainly enjoy His presence and will be encouraged to pursue Him continually. "*God is spirit"*, Jesus said in John 4 (ISV), and "*those who worship Him must worship Him in spirit and truth."* We have the capacity to experience God in a real way and all we need to do is to exercise our spiritual muscles. If we yearn to know God in a real way, we should practice being aware of God's presence every minute of every day.

What God is offering us outweighs anything in the world; let us not settle for the temporary earthly pleasures but instead join God in a sweet and intimate communion. Finally, Tozer suggests that if we do the things he outlines in this chapter, we will experience the intimacy that the Bible is telling us. Psalm 34:8 (ISV) tells us we can *"Taste and see, that the Lord is Good*". John 10:27(ASV) tells us "*My sheep hear my voice."*

We are all in the process of apprehending God. None of us has arrived. Let's enjoy God together as we take steps toward Him. We must remember to constantly ask for forgiveness and repentance. No matter how spiritual we are, we are still a sinful human being.

VI. The Universal Presence

The two terms that Tozer uses to describe God's Presence are God's universal presence and God's manifest presence (p. 30). There is not a place where God does not exist and not a place where He exists less or more, for nothing exist apart from Him or outside of Him. We call this universal presence. We can see God's universal presence in Psalm 139:7-12 (NIV), *"Where can I go from your Spirit? Where can I flee from your presence?*" Manifest presence is nothing else but realized universal presence and it is caused by us becoming aware of the fact that God is near. God's manifest presence is a reality, that is, God manifests Himself in particular ways at specific times to certain individuals or groups. For example, God is present with His people in work ship "For *where two or three gather in my name, there am I with them.*" (Matthew 18:20, NIV).

If God is present at every point in space then why are we wholly unaware of it? Adam and Eve sinned; they panicked and tried to hide themselves from the presence of the Lord (Genesis 3:8). When Jonah tried to run away from God when he refused to do what God wanted (Jonah 1:3). These examples show us that they were trying to hide themselves from God's presence because of sins. We need to examine our lives. Are we like Adam and Eve, ashamed of our sins and therefore trying to hide ourselves away from the presence of God instead of coming to His loving arms in repentance? Or are we like David whose heart's desire is to be in God's presence? Why do some find God and others do not? The problem is not with God but with us. In order to hear God speaks, we need to be in daily communion with Him. We should actively and diligently seek Him.

Tozer mentions some biblical characters such as Moses, Isaiah, John, Paul that have one vital quality in common: spiritual receptivity (p. 31). This term simply describes those that have spiritual awareness and those

[2]. Gurtner, Daniel M. "The Veil of the Temple in History and Legend". JETS 49/1 (March 2006) 97-114.

[3] Page Number from the book "The pursuit of God" where the quote is taken.

© 2018 Global Journals

that cultivate it until it became the most important thing in their lives.

We now live in a fast-paced world where automation is replacing human engagement.

Everyone is so busy and does not find time to talk to each other. We even apply this wrong method to our relationship with God. We need to slow down and take time to develop relationship with God. God is omnipresent and he is waiting to reveal Himself to us. We need a determined heart and great deal of courage to free ourselves from this fast-paced world and turn to God in earnest. We need to develop our power of spiritual receptivity by trust and obedience.

Our God is not a foreign God; he is a familiar God. He is waiting to reveal Himself to us. All we need to do is to respond to His overtures.

VII. The Speaking Voice

Has the Lord ceased speaking? Or is He still speaking but we have closed our heart and ears to His voice? What must I do to hear the speaking voice of God? Tozer, in this chapter, redirects our pursuit to His voice, His speaking Voice.

John 1:1 (NIV) tells us very lucidly that, "In the beginning was the Word, and the Word was with God, and the Word was God." This reveals to us that it is the nature of God to speak to His creation. He wants to fill this world with His speaking voice. His voice is everywhere and He will be speaking throughout all of time and eternity. John 6:63 (NIV) tells us that, "The words I have spoken to you--they are full of the Spirit and life." The voice of God is alive and free just as the sovereign God is free. It is the life in the speaking Voice that makes the written word in the Bible all powerful. The speaking Voice is powerful and when He spoke to nothing, it became something. "*By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth . . . . For he spoke, and it was done; he commanded, and its tood fast.*" (Psalm 33:6, 9)The Word of God is the true Light. Light exposes that which is hidden in darkness; it shows things as they really are. *"That was the true Light, which lighteth every man that cometh into the world."*(John 1:9)

In ancient Hebrews, the universal Voice of God is often called Wisdom (p. 37). This universal voice has sounded and it is seeking responses throughout the earth. Are we listening and responding? The Wisdom's voice can easily be drowned out by the ordeals and hardships of daily life. It is urgent that we listen, not with our ears, but with our spirit. For those who worship him must worship in spirit and truth. It is important that we learn to become still in order to hear His Voice. How will God speak to us? Tozer describes the general progression exquisitely and artistically as follows. He says, "*First a sound as of a Presence walking in the garden. Then a Voice, more intelligible, but still far from clear. Then the happy moment when the Spirit begins to illuminate the Scriptures, and that which had been only a sound, or at best a voice, now becomes an intelligible word, warm and intimate as the word of a dear friend. Then will come life and light, and best of all, ability to see and rest in and embrace Jesus Christ as Savior and Lord of All."(p. 39)*

We should not worry about "doing it right". Instead we should get still and wait on God.
God is only looking for our listening heart.

God said: "Be still, and know that I am God." (Psalm 46:10)Today, God is speaking everywhere in His universe. But are we really "listening"? There is no voice anywhere or anytime that can reach as deep or lift as high as the voice of God that we hear in the Bible. Three components are needed in order to hear him speak to us: we must quiet our spirits, then open our Bibles, then listen for his Voice.

VIII. The Gaze of the Soul

The title "Gaze of the Soul" simply means that we have to continually look unto God with the unveiled eyes. Tozer selects Hebrews 12:2for this chapter, *"Looking unto Jesus, the author and finisher of our faith*". What is faith? Hebrews 11:1 tells us that "faith *is the substance of things hoped for the evidence of things not seen*". Just as Tozer says, "Faith will get me anything, take me anywhere in the kingdom of God, but without faith there can be no approach to God, no forgiveness, no deliverance, no salvation, no communion, no spiritual life at all." (p. 41)"Faith is believing a promise, taking God at His word."(p. 42).

If we follow some of God's Words in the book of Numbers (21:4-9), wecan see faith in action. The people of Israel became impatient in their journey in the wilderness and they spoke against God and Moses. God sent fiery serpents among the people of Israel and the serpents bit them, so that many people of Israel died. The people seeing the seriousness of their sins urged Moses to intercede on their behalf. Moses prayed that God would remove the serpents from them. Moses followed God's instruction to cast a bronze serpent onto a pole and raise it up to be seen. Anyone who had been bitten only needed to look at the bronze serpent to be saved. This "look" involved a look of faith in God to save them. "Looking" on the Old Testament serpent is identical with "believing" on the New Testament Christ.

Tozer writes that, "Faith is not a once-done act, but a continuous gaze of the heart of the Triune God. "God knows of our intention to gaze upon Him daily, but He also knows about all the distractions in our daily life that will cause us to look away. It is a challenge but the more we practice this, the more it will become a good habit that will enhance our personal relationship with God.

© 2018 Global Journals

As per Tozer, faith is the least self-regarding of the virtues. Like the eye which sees everything in front of it and never sees itself, faith is occupied with the Object upon which it rests and pays no attention to itself at all. (p. 44) If we keep our focus on God and not on ourselves, we will see what God wants us to see. If we focus on fixing and bettering ourselves, we only become more self-involved.

Tozer writes that gazing of the heart at God is one of the easiest things for us to do. It would be like God to make the most vital things easy. Many have found the secret and constantly practice this habit of inwardly gazing upon God. They know that something inside their heart sees God. Their attention may be diverted for a moment but it flies back at once to God again.

Tozer references Nicholas of Cusa to illustrate this sweet experience of gazing upon God. 'Life eternal,' says Nicholas 'is nought other than that blessed regard wherewith Thou never ceases to behold me, yes, even the secret places of my soul. With Thee, to behold is to give life; 'tis unceasingly to impart sweetest love of Thee;' (p. 45-46).

Tozer does not want to leave any impression that the ordinary means of grace have no value. They have value. Private prayer and long periods of Bible meditation should be practiced by every Christian. Church attendance and service should be engaged by every Christian. At the bottom of these will be the inward habit of beholding God.

IX. Restoring the Creator-Creature Relation

Tozer starts this chapter with a reminder. He says, *"The cause of all our human misery is a radical moral dislocation, an upset in our relation to God and to each other."*(p. 49) we were created to live forever in a perfect relationship with our Creator God and enjoy all of His blessings for eternity. Then we sinned and destroyed the proper Creator-creature relation between God and man. This radical change can be seen in Genesis 3. When God asked Adam where he's hiding right after they ate the fruit. What did Adam say? *"I heard you in the garden and I was afraid…"*

Tozer speaks of the importance of a "fixed center" against which everything else is measured. Just like the sailor who locates his position on the sea by "shooting" the sun, we need to get our moral bearings by looking at God. We should accept the terms of the created order: God is the Maker, we are the creatures; God is the Almighty and we are totally dependent upon him. When Moses asked God what name he wanted to be called by, God replied, "I AM THAT I AM," signaling that he is the unchanging one and the only center of everything that has been created. If we use ourselves as the fixed center, then we only become aware of the infinite distance between us and God. But when we elevate God as the fixed center, we become aware of the close relationship that can exist between God and us. We should not disrupt this relationship by trying to modify God to bring Him nearer to our image rather that worshiping God for who He is and adjusting our lives accordingly.

What we need is a sound restoration of the Creator-creature relation. However, this change should be experiential and one that affects our whole nature. We should learn to fix our gaze on the unmovable God of the universe by taking daily readings from His Word. Tozer implores that we should give God His proper place, set our hearts to exalt God above all. In doing so, we realize that we exist by His good pleasure and not by our own efforts. We discover that all we are and have is derived from His gracious hand.

There is a lesson to be learned from the parable of "The Prodigal Son". The parable centers around one older man and two younger men. The older man is the father and the two younger men are his sons. One day, the younger son leaves home, abandoning his relationship with his father, and squanders all the financial resources he had demanded from his dad. In time, this led the younger son into virtual slavery and total corruption. It is only at this point that the young man comes to his senses and to his knees. So, he decides to return to his father's house.

His father, who had been anxiously waiting for his return, spies him from afar and runs to him, embracing him with kisses. He immediately begins to recite his carefully rehearsed lines, but finds that his father isn't listening. He is too busy preparing for the feast, a feast proclaiming that he who "was lost" has "been found." This parable teaches us that our close intimacy with God is completely dependent upon our willingness to remain with him in obedient fellowship. In order to enjoy the privileges of being in God's family, we must make Him the fixed point around which we order everything else in our lives.

Tozer reminds us that our external choices are the product of our internal priorities. Our own behavior exhibits what our heart exalts. The choices that we make day after day will expose what our true position is. The moment we decide to exalt God, we step away from the conformity to the world's mode. Tozer writes that no one will lose anything of human dignity by this voluntary sell-out of his all to his God. Instead he will be honored and elevated to his rightful place in the image of his Creator.

Tozer also speaks about the lives of people who chose to honor or dishonor God. Eli's two sons and the other disobedient priests finally all died in battle. Hophni's wife died in childbirth. Israel fled from her enemies. The Philistines captured the ark of God. And Eli fell backward and broke his own neck. All of these tragedies were from Eli's failure to honor God.

© 2018 Global Journals

God pours his grace and blessings upon His servants who exalted him. Abraham, Jacob, David, Daniel, and Elijah are certainly not perfect men but they are men that exalted God above all else. It is only our Lord Christ who is perfect in His lowly man. He never sought His own honor, only the honor of the One who sent Him. In John 8:54 (ISV) Jesus says, "*If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me."* Tozer reminds us that it is the desire of God toward us to make the once-for-all decision to exalt Him over all; that God will unveil his glory before His servant's eyes, and He will place all His treasures at the disposal of such a one, for He knows that His honor is safe in such consecrated hands.

This author has to mention that he has also been benefited by reading Rev. Timothy Keller's "The Prodigal God". [4]Jesus' salvation is a feast and we must trust and rest in Him. He becomes veritable to our hearts through His work via the Holy Spirit.

At this juncture this author cannot help but link Creator-Creature relation with thoughts from one of Noelle Webster's books, "Mary Shelley's Frankenstein, the Creature's Attempt at Humanization". "It is human nature to reject those that look different from yourself. The creature's body does not allow him to be considered human, and he therefore is not afforded human rights. Language is a cultural aspect, and therefore the creature's acquisition of it does not afford him humanity. His nature remains the same." His nature is not "human" at all. When Victor[5] does not give his creature a mate, Victor denies him ever having acceptance. The creature needed a similar being to be accepted, as he would never be allowed to enter human society. Being the only one of his kind, the creature was "thus destined to exist outside of humanity."[6]

The book on Frankenstein inspires discussions on a range of important questions: What is a human being? Is it dangerous for human being to play God? The answer is absolutely "yes". Human's special relationship with the Creator and human's position over the rest of creation was set in place at the very beginning. Humanity has dominion over the rest of creation but with that power comes human responsibility as well.

X. Meekness and Rest

Jesus Christ gave us the Eight Beatitudes in the Sermon on the Mount; the messages provide a way of life that promises salvation and provide peace in the midst of our trials and tribulations on this earth. The opposite of the virtues expressed in the beatitudes are the virtues that are celebrated in our worldly culture. Most often these anti-beatitudes virtues are effectively camouflaged by our culture, education and religion and so forth. Sin has touched everything and everyone in creation, and has placed a huge burden within us.

In this world of sin and degradation we hear Jesus' Words. He spoke and no one else could have done it as well as Him for He spoke out of the fullness of His Godhead. His Words were mightier than that of any other man. It is wisdom for us to listen. Jesus, in Matthew 11:28-30, says, "Come to me, all who are weary and burdened, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest for *your souls. For my yoke is easy, and my burden is light."* Tozer points out the dramatic contrast between our burden and the rest that Jesus offers. Tozer writes that burden is not a local one, but one that is borne by the whole human race. It is far deeper than political oppression or poverty or hard work. It is felt by the rich as well as the poor, for it is something from which wealth and idleness can never deliver us. Rest, on the other hand, is simply a release from that burden. It is not something we do; it is what comes to us when we cease to do. (p. 56)

Our burden has three main elements: pride, pretense, artificiality. The burden of pride unfortunately forces us to remain forever sensitive to someone speaking disparagingly about us. It is not necessary for Christians to bear this kind of burden. Jesus has called us to His rest, and meekness is His own method. A meek Christian doesn't really care what men think. They long ago decided that to be esteemed by the world is not worth the effort. A meek Christian is not afflicted with a sense of his own inferiority; he rests perfectly content to allow God to place His own values.

The second burden is the burden of *pretense*. The burden of pretense is the human desire to put the best foot forward and to hide the inner ugliness of the *self*. To all the victims of this heavy burden Jesus says, *"… you change and become like little children, you will never enter the kingdom of heaven."*(Matthew 18:3)Truly meek Christians are like very young children who just enjoy being who they are without worrying about how others would perceive them or whether they would measure up. We need to be renewed daily in our spirit, that we may become simple and humble like little children.

The third burden is the burden of artificiality. The burden of artificiality forces us to be deceitful, hoping that the audience never awakens to the fact that underneath the costume and makeup is only an empty self. The burden of artificiality will drop away when we kneel at Jesus' feet and surrender ourselves to His own meekness. We will not become too preoccupied with

[4]. Keller, Timothy. "The Prodigal God". Riverhead Books, 2008. 121.
[5] 5. 'Victor' happened to be the person who 'designed' then 'made' then 'possessed' such a creature initially in the cited book, which was written by Shelley, Mary Wollstonecraft. Frankenste in, or, the Modern Prometheus. London: Penguin, 2003. Print.
[6] Webster, Noelle. "Mary Shelley's Frankenstein, the Creature's Attempt at Humanization". Penguin, London, 2003, Web.

© 2018 Global Journals

the ways of the world. We should be able to come to Him fully and trusting that he loves us and cares for us.

There is only one way to release us from the weight of these triple burdens and to experience rest for our soul, and that is via the meekness of Christ. We must believe that God is able to bear all our burdens and that we are willing to whatever demand that God may put upon us. We must realize the rest comes only by trust and obedience. By maintaining constant fellowship with God, we will be able to bear all things.

XI. The Sacrament of Living

Tozer writes: "One of the greatest hindrances to a Christian's internal peace is the common habit of dividing our lives into two areas: the sacred and the secular." (p.60) Tozer warns that by dividing our lives into two areas, we are forced to go back and forth between the two worlds and find no peace in either. The sacred acts such as are prayer, Bible reading, hymn singing and church attendances are performed with a feeling of satisfaction that they are pleasing to God. On the other hand, the secular acts such as ordinary activities of life eating, sleeping, working, looking after the needs of the body are performed with reluctance. The Lord Jesus Christ himself is the perfect example. He did not live a divided life. Everything he did on this earth was all done for the glory of God. As He tells us in John 8:29(ISV),"*…for I always do what pleases him."* Paul in 1 Corinthians 10:31(ISV) exhorts us, "*So whether you eat or drink or whatever you do, do it all for the glory of God."*A believer should do whatever that will glorify God the most.

Tozer urges a Christian believer to live according to the will of God and to lift every act up into a living kingdom and turn the whole life into a sacrament. If we consecrate our total selves to God, then we can make every subsequent acts express that consecration.

Tozer cautions us that it will take a great deal of prayer to escape completely from the sacred-secular psychology. We must offer all our acts to God and hold firmly to that position every hour of the day and night. We must make God the Lord of our entire lives. Not just the God to which we attribute our salvation. Not just to that hour or two a week we spend in church. A Christian ought to work hard and not be lazy. Though engaged outwardly, there is a calm fellowship with God inwardly. We have to continue to strive to not only know God but to experience him as well.

Tozer notes: "The 'layman' needs never think of his humbler task as being inferior to that of his minister. Let every man abide in the calling wherein he is called and his work will be as sacred as the work of the ministry. It is not what a man does that determines whether his work is sacred or secular; it is why he does it. The motive is everything." (p. 65) God looks at the heart and sees what our motives are. Even the most unimportant things can be acts of worship, acceptable to the Father.

XII. Conclusion

Tozer's The Pursuit of God is a classic instruction manual for those of us who have chosen to seek God. He sincerely gives direction to those that are striving after God.

This wonderful book guides Christians into a deeper personal relationship with God at any point of their spiritual development. Tozer's overall emphasis is to lead the Christian into a daily living dedicated solely to God, so each and every act, thought, and intent should focus solely on the Lord's glory. Our Christian lives should not be divided into the sacred and the secular. Instead we should do everything to the glory of God.

Throughout the ten chapters, Tozer eloquently writes about a wide spectrum of truth contained in one single theme and that theme is: We must continually pursue God. What are those truth? Chapter 1— we should come before God like a child, without guile, and He will surely respond if we seek Him. Chapter 2— to follow God, we must deny ourselves. Chapter 3 — we must repent in order to remove this veil in our hearts. Chapter 4 —we must deliberately choose to look on God and thereby growing in the things of the Spirit. Chapter 5—God is omnipresent and He is always seeking to manifest Himself to us. We must cultivate a habit of spiritual response. Chapter 6 — we need to take time to listen and hear God speaking to our hearts. Chapter 7 — we need to direct our attention to God, any time, any place. Chapter 8 — we must continue the proper order of our relationship with God by fully surrendering ourselves and submitting to His Will. Chapter 9 — Rest comes from consecration. When difficulty comes our way, we should take the Lord's yoke and learn of Him and we will have rest. Chapter 10 — we should make every act of our lives contributes to the glory of God.

This author find most of the chapters and the book as a whole very encouraging and challenging. The powerful prayers at the end of each chapter help to summarize the chapter and provide the action to be taken on the journey to pursue God.

© 2018 Global Journals