

*True
Spirituality*



FRANCIS A.
SCHAEFFER

“It was my privilege to live with Francis Schaeffer for three years. Again and again, he said that of all his many books, this was his favorite. It dealt with the bedrock reality of his faith. In a day when the church is weakened by shallowness, compromise, and worldliness, reality is our issue too. No book is more relevant.”

Os Guinness, author, *The Call*

“The person and work of Francis Schaeffer had a nearly measureless influence on generations of people—believers and unbelievers alike. As he himself proclaimed, his views on Christian spirituality were the basis of everything important he ever did. In this new edition, Crossway has made the seminal text available once again. These pages are as fresh and compelling today as they were when they were first penned. Schaeffer’s approach to what we call *sanctification* will repay the reader with a deeper and more consistent walk. Everyone should have a copy and be blessed by the contents.”

William Edgar, Professor of Apologetics, Westminster Theological Seminary; author, *Schaeffer on the Christian Life*

“If it’s time for a new round of Francis Schaeffer thinking in evangelical circles, here is a good place to start. It’s helpful to remember that the Schaeffers first went to Europe to minister to children. *True Spirituality* takes us back to the basics that were crucial to their profound later work.”

Joel Belz, Founder, *WORLD* magazine

“Francis Schaeffer has taught us that true spirituality is lived in the present moment by real people among real people—no veneer, no varnish. For all those who want to know how to live as a Christian in our present moment, you will find here timeless and timely theological and biblical wisdom for everyday life. This book has already helped one generation—may it be used to serve another.”

Stephen J. Nichols, President, Reformation Bible College;
Chief Academic Officer, Ligonier Ministries

“This new edition of *True Spirituality* is timely and refreshing. Almost fifty years after Francis Schaeffer first published his deep understanding of the Scripture’s answers to basic human questions about existence, it encourages us by its invitation to an intimate and intellectually honest life under God. Spirituality, rather than intimating withdrawal from life and critical thinking in the material world, suggests an honest embrace of life under the twofold directions of God’s Holy Spirit—promised to comfort, inform, and empower—and our own discerning spirit and mind in order to become informed, honest, and generous people. Belief in God’s real existence, in our true humanity, and in a purposeful history makes the practice of moral clarity—courageous objections to material and social evil—the true spirituality and thus fulfills the command to love God and our neighbor with all our hearts, minds, and souls.”

Udo W. Middelman, President, Francis A. Schaeffer Foundation;
author, *The Finished Work of Christ*

“Truth is propositional. Reality matters. Hope is found in real time. Man and woman are made by God. The death of Christ is the center of Christianity. We counsel from the word of God. With affirmations like these, Francis Schaeffer prophetically equipped the church to hold fast to sound doctrine in his day, and in days to come. Yet his was no arid intellectualizing; the theology pouring out from *True Spirituality* is experiential and deep. His affirmations sound as strange to modern people as they did back then; and we need them greatly now, just as the church needed them desperately back then. This is a Christian classic that offers tremendous theological and spiritual formation.”

Owen Strachan, author, *Reenchanting Humanity*; Director of the Center for Public Theology and Associate Professor of Christian Theology, Midwestern Baptist Theological Seminary

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FRANCIS A. SCHAEFFER

 **CROSSWAY**[®]
WHEATON, ILLINOIS

True Spirituality

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Preface

THIS BOOK WAS PUBLISHED after a number of my other books, but in a certain sense it should have been first. Without the material in this book there would be no L'Abri. In 1951 and 1952 I faced a spiritual crisis in my own life. I had become a Christian from agnosticism many years before. After that I had become a pastor for ten years in the United States, and then for several years my wife Edith and I had been working in Europe. During this time I felt a strong burden to stand for the historical Christian position, and for the purity of the visible church. Gradually, however, a problem came to me—the problem of reality. This had two parts: first, it seemed to me that among many of those who held the orthodox position, one saw little reality in the things that the Bible so clearly says should be the result of Christianity. Second, it gradually grew on me that my own reality was less than it had been in the early days after I had become a Christian. I realized that in honesty I had to go back and rethink my whole position.

We were living in Champéry, Switzerland, at that time, and I told Edith that for the sake of honesty I had to go all the way back to my agnosticism and think through the whole matter. I'm sure that this was a difficult time for her, and I'm sure that she prayed

much for me in those days. I walked in the mountains when it was clear, and when it was rainy I walked backward and forward in the hayloft of the old chalet in which we lived. I walked, prayed, and thought through what the Scriptures taught, as well as reviewing my own reasons for being a Christian.

As I rethought my reasons for being a Christian, I saw again that there were totally sufficient reasons to know that the infinite-personal God does exist and that Christianity is true. In going further, I saw something else which made a profound difference in my life. I searched through what the Bible said concerning reality as a Christian. Gradually I saw that the problem was that with all the teaching I had received after I was a Christian, I had heard little about what the Bible says about the meaning of the finished work of Christ for our present lives. Gradually the sun came out and the song came. Interestingly enough, although I had written no poetry for many years, in that time of joy and song I found poetry beginning to flow again—poetry of certainty, an affirmation of life, thanksgiving, and praise. Admittedly, as poetry it is very poor, but it expressed a song in my heart which was wonderful to me.

This was and is a real basis of L'Abri. Teaching the historic Christian answers, and giving honest answers to honest questions are crucial, but it was out of these struggles that the reality came, without which a work like L'Abri would not have been possible. I, and we, can only be thankful.

These principles which I worked out in Champery were first delivered as talks at a Bible camp in an old barn in Dakota. This was in July of 1953. They were developed on scraps of paper in the pastor's basement. The Lord gave something very special from these messages, and I'm still meeting those who as young people

PREFACE

had their thinking and their lives changed there. After L'Abri began in 1955, I preached these same messages in Huemoz. Later they were developed further in a more complete form in Pennsylvania in 1963. I then gave them again in Huemoz, Switzerland, in the late winter and early spring of 1964. This was their final form and the form in which they are recorded on the L'Abri tapes. The Lord used those tapes and later the book in a way that moved us deeply, not only with those with spiritual problems, but for many who had psychological needs as well.

Francis A. Schaeffer

1971

Publisher's Appreciation

IT IS WITH MUCH APPRECIATION that Crossway is grateful for the opportunity to publish and commend this new edition of Francis A. Schaeffer's classic book *True Spirituality*. As Schaeffer notes in the preface (see page 9), the material in *True Spirituality* is foundational to the origin of L'Abri—the Christian study community and life's work of Francis and Edith Schaeffer, in the Swiss Alp village of Huémoz.

On a personal level, *True Spirituality* provides a life-transforming picture of what it means to be a Christian. Schaeffer stresses that the Christian life must start by being born again—that we must understand and acknowledge that apart from God's grace we are utterly dead in our trespasses and sins; and that we must personally repent of our sin and rebellion against God and accept the finished work of Christ on the cross.

But at the same time, Schaeffer paints a majestic picture of the gospel and its implications for all of life and eternity. First there must be an internal personal reality of moment-by-moment communion with God. Second there must be the external reality of our calling as Christians—to be a living demonstration of loving compassion toward our neighbor, in the application of truth and beauty and justice for every person, in all of life.

Lives Transformed

It is worth noting that Francis Schaeffer wrote the final draft of *True Spirituality* in 1964, against the deeply divisive background of the 1960s—a time of dramatic crisis and division; a time that included the assassination of President Kennedy (1963), that was marked by racial injustice, antiwar violence, the proliferation of psychedelic drugs, the assassination of Martin Luther King Jr. (1968), and the “God is dead” intellectual movement. It is particularly noteworthy, that during the crisis-decade of the sixties, Francis and Edith Schaeffer (and the whole community of L’Abri workers) opened up their homes and their lives to personally care for and minister to the intellectual, cultural, and Christian casualties of the sixties—which gave birth to a generation of deeply transformed Christians, who found the reality of the gospel lived out in the day-to-day life of L’Abri.

Today and Forever

In the global crises of our own day, the need for salvation is everywhere evident. Each of us is in desperate need of the gospel—for the sake of *eternal life*, but equally so in our desperate need for the gospel to bring healing, justice, and reconciliation *in this life today*.

It is with much appreciation, then, that Crossway is grateful for the opportunity to publish and commend Francis Schaeffer’s classic book, *True Spirituality*—for this present generation and future generations to come—with its life-transforming message of truth, beauty, justice, and hope for today and forever.

Lastly, we are pleased to express our appreciation to Tyndale House Publishers for their gracious permission for Crossway

PUBLISHER'S APPRECIATION

to publish this new edition of *True Spirituality*. (Crossway is likewise grateful to provide ongoing publication of all of Schaefer's twenty-two books, as indicated on pages 267–70 at the end of this volume.)

Lane T. Dennis, PhD
Chairman of the Board, Crossway
2020

SECTION I



FREEDOM NOW
FROM THE
BONDS OF SIN

PART ONE

*Basic Considerations of
True Spirituality*

CHAPTER ONE

The Law and the Law of Love

THE QUESTION BEFORE US is what the Christian life, true spirituality, really is, and how it may be lived in a twentieth-century setting.

The first point which we must make is that it is impossible even to begin living the Christian life, or to know anything of true spirituality, before one is a Christian. And the only way to become a Christian is not by trying to live some sort of a Christian life, nor by hoping for some sort of religious experience, but rather by accepting Christ as Savior. No matter how complicated, educated, or sophisticated we may be, or how simple we may be, we must all come the same way, insofar as becoming a Christian is concerned. As the kings of the earth and the mighty of the earth are born in exactly the same way physically as the simplest man, so the most intellectual person must become a Christian in exactly the same way as the simplest person. This is true for all men, everywhere, through all space and all time. There are no exceptions. Jesus said a totally exclusive word: "No man cometh unto the Father, but by me" (John 14:6).

The reason for this is that all men are separated from God because of their true moral guilt. God exists, God has a character, God

is a holy God, and when men sin (and we all must acknowledge we have sinned not only by mistake, but by intention) they have true moral guilt before the God who exists. That guilt is not just the modern concept of guilt-feelings, a psychological guilty feeling in man. It is a true moral guilt before the infinite-personal, holy God. Only the finished, substitutionary work of Christ upon the cross as the Lamb of God—in history, space, and time—is enough to remove this. Our true guilt, that brazen heaven which stands between us and God, can be removed only upon the basis of the finished work of Christ *plus nothing* on our part. The Bible's whole emphasis is that there must be no humanistic note added at any point in the accepting of the gospel. It is the infinite value of the finished work of Christ, the second person of the Trinity, upon the cross, *plus nothing*, that is the sole basis for the removal of our guilt. When we thus come, believing God, the Bible says we are declared justified by God; the guilt is gone, and we are returned to fellowship with God—the very thing for which we were created in the first place.

Just as the only *basis* for the removal of our guilt is the finished work of Christ upon the cross in history, plus nothing, so the only *instrument* for accepting that finished work of Christ upon the cross is faith. This is not faith in the Kierkegaardian or twentieth-century sense of a jump in the dark—not a solution on the basis of faith in faith. It is believing the specific promises of God, no longer turning our backs on them, no longer calling God a liar, but raising the empty hands of faith and accepting that finished work of Christ as it was fulfilled in history upon the cross. The Bible says that at that moment we pass from death to life, from the kingdom of darkness to the kingdom of God's dear Son. We become, individu-

ally, children of God. We are children of God from that time on. I repeat: there is no way to begin the Christian life except through the door of spiritual birth, any more than there is any other way to begin physical life except through the door of physical birth.

Yet, having said this about the beginning of the Christian life, we must also realize that while the new birth is necessary as the beginning, it is only the beginning. We must not think that because we have accepted Christ as Savior and therefore are Christians, this is all there is in the Christian life. In one way physical birth is the most important part in our physical lives, because we are not alive in the external world until we have been born. In another way, however, it is the least important of all the aspects of our life, because it is only the beginning and then it is past. After we are born, the important thing is the living of our lives in all their relationships, possibilities, and capabilities. It is exactly the same with the new birth. In one way, the new birth is the most important thing in our spiritual lives, because we are not Christians until we have come this way. In another way, however, *after* one has become a Christian, it must be minimized, in that we should not always have our minds only on our new birth. The important thing after being born spiritually is to live. There is a new birth, and *then* there is the Christian life to be lived. This is the area of sanctification, from the time of the new birth, through this present life, until Jesus comes or until we die.

Often, after a person is born again and asks, "What shall I do next?" he is given a list of things, usually of a limited nature, and primarily negative. Often he is given the idea that if he does not do this series of things (whatever this series of things happens to be in the particular country and location and at the time he happens to live), he will be spiritual. This is not so. The true

Christian life, true spirituality, is not merely a negative not-doing of any small list of things. Even if the list began as a very excellent list of things to beware of in that particular historic setting, we still must emphasize that the Christian life, or true spirituality, is more than refraining from a certain external list of taboos in a mechanical way.

Because this is true, almost always there is a reaction: another group of Christians begins to work against such a list of taboos; thus there is a tendency toward a struggle in Christian circles between those who set up a certain list of taboos and those who, feeling there is something wrong with this, say, "Away with all taboos, away with all lists." Both of these groups can be right and both can be wrong, depending on how they approach the matter.

I was impressed by this one Saturday night at L'Abri, when we were having one of our discussion times. On that particular night everybody present was a Christian, many of them from groups in countries where "lists" had been very much accentuated. They began to talk against the use of taboos, and at first, as I listened to them, I rather agreed with the direction they were going. But as I listened further to this conversation, and as they spoke against the taboos in their own countries, it became quite clear to me that what they really wanted was merely to be able to do the things which the taboos were against. What they really wanted was a more lax Christian life. But we must see that in giving up such lists, in feeling the limitation of the "list" mentality, we must not do this merely in order to be able to live a looser life: it must be for something deeper. So I think both sides of this discussion can be right and both sides can be wrong. We do not come to true spirituality or the true Christian life merely by keeping a list, but neither do

we come to it merely by rejecting the list and then shrugging our shoulders and living a looser life.

If we are considering outward things in relation to true spirituality, we are face-to-face not with some small list, but with the whole Ten Commandments and all of God's other commands. In other words, if I see the list as a screen, and I say this small list is trite, dead, and cheap, and I take hold of the screen and lift it away, then I am not face-to-face with a looser thing; I am face-to-face with the whole Ten Commandments and all that is included in them. I am also face-to-face with what we might call the Law of Love, the fact that I am to love God and I am to love my fellow men.

In the book of Romans, we read: "But if thy brother be grieved with thy *food*, now walkest thou not *in love*. Destroy not him with thy *food*, for whom Christ died" (14:15).^{*} This is the law of God. In a very real sense there is no liberty here. It is an absolute declaration that we are to do this. It is perfectly true that we cannot be saved by doing this; we cannot do this in our own strength; and none of us do this perfectly in this life. Nevertheless, it is an imperative. It is the absolute command of God. The same thing is true in 1 Corinthians 8:12–13: "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if *food* make my brother to offend, I will eat no *meat* while the world standeth, lest I make my brother to offend."

Therefore, when I take hold of the screen of a trite list and I say this is too superficial, and I push it aside, I must see what I am doing. I am not now confronted with a libertine concept, but I am confronted with the whole Ten Commandments and with the Law of Love. So even if we are dealing only with *outward* commands, we

have not moved into a looser life; we have moved into something much more profound and heart-searching. As a matter of fact, when we are done with our honest wrestling before God, very often we will find that we will be observing at least some of the taboos on these lists. But having gone deeper, we find that we will be observing them for a completely different reason. Curiously enough we often come around in a circle through our liberty, through the study of the deeper teaching, and find we do want to keep some of these things. But now *not* for the same reason—that of social pressure. It is no longer merely a matter of holding to an accepted list in order that Christians will think well of us, but because we have seen that *some* of the things are helpful to other people.

However, eventually the Christian life and true spirituality are not to be seen as outward at all, but *inward*. The climax of the Ten Commandments is the tenth commandment in Exodus 20:17—“Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.” The commandment not to covet is an entirely inward thing. Coveting is never an outward thing, from the very nature of the case. It is an intriguing factor that this is the last command that God gives us in the Ten Commandments and thus the hub of the whole matter. The end of the whole thing is that we arrive at an inward situation and not merely an outward one. Actually, we break this last commandment, not to covet, before we break any of the others. Any time that we break one of the other commandments of God, it means that we have already broken this commandment, in coveting. It also means that any time we break one of the others, we break this last commandment as well. So no matter which

of the other Ten Commandments you break, you break two: the commandment itself, and this commandment not to covet. This is the hub of the wheel.

In Romans 7:7–9, Paul states very clearly that this was the commandment which gave him a sense of being sinful: “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known *coveting*, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of *coveting*. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died.”

Now he did not mean he was perfect before; this is clear from what Paul has said. What he is saying here is, “I did not know I was a sinner; I thought I would come out all right, because I was keeping these outward things and was getting along all right in comparison with other people.” He would have been measuring himself against the externalized form of the commandments which the Jews had in their tradition. But when he opened the Ten Commandments and read that the last commandment was not to covet, he saw he was a sinner. When did this take place? He does not tell us, but personally I feel that God was working inwardly in him and making him feel this lack even before the experience on the Damascus road—that already he had seen he was a sinner and had been troubled in the light of the Tenth Commandment—and then Christ spoke to him.

Coveting is the negative side of the positive commands, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; . . . Thou shalt love thy neighbour as thyself” (Matthew 22:37, 39).

Love is internal, not external. There can be external manifestations, but love itself will always be an internal factor. Coveting is always internal; the external manifestation is result. We must see that to love God with all the heart, mind, and soul is not to covet against God; and to love man, to love our neighbor as ourselves, is not to covet against man. When I covet God's prerogatives for myself, or covet another person's things for myself, I am not loving God or the person as I should.

"Thou shalt not covet" is the internal commandment which shows the man who thinks himself to be moral that he really needs a Savior. The average such "moral" man, who has lived comparing himself to other men and comparing himself to a rather easy list of rules (even if they cause him some pain and difficulty), can feel, like Paul, that he is getting along all right. But suddenly, when he is confronted with the inward command not to covet, he is brought to his knees. It is exactly the same with us as Christians. This is a very central concept if we are to have any understanding or any real practice of the true Christian life or true spirituality. I can take lists that men make and I can seem to keep them, but to do that my heart does not have to be bowed. But when I come to the inward aspect of the Ten Commandments, when I come to the inward aspect of the Law of Love, if I am listening even in a poor fashion to the promptings of the Holy Spirit, I can no longer feel proud. I am brought to my knees. In this life I can never say, "I have arrived; it is finished; look at me—I am holy." When we talk of the Christian life or true spirituality, when we talk about freedom from the bonds of sin, we must be wrestling with the inward problems of not coveting against God and men, of loving God and men, and not merely some set of externals.

This immediately raises a question. Does this mean that *any* desire is coveting and therefore sinful? The Bible makes plain that this is not so—all desire is not sin. So then the question arises, when does proper desire become coveting? I think we can put the answer down simply: desire becomes sin when it fails to include love of God or men. Further, I think there are two practical tests as to when we are coveting against God or men: first, I am to love God enough to be contented; second, I am to love men enough not to envy.

Let us pursue these two tests. First, in regard to God: I am to love God enough to be contented, because otherwise even our natural and proper desires bring us into revolt against God. God has made us with proper desires, but if there is not a proper contentment on my part, to this extent I am in revolt against God, and of course revolt is the central problem of sin. When I lack proper contentment, I have forgotten that God is God. We are now speaking about a practical test to judge if we are coveting against God. A quiet disposition and a heart giving thanks is the real test of the extent to which we love and trust God at that moment. I would like to give some strong words to you from the Bible to remind us that this is God's own standard for Christians. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Ephesians 5:3–4).

Thus, the "giving of thanks" is in contrast to the whole black list that stands above. In Ephesians 5:20 it is even stronger: "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." How inclusive are these "all things"

for which we are to give thanks? These same “all things” are also mentioned in the book of Romans: “And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (8:28). This is not a kind of magic; the infinite-personal God promises that *He* will work all things together for the Christian’s good.

Here I am told that if I am a true Christian, God will make “all things” work together for my good. It is not all things except the battle.

The proper understanding of Romans 8:28 is crucial in our understanding of the whole Bible’s outlook on the present world—the world as it now is.

With the Fall *all* became abnormal. It is not just that the individual is separated from God by his true moral guilt, but each of us is not what God made us to be. Beyond each of us as individuals, human relationships are not what God meant them to be. And beyond that, nature is abnormal—the whole cause-and-effect significant history is now abnormal. To say it another way: there is much in history now which should not be.

Thus, returning to Romans 8:28, it is not that in some magical way everything is really fine, even when our observation and experience sees and feels the sorrows of the present world. No, it is because God is the infinite God He is that in spite of the abnormality of *all* things now, He can in the midst of the battle bring good for His people out of the abnormality.

It is not that Christians are to “give thanks” with a plastic smile, saying things are wonderful when they are hard. It is knowing that the hard things *are* really hard things, a result of the abnormality since the Fall, yet not revolting against God when the hard things come.

It is in this sense we are to say “thank you.” I know that even out of this part of the battle and tears, my Heavenly Father will bring good—even though I may not know how all the pieces fit together.

At this point, when abnormality breaks over me, I can fight what is wrong, yet still not revolt against God. Thus I can have a thankful heart, though living consciously in the Bible’s outlook concerning the present world as abnormal. In this setting, the importance of saying “thank you” in the worst aspects of the battle becomes clear. Being complacent about the suffering of the world and being contented before God are not to be confused. I can be contented, in this sense, while being in the midst of the battle.¹

We throw the words “all things” in Romans 8:28 like a circle around *all things*. We do honor to God and the finished work of Christ as we put that circle around the whole; God works *all things* together for good to those who love God, for those who are the called according to His purpose. But to the extent to which we properly throw the term “all things” around all things, it carries with it also the “all things” of Ephesians 5:20, “giving thanks always for all things unto God and the Father. . . .” We cannot separate these two. The “all things” of Ephesians 5:20 is as wide as the “all things” of Romans 8:28. It must be giving of thanks for *all things*—this is God’s standard.

Philippians deals with this also. In Philippians 4:6 we read, “Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving let your requests be made known unto God.”

“Be careful for nothing” here means: do not be overcome by care in anything, do not be overcome by worry in anything, but rather by prayer and supplication with thanksgiving, let your requests be made known unto God. Of course, this is a statement concerning

prayer in contrast to the worry, but at the same time it carries with it the direct command to thank God in the midst of the prayer for the “everything.” Or we may note Colossians 2:7—“rooted and built up in him, and *established* in the faith, as ye have been taught, abounding with thanksgiving.” You will notice this is linked to verse 6: “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” What does it mean to walk in Christ? It is to be “rooted and built up in him, and *established* in the faith [there are many of us who think this is *by* faith; the *instrument* to do this is faith] . . . abounding with thanksgiving.” The final note is on the thanksgiving.

Then we find in Colossians 3:15—“and let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful.” And verse 17: “And *whatever* ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” And again in Colossians 4:2—“Continue in prayer, and watch in the same with thanksgiving.”

These words about thanksgiving are in one sense hard words. They are beautiful, but they do not give us any room to move—the “all things” includes *all things*.

We read in 1 Thessalonians 5:18, “In every thing give thanks: for this is the will of God in Christ Jesus concerning you.” And this is linked to the next verse, verse 19: “Quench not the Spirit.” Surely one thing is clear. God says to us: in *everything* give thanks.

I think we can see all this in its proper perspective if we go back to Romans 1:21—“because, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” This is the central point: they were not thankful. Instead of giving thanks,

they “became vain in their imaginations, and their foolish heart was darkened.” Professing themselves to be wise, they became fools. The beginning of men’s rebellion against God was, and is, the lack of a thankful heart. They did not have proper, thankful hearts—seeing themselves as creatures before the Creator and being bowed not only on their knees, but in their stubborn hearts. The rebellion is a deliberate refusal to be the creature before the Creator, to the extent of being thankful. Love must carry with it a “thank you,” not in a superficial or “official” way, but in being thankful and saying, in the mind or with the voice, “thank you” to God. As we shall see in more detail later, this is not to be confused with failing to stand against what is cruel in the world as it now is, but it does mean having a thankful heart toward the God who is there.

Two things are immediately involved here, if we are to see this in the Christian framework rather than in a non-Christian one. The first is that as Christians we say we live in a *personal universe* in the sense that it was created by a personal God. Now that we have accepted Christ as our Savior, God the Father is our Father. When we say we live in a *personal universe* and God the Father is our Father, to the extent that we have less than a trusting attitude toward Him we are denying what we say we believe. We say that as Christians we have by choice taken the place of creatures before the Creator, but as we show a lack of trust in Him we are exhibiting that *at that moment*, in practice, we have not really so chosen.

The second thing we must comprehend in order to understand a contented heart in the Christian framework as against a non-Christian one is illustrated by Camus’s dilemma in *The Plague*. As Christians, we say we live in a *supernatural universe* and that there is a battle, since the Fall of man, and that this battle is in both the

seen world and the unseen world. This is what we say we believe. We insist on this against the naturalists, and against the antisupernaturalists. If we really believe this, first we can be contented before God and yet fight evil, and second surely it is God's right to put us as Christians where He judges best in the battle.

In a Christian understanding of contentment, we must see contentment in relation to these things. To summarize, there is a *personal* God. He is my Father since I have accepted Christ as my Savior. Then surely when I do not *trust* Him, I am denying what I say I believe. At the same time, I say there is a battle in the universe, and God *is* God. Then, if I lack trust in Him, *what I am really doing is denying in practice that He has a right, as my God, to use me where He wants in the spiritual battle which exists in the seen and the unseen world.* The trust and contentment must be in the Christian framework, but in the proper framework the contentment is deeply important.

If the contentment goes and the giving of thanks goes, we are not loving God as we should, and proper desire has become coveting against God. There is proper desire, and there is proper rejection of the results of a fallen, abnormal world; but when I can no longer say thank you in the midst of the battle, I have forgotten that God is God and that He is my God, and I am coveting against His proper place as God. I am to be willing for my place in the battle.

This inward area is the first place of loss of true spirituality. The outward is always just a result of it.

The second test as to when proper desire becomes coveting is that we should love men enough not to envy; and this is not only envy for money, it is for everything. It can, for instance, be envy of his spiritual gifts. There is a simple test for this. Natural desires

have become coveting against a fellow creature, one of our kind, a fellow man, when we have a mentality that would give us secret satisfaction at his misfortune. If a man has something, and he loses it, do we have inward pleasure, a secret satisfaction at his loss? Do not speak too quickly and say it is never so, because you will make yourself a liar. We must all admit that even when we get on in our Christian life, even in these areas where we say we are longing for the church of Jesus Christ to be more alive in our generation, often we have this awful secret satisfaction at the loss of other men, even at the loss of brothers in Christ. Now if this mentality is upon me, in any way, then my natural desires have become coveting. I am inwardly coveting, and I am not loving men as I should.

Inward coveting—lack of love toward men—soon tends to spill over into the external world. It cannot be kept in the internal world completely. This occurs in various degrees. When I have a wrong regret that others have what I do not possess, and this regret is allowed to grow, very quickly it comes to make me dislike the person himself. Surely we all have felt this. As the Holy Spirit makes us increasingly honest with ourselves, we must acknowledge that often we have a dislike of a person because we have had wrong desires toward something of his. More than this, if I would be happy if he were to lose something, the next step in the external world is moving either subtly or more openly to cause him to have the loss, either in lying about him, stealing from him, or whatever it may be.

In 1 Corinthians 10:23–24 I am told that my longing in love should be to seek for the other man's good and not just my own: ". . . All things are lawful for me, but all things edify not. Let no man seek his own *good*, but *that of his neighbor*." And the same is true in 1 Corinthians 13:4–5: "*Love* suffereth long, and is kind;

love envieth not; *love* vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not *its* own. . . .”

When we read these things and understand that failure in these areas is really coveting, a lack of love, every one of us must be upon his knees as Paul was upon his knees when he saw the commandment not to covet; it destroys any superficial view of the Christian life.

These are the areas of true spirituality. These are the areas of true Christian living. They are not basically external; they are internal, they are deep. They go down into the areas of our lives we like to hide from ourselves. The inward area is the first place of loss of true Christian life, of true spirituality, and the outward sinful act is the result. If we can only get hold of this—that the internal is the basic, the external is always merely the result—it will be a tremendous starting place.

However, true spirituality, the Christian life, is even one step beyond this. So far we have moved from the concept of a small, limited list of things to the whole Ten Commandments and the whole Law of Love. And then we have moved from the external to the internal. But in both of these cases we have dealt largely with that which is negative. But true spirituality, the Christian life, is deeper than even a profound concept of a proper negative. True spirituality, the true Christian life, is finally positive. We have touched on this in: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbour as thyself” (Matthew 22:37, 39). But let us now especially emphasize that true spirituality, true Christian life, is not even simply the proper negative in the deepest realms of our being. There is a biblical negative and then a positive.

As this study goes on, we shall deal more extensively with the following passages, but let us look at them quickly at this stage. Romans 6:4a is a biblical negative (and the tenses I give are the tenses as they are in Greek rather than the way they are translated in our King James translation): “Therefore, we *were* buried with him by baptism into death.” This is negative. We were buried with him by baptism into death. We find the same thing in the first part of verse 6: “Knowing this, that our old man *was* crucified with him.” When I accepted Christ as Savior, when God as Judge declared me justified, these things became legally true. My call in the Christian life is to see them become true in my life in practice. In Galatians 2:20a we find the same thing with a negative emphasis: “I *have been* crucified with Christ.”

These negatives must never be overlooked, either in justification or the Christian life, or we will not be able to understand the following positives. In Galatians 6:14 we have this word: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom [or whereby] the world is crucified unto me, and I unto the world.” This is a tremendously strong negative. And this is not to be just a theoretical proposition; it is to be (as we shall see later) practiced, by the grace of God. There is a place, therefore, for a true biblical negative. But now let us go on and notice that the Christian life, true spirituality, does not stop with this negative. There is a positive.

So in Galatians 2:20 again, “I **am** crucified with Christ. . . .” Then there comes a break in the verse. In my own Bible I have marked it with two little lines, so that the break would be strongly apparent to me, even in a quick reading: “I *have been* crucified with Christ [break] nevertheless I live; yet not I, but Christ liveth in me; and

the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.” So although there is a negative, it sweeps over into a positive, and to stop at the negative is to miss the whole point. The true Christian life is neither externally nor internally (in our thought-life) basically a negative; it isn’t hating life, in the way that we are apt to do when we get into despondency or other psychological problems. The Christian negative is not a nihilist negative; there is a true biblical negative, but the Christian life does not stop with a negative. There is a true life in the present as well as in the future.

In the book of Romans we feel the same force: “Therefore, *we were* buried with him by baptism into death, *in order* that as Christ was raised up from the dead by the glory of the Father, even so we also *may* walk in newness of life” (6:4). This is the way it should be read: “that we *may* walk in the newness of life.” This is it; there is a positive. There is a possibility of walking in newness of life in the present life, right now, between the new birth and our death or the second coming of Jesus. In Romans 6:6 it is the same: “Knowing this, that our old man *was* crucified with him, in order that the body of sin might be *made powerless*, that henceforth we should not serve sin.” So we died with Christ, but we rose with Christ. That is the emphasis. Christ’s death is a historic fact in the past, and we will be raised from the dead in future history; but there is to be a positive exhibition in present history, now, before our future resurrection.

As an illustration, we find the negative in Galatians 5:15—“But if ye bite and devour one another, take heed that ye be not consumed one of another.” He is talking of Christians. This is a negative. But there is a positive: “For all the law is fulfilled in one word, even in

this; Thou shalt love thy neighbor as thyself” (v. 14). And there is also a positive in verses 22 and 23 of the same chapter: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” So the context leads us from the negative to the positive in our considerations of the Christian life.

In summary then, of this chapter, which is an introduction to all that follows:

1. The true Christian life, true spirituality, does not mean *just* that we have been born again. It must begin there, but it means much more than that. It does not mean only that we are going to be in Heaven. It does mean that, but it means much more than that. The true Christian life, true spirituality in the present life, means more than being justified and knowing that I am going to Heaven.

2. It is not just a desire to get rid of taboos in order to live an easier and a looser life. Our desire must be for a deeper life. And when I begin to think of this, the Bible presents to me the whole of the Ten Commandments and the whole of the Law of Love.

3. True spirituality, the true Christian life, is not just outward, but it is inward—it is not to covet against God and men.

4. But it is even more than this: it is positive—positive inward reality, and then positive in outward results. The inward thing is to be positive and not just negative; and then sweeping out of the inward positive reality, there is to be a positive manifestation externally. It is not just that we are dead to certain things, but we are to love God, we are to be alive to Him, we are to be in communion with Him, *in this present moment of history*.

When I speak of the Christian life, or freedom from the bonds of sin, or of true spirituality, the four points listed above are what the

Bible says we should mean, and anything less than this is trifling with God—trifling with Him who created the world, and trifling also with Him who died on the cross. This is what we are to have in mind when we begin such a study; otherwise there is no use even beginning to talk about experiential freedom from the bonds of sin or about an experiential reality of the Christian life, of true spirituality. If this is not in our minds, at least in some poor comprehension and at least in some poor aspiration, we might as well stop. Anything else is trifling with God; and because it is trifling with God, it is sin.