

# DOWNLOAD PDF DAY 13: LIFE IS TOO LONG : WHEN THE JOURNEY OF SALVATION BECOMES MECHANICAL

## Chapter 1 : Moksha - Wikipedia

*quotes have been tagged as journey-of-life: Mandy Hale: 'You'll learn, as you get older, that rules are made to be broken. as long as he lives and.*

From a time in the late nineteenth century when travel was difficult, traveling mercies with travel with those that were heading to their ministry destination. If you are embarking on a similar state of travel, here are some good prayers for traveling mercies. Prayer 1 In the name of God I go on this journey. Prayer 2 Lord, be our guide and our protector on the journey we are about to take. Keep us free from harm to body and soul. Lord, support us with Your grace when we are tired. Help us be patient in any trouble which may come our way. Keep us always mindful of Your presence and love. Prayer 3 My holy angel guardian, ask the Lord to bless the journey which I undertake, that it may profit the health of my soul and body; that I may reach its end; and that, returning safe and sound, I may find all at home in good health. Do thou guard, guide, and preserve us. Prayer 4 Lord, guide our hands as we steer our vehicles on the roads. Guide the hands of the driver of the vehicles that are about to take us to our various destination; whether it is by car, by bus, by train or even plane, Dear God so that we can avoid any accidents from occurring. Lord as I set out on my travels, I ask that You would be with me to guard and to guide me through every part of this journey. Keep me I pray from all harm and danger and I pray that You would go with me Lord, and encamp around me and stay close to me as I continue on my way. Give me travelling mercies I pray, and bring me safely to my final destination. Be with me Lord and give me Your peace and rest in my heart. Lord Jesus, I place myself in Your safekeeping as I journey on my way and thank You for Your never failing mercies which are new every morning. It was You Who took Your own disciples aside to rest awhile and I thank You for this vacation "so that I too may take time apart and gain physical refreshment and renewal" not only physical Lord, but emotional and spiritual refreshment too. As I set out on my vacation I ask that You give me travelling mercies. Be with me Lord as I set out on my journey and keep me from any unforeseen dangers or accidents that would cause anxiety or difficulties. Watch over me and protect me I pray, wherever I may be "whether among the busy crowds or during those times of quiet solitude. I pray that this may be a time when I am replenished in body, mind and spirit so that I may return home refreshed, renewed and ready to return to my daily work and may be equipped to better serve You in the days that lie ahead" Thank You Lord for Your generous provision in Jesus name, Amen Prayer 7 Jesus as I head out on my trip I invite You to be with me, watching over me and keeping me safe. I pray for an alert mind while traveling. I pray You would keep the vehicle I am in safe from mechanical failure. Lord use these next days to Your glory. I invite You to be a part of my agenda. If there are additional appointments You want me to have while I am away I pray You would arrange these. My life is in Your hands Jesus. Thank you for the commitment You made to me at the cross. Amen Prayer 8 O Almighty and merciful God, who has commissioned your angels to guide and protect us, may they be our companions from our setting out until our return. Clothe us with their invisible protection; keep from us all danger of collision, of fire, of explosion, of falling; and finally, having preserved us from all evil, and especially from sin, guide us to our heavenly home. Through Jesus Christ, our Lord. Prayer 9 O Almighty and merciful God, who hast commissioned Thy angels to guide and protect us, command them to be our assiduous companions from our setting out until our return; to clothe us with their invisible protection; to keep from us all danger of collision, of fire, of explosion, of fall and bruises, and finally, having preserved us from all evil, and especially from sin, to guide us to our heavenly home. Hear, O Lord, the prayers of Thy servants. Thou Who art everywhere present, shower everywhere upon them the effects of Thy mercy; so that, insured by Thy protection against all dangers, they may return to offer Thee their thanksgiving. Through Christ our Lord. Prayer 11 My holy Angel Guardian, ask the Lord to bless the journey which I undertake, that it may profit the health of my soul and body; that I may reach its end, and that, returning safe and sound, I may find my family in good health. Do thou guard, guide and preserve us.

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## Chapter 2 : About | Join The Journey

*God's people have always considered mortal life a sojourning and pilgrimage (Gen. ; Ps. ; Heb. ). If you are a child of God, you too must be a sojourner since this world is not your home. There are four aspects of a Christian's sojourning.*

Condemnation, or, the Universal Need of Righteousness Romans 1: Justification, or, the Imputation of Righteousness 1: Condemnation, or, the Universal Need of Righteousness 1: God is absolutely righteous; His righteousness is revealed in the Gospel 1: He is undefiled and will have no fellowship with unrighteousness. But human beings are sinners by nature and cannot rid themselves of sin, let alone earn righteousness. They will remain separated from the Almighty unless God stoops down to provide a way out. The wonderful news of the Gospel, according to Romans, is that God has provided the righteousness that people cannot achieve. Before people can fully appreciate the gospel they must understand the depths from which sinners have been rescued. In order to glory in the cross of Christ, they must recognize how pitiful and hopeless their original condition really was. All ungodliness and all unrighteousness may expect a visitation of wrath. Paul is about to describe unrighteousness, but he does so against the background of impending wrath. When evil dominates their lives, then there is no longer any room to consider truth. People are the product of what they contemplate; and if they suppress the truth and do not respond to it correctly, this will lead to a loss of morality. The history of the world is judgment; perversion in faith leads to perversion in life, and such evil brings ruin, both as natural consequence and divine visitation. The Gentiles all mankind have the light of nature 1: Here the apostle introduces the theme of general revelation: God has made plain to them what might be known about Him. From the very beginning the invisible things His attributes of the Godhead—his eternal power and divine nature a supreme Being, a common term today —have been clearly perceived in and through creation. Mankind has had more than the dim light of nature; they have had the bright light of all creation. As a result, they are without excuse, for the glories of the creation were sufficient to make them aware that there is a sovereign Lord to whom they are accountable. Their moral degradation 1: The people of the earth rejected the truth, spurned the light, and turned their backs on God. This is clear from the early portions of Genesis and from secular history of the pagan world of antiquity. The results of this rebellion remain. Verse 21 describes their indifference to divine revelation. There is a change of tenses here; from now on Paul looks to the past to see how the world fell away from the truth. It is the religious history of mankind in a brief sketch; it is a record of devolution. They knew God, but they failed to recognize God and to render to God glory and gratitude due His worthy name. Their foolish hearts, that is, their rebellious wills, were darkened, that is, spiritually blind to the truth. It seems that God gives all people a certain degree of light. If they respond correctly to the light that they have, He then sends more see how God provided Peter for Cornelius in Acts 10 ; but if they fail to respond to it, or choose to pervert it, they become darkened and cannot see the light. This is a judicial blindness. Verses describe their idolatry that resulted in rejection of the one true God. Even though they were cold and careless toward the Creator, they felt the need to worship something, they still believed there were spirits or gods or forces that had to be respected and even manipulated in life. Their utter folly was to exchange the glory of the invisible God for images of people and animals. They elevated images to a position of superstition and prostrated themselves before them. They grovelled before their manmade images, thinking themselves pretty wise for being able to invent religious systems; but in reality they were revealing their folly by worshiping subordinate creatures over which God had commanded them to rule and have dominion. Every false god they worshiped was inferior, because each was something that the true Lord God had created. Verses describes the immorality that came with the idolatrous beliefs—lust, incest, pride, blasphemy—the categories of vices seem endless! The great folly of false worship is that it leads to false ethics and morals. If people worship a higher being, they will elevate their ethics and morality to that level; but when the worship is base, the practice will be base. A clear understanding of creation and the God of creation is the foundation of ethics and morality, as the Law makes clear; when

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people substituted the worship of the creatures for the Creator, a corrupt pattern of life could only follow, for human life was then allowed to run down with no remedial correctives. So this chapter paints a vivid description of the darkness of the race apart from God. Nothing but divine intervention could possibly lift the human race out of darkness and restore it to God. But not everyone is willing. The way that these changes came about is described as judicial: In the Bible the mind is more than the intellect; it is the organ of moral reasoning and the capacity for choosing or willing. Only the work of the Holy Spirit renewing the mind will enable people make the correct choices and live in a way pleasing to God. God gave them up so that their wickedness would take its logical course down the dead-end highway of evil to destruction. But that is not the force of the verb; it is far more active than that. Again, that idea may satisfy some by softening the meaning, but it is still not exactly what is being said. We may say collectively it began at Babylon Gen. These two centers are always antithetical in Scripture for what they symbolize. But individually the judicial retribution would have begun in the Garden. The language of verse 23 in this passage is the language of Genesis. Because Adam and Eve rebelled against God, they were expelled from the Garden to make their own way, until they realized that they needed divine recovery if they were ever to be truly like God. In what sense then are the results today? The judgment reappears or manifests itself in every generation. Humans are fallen and perverted from birth. If they are allowed to express themselves in their natural instincts, they will be perverted in every form of life and every aspect of life, never measuring up to the design of the creator for human life. For example, the sexual union between the male and the female is by nature natural affection; it is established by God as the proper use of sex. Homosexuality is an offense against God; it is not a weakness, or illness; it is a sin. Some might say that it is natural because they were born with that nature; but that is why Jesus said we have to be born again, by the Spirit. So what Paul is saying is that when you see and rebellion against God and His Word, whether a great evil, anarchy, wickedness, or alternative lifestyles out of the will of God, we are not to think that God is about to judge that societyâ€”the people are not in danger of judgment, rather, it has happened already. God has given them over to run their course to ruin, to self destruct, as long as they live in rebellion to His will. And they will self-destruct if they never respond to the light of the Gospel. This is not simply true of one sin that gets a lot of attention today, but all sin if persisted in will bring about ruin, and there comes a point when God lets it run its course. None of us know when that might be, and so we continue to pray for people and call them to repentance. A diatribe on the wrath of God 2: Had he meant the Roman Christians, he would have used the second person plural. Now in this section he begins using the second person, but it is not a direct address to the Church; rather the genre is a diatribe. In a diatribe the writer can get a point across by engaging in an imaginary debate with a student or opponent. He will often use posed questions and emphatic rejections. So Paul is now beginning to turn to the sin of the Jews. He will deal with it in three stages: So in the present section Paul will focus on the attitude of the Jew who would judge others as being evil, but who will not himself live up to the standard. On the basis of Romans 1: Contrary to popular Jewish belief, the sins of the Jews will not be treated differently than those of the Gentiles. Simply belonging to the covenant people avails nothing because the wrath of God is revealed against sin. Rejecting the truth v. So here Paul is reasoning like James: And, as the basis of judgment, faith and works are inseparable. If God judges by works, or if he judges by their lack of faith, the decision is the same, for those who do not believe do not produce good worksâ€”they produce evil v. What we see in appearances can be misleading; many who look lovely to the world have done so out of selfish motives, or, as Paul has laid down, everything that the unbeliever has done is touched by his depravity. The Bible elsewhere will affirm that without faith it is impossible to please God. In verses 12 and 13 Paul affirms that those who sin apart from the Law will be judged apart from the Law and those who sin under the Law will be judged by the Law. In a parenthesis vv. But does this inner voice provide the Gentiles with the righteousness they need to have fellowship with God? No, they still need specific revelation that leads to faith in Jesus Christ. Jesus Christ will judge Jew and Gentile alike, according to the three previous principles: So these principles provide a picture of true justice: Paul is still laying the foundation in his argument that both Jew and Gentile need the righteousness of God.

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We may recall here Psalm , what Luther called the most Pauline Psalm: The Jews had higher moral and spiritual standards than most of the ancient world, due to their ethical monotheism with its strict laws. With the greater privileges of such specific revelation came greater responsibility as well. Their great privileges did not suffice 2: In verses Paul discusses the first great privilege of Israelâ€”the Law of God. But even though they had the truth revealed to them, knew it and taught it, they themselves failed to obey it, either in the letter of the law or its spirit.

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### Chapter 3 : Secrets Behind Days Of Our Lives | ScreenRant

*yourself and this glorious life that you have the privi-lege of living. Life is much, much simpler that we have been led to believe. It's time we stop this craziness of what is being fed to us with regard to health and fitness and wellbeing, and what's good for us, because it's clear that it doesn't work.*

A reed swayed by the wind? Someone dressed in fine clothing? Those who wear fine clothing are in royal palaces. To see a prophet? Woe to you, Bethsaida! No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him. It is largely devoted to disputes and attacks relating to faith and discipleship and thus contains much sayings-material, drawn in large part from Q. The works of the Messiah: The beatitude is a warning to the Baptist not to disbelieve because his expectations have not been met. The coming of a new prophet was eagerly awaited, and Jesus agrees that John was such. Yet he was more than a prophet, for he was the precursor of the one who would bring in the new and final age. The Old Testament quotation is a combination of Mal 3: The messenger now precedes not God, as in the original, but Jesus. But to be in the kingdom is so great a privilege that the least who has it is greater than the Baptist. This emphasis on the prophetic character of the law points to its fulfillment in the teaching of Jesus and to the transitory nature of some of its commandments see note on Mt 5: The meaning of the parable Mt A plausible view is that the children of the parable are two groups, one of which proposes different entertainments to the other that will not agree with either proposal. The first represents John, Jesus, and their disciples; the second those who reject John for his asceticism and Jesus for his table association with those despised by the religiously observant. The original form of the saying is better preserved in Lk 7: Some important textual witnesses, however, have essentially the same reading as in Luke. Jesus can speak of all mysteries because he is the Son and there is perfect reciprocity of knowledge between him and the Father; what has been handed over to him is revealed only to those whom he wishes.

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## Chapter 4 : The Epistle of St. Paul to the Romans

*Salvation is not a one-time event but rather a lifetime journey. Although the work of salvation has already been accomplished through the death and resurrection of Jesus Christ (Messiah Yeshua), there is a process of salvation which must be completed in us by our faith and obedience.*

A Perversion of The Gospel! Lordship Salvation By Curtis Hutson Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead; And all the brethren which are with me, unto the churches of Galatia: Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed [let him be "damned"]. Those who teach it claim that one must make Jesus Lord of his life in order to be saved. They use such expressions as, "You cannot receive Jesus as Saviour without receiving Him as Lord," or, "If Jesus Christ is not the Lord of your life, then you are not saved. Not of works, lest any man should boast. This kind of teaching frustrates the grace of God and is called in the Bible "another gospel. In verse 7 he said, "Which is not anotherâ€. In verse 6 it means "anotherâ€different from the one we preach. The preaching of another gospel troubles people. He also calls it a perversion of the Gospel of the grace of God. Then he says something very strong in verse 8: Then he emphasizes it again in verse 9: The Gospel of the grace of Christ is one thing. Another gospel would be anything that contradicts the teaching of salvation by grace through faith. If a man preaches that one is saved by the substitutionary death of Jesus, by trusting Christ, then adds some from of good works, he contradicts the Gospel of the grace of God. I could not put it any better than Romans But if it be of works, then it is no more grace: It has to be either grace or works. Most people have a poor concept of grace. I used to work for a loan company. I would give what is called a "grace period. That is not grace; that is a probation. Grace is the unmerited, undeserved favor of God toward Hell-deserving sinners. There is so much confusion over the doctrine of salvation. If you ask the next ten people you see, "How does a person get to Heaven? And it is very likely that none would be correct. In the final analysis, there are only two schemes of salvation that are taught by all religions. One is that man saves himself; the other is that God saves a man. They say that man saves himself by reforming or cleaning up his life before he is saved in order to merit salvation; or that man saves himself by promising to keep the Ten Commandments before he is saved; or man saves himself by obedience. Others teach that man saves himself by behaving. Those who teach Lordship salvation say that man saves himself by making Jesus Lord of his life. No, "â€to every one that believeth. The Gospel is the good news of how Jesus Christ came to this earth, how He died on a cross in our place for our sins, how he was buried and rose again the third day. That is the Gospel. The Gospel is the truth, but all truth is not the Gospel. It is the truth that I wear a necktie to church, but that is not the Gospel. It the truth that I brush my teeth every morning, but that is not the Gospel. All truth is not the Gospel, but the Gospel is the truth. When I preach on Hell, I preach a Bible truth that ought to be preached and one that Jesus preached, but it is not the Gospel. Hell is not good news; Hell is bad news. If I preach on judgment, I preach the truth but not the Gospel. An old preacher spoke to a large crowd of young preachers. Before leaving the platform, one young pastor said to him, "Sir, before you leave, give us a word of advice. The waters of the grace of God must be kept crystal clear. It disturbs me when preachers scramble the grace of God with works. Paul says that even an angel is to be damned for preaching another gospel. Something about us religious humans make us want to add to the Gospel. We want to help God with our salvation. Adam and Eve gathered fig leaves and sewed them together to make aprons to cover their

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nakedness. They knew something was wrong and tried to right it before God came to visit. They were happy and well pleased with their fig-leaf religion until God came, then they were embarrassed with their fig-leaf covering and ran and hid themselves. God called them unto Himself, killed an innocent animal a picture of the substitutionary death of Jesus, took the skin from the animal and made coats for Adam and Eve. Salvation is of the Lord. You may be satisfied to stand before men with your religion, but are you going to be satisfied when you stand before God Almighty? Remember, God put His Son on a cross, loaded Him down with your sin, and poured out His wrath on His own Son so He could save you from the penalty of sin, which is Hell! Are you going to be satisfied when you stand before God with fig-leaf religion? There is no promise in the Bible to those who partially believe on Christ; one must trust Him alone and nothing else. Those who teach Lordship salvation say, "If you do not give over the control of your life to Christ at the moment of salvation, you are not saved. But when you question these same people, you discover that Jesus is not Lord of their lives. I asked one who taught Lordship salvation, "Has Jesus been Lord of your life since the day you trusted Him as Saviour? Has there ever been a time since you were saved when Christ has not been the absolute Lord of your life? When we are in control, Jesus cannot be in control. When this man I mentioned realized that Jesus had not been Lord of his life, he rephrased his statement: There are not two ways to be saved. One is either saved by grace through faith or saved by grace through faith plus surrender. The Bible says in Ephesians 2: It is salvation by grace through faith. But not to be saved. Surrender can be right or wrong, depending where you put it. It brings pleasure to the lady. But put that same ring in her high-heeled shoe, and it causes pain and discomfort. The surrender of the life to the Lordship of Christ is a beautiful and wonderful thing; but when you make surrender a requirement for salvation, it becomes an ugly, dirty, wicked thing and frustrates the marvelous grace of God!

**Bible Examples of Uncommitted Believers** Let me give you some Bible examples of uncommitted believers. First, I will call your attention to some who had definite lapses from a fully surrendered life after they were saved. Second, I will call attention to believers who did not commit their lives to Christ until long after they were saved. Third, we will call attention to one in the Bible who trusted Christ as Saviour but never surrendered to the Lordship of Christ. David is an example of one who had a definite lapse in his surrender. David was lord at the time; David was running the show. So if he had committed his life, he definitely had a lapse. If total surrender to Christ was a prerequisite for salvation, then David lost his salvation until he totally surrendered again. According to Psalm He prayed, "Restore unto me the joy of thy salvation. The Bible says in Genesis 6: But when the ark landed, Noah got drunk; and in a drunken stupor lay naked before his sons. If Noah had surrendered and committed his life to the Lordship of Christ when he was saved, he certainly had a lapse. Noah was controlling his own life. The Apostle Peter is another example of one who, if ever committed, had a relapse. Peter said, "Though all men forsake thee, I will never leave thee" Matthew One of the enemy came and said, "Hey! Your speech betrays you. He said, "I go a fishing" vs. This was a public announcement that he never intended to preach again. When he got out on the lake in a boat, he took off his clothes and was out there naked in the middle of the night in a boat, fishing.

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### Chapter 5 : Journey Of Life Quotes ( quotes)

*Light follows darkness, day follows night, and in parallel the Bible tells us that the interior darkness, which can invade humankind, is followed by the new light of salvation and of meeting with God, of the embrace of that brilliant gaze that enraptures.*

So run, that ye may obtain. The Bible teaches that salvation involves past, present, and future deliverance from the consequences of sin. To be saved, then, is to enter into the eternal life of God through our Lord and Savior Jesus Christ and escape the consequences of sin. Our faith in Jesus Yeshua saves us from the following: The wrath of God and hell "For great is thy mercy toward me: Death permanent separation from the life of God" "For thou hast delivered my soul from death: The Process of Salvation Salvation is not a one-time event but rather a lifetime journey. Although the work of salvation has already been accomplished through the death and resurrection of Jesus Christ Messiah Yeshua , there is a process of salvation which must be completed in us by our faith and obedience. The process of salvation can be likened to a man who is lost at sea. Just as the lost man needs to enter a life boat to be saved, he must also stay in the life boat to reach the shore safely. The man is saved by entering the life boat, he is being saved by staying in the life boat, and he will be saved by reaching the shore. The Bible says, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: We Have Been Saved Past. The first phase of salvation is salvation accomplished: We Are Being Saved Present. The second phase of salvation is salvation experienced: We Shall Be Saved Future. The third phase of salvation is salvation anticipated: For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" Romans 5: Initial salvation repentance and believing on Jesus can be compared to obtaining an entrance pass for a marathon or a ticket to ride a train. The ticket alone does not guarantee that you will finish the race or arrive at the destination. The path will take you there, but you must run the race; you must stay on the train. Initial salvation places you in Christ, but it does not guarantee that you will die in Christ. Ultimate salvation entering into heaven and receiving the prize of eternal rewards is granted to those who endure in the faith and have an abiding relationship with Jesus. We must be "in Christ" at the time of our death or when He returns in order to partake of His inheritance. Jesus said of the faithful and watchful servant: Verily I say unto you, That he shall make him ruler over all his goods. The Narrow Path of Salvation The fact is, not everyone who professes to be a Christian will receive eternal life. And, not everyone who calls Jesus their Lord will enter into His Kingdom. And in thy name have cast out devils? And in thy name done many wonderful works? Jesus said that such people "draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" Matthew Why will Jesus reject some people who do "good works" in His name? Because He sees that the motivation behind their works is praise of men and self-justification, not love for Jesus or obedience to God. But whoso keepeth his word, in him verily is the love of God perfected: Paul said of such people: Ultimately, those who enter into the Kingdom of Heaven are those who do the will of the Father, which is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" Mark While it is true that many who profess to know God have never really been saved, it is also true that some who have a genuine salvation experience will later reject Christ, sear their conscience, and return to a worldly lifestyle. Such people have reason to fear the judgment of God, for they have forsaken His way of salvation. The Word of God is clear: The broad way of the world leads to death and destruction. The Bible says that "there is a way that seemeth right unto a man, but the end thereof are the ways of death" Proverbs Jesus said, "many are called, but few are chosen" Matthew Again, here we see the process of salvation. First, we enter in at the strait gate Jesus is the gate according to John We are told to "Strive to enter in at the strait gate: Second, we walk the narrow way the Greek word for "narrow" means pressure, affliction, and tribulation. The walk of salvation is not trouble-free, for "we must through much tribulation enter into the kingdom of God" Acts It is on this path that we take up our cross daily die to self and learn from

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the Savior. Finally, after walking the path of faith from start to finish, we will reach our destination of eternal life in Jesus Christ. There are only two paths in this world: If you will enter in at the strait gate, you must also walk a narrow path of obedience to the Savior. Anyone who preaches a cheap and easy salvation is preaching another gospel II Corinthians The fact is, a believer must hold on to faith in Jesus and be faithful to Him unto death in order to receive "the end of your faith, even the salvation of your souls" I Peter 1:

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### Chapter 6 : Are You on a Journey to Heaven? Bible study on salvation.

*Traveling mercies look to the Lord for a safe and smooth travel. From a time in the late nineteenth century when travel was difficult, traveling mercies with travel with those that were heading to their ministry destination.*

Hinckley attended a college football game. The team desperately wanted to win the game to honor their coach. President Hinckley was invited to visit the locker room and share some encouraging words. Inspired by his words, that team on that day went on to win that game and ended the season with a winning record. But I testify that the Savior Jesus Christ worked out a perfect Atonement and gave us the gift of repentance—our path back to a perfect brightness of hope and a winning life. Repentance Brings Happiness Too often we think of repentance as something miserable and depressing. Repentance is uplifting and ennobling. True repentance is more than that—it is inspired by faith in the Lord Jesus Christ and His power to forgive our sins. The joy of repentance is more than the joy of living a decent life. This is the fruit of repentance, and this is what makes repentance joyful! Repentance Requires Persistence I love the parable of the prodigal son. With faith that his father might accept him back—if not as a son then at least as a servant—he determined to put his rebellious past behind him and go home. Imagine how the story would be different if he had given up. But faith kept him moving, and faith kept his father watching and waiting patiently, until finally: It is for those who are just beginning to believe, those who have believed all along, and those who need to begin again to believe. I was deeply moved as I watched them and observed the light in their eyes. They seemed so bright and happy and enthusiastic. Then a thought came to me: This is why they are filled with joy and hope. This is what happens when we feel the joy of repentance. Consider the example of Enos. He became an excellent missionary. On his last day before returning home, the mission president interviewed him and asked him to bear his testimony. It is not enough just to gain a testimony; you have to maintain it and strengthen it. As every missionary knows, if you stop pedaling a bicycle, it will fall, and if you stop feeding your testimony, it will weaken. This same principle applies to repentance—it is a lifelong pursuit, not a once-in-a-lifetime experience. To all who seek forgiveness—the youth, young single adults, parents, grandparents, and yes, even great-grandparents—I invite you to come home. Now is the time to begin. Do not procrastinate your day of repentance. Our Father is waiting, longing to receive you. Remember these words from Nephi: Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. But it can be a joyous journey if we pursue it with faith in Jesus Christ and hope in His Atonement.

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### Chapter 7 : The Rich Roll Podcast by Rich Roll on Apple Podcasts

*Sometimes the journey will seem long—after all, it is the journey toward eternal life. But it can be a joyous journey if we pursue it with faith in Jesus Christ and hope in His Atonement. I testify that the moment we set foot on the path of repentance, we invite the Savior's redeeming power into our lives.*

The men are deep in the Cabeza Prieta. Mendez repeatedly tries to lead the men over the Growler Mountains, believing they were all that stood between their group and the salvation of Ajo. He is well aware that if their group does not make it to Ajo, they will die, and his frustration and fear both grow. Many straggle behind, and each rest stop becomes more difficult to recover from. As the men begin to suffer more greatly, they are unable to keep up—and when they finally make it through the mountains only to encounter an even greater obstacle, it becomes very clear to them that things have veered from the disorienting into the gravely dangerous. Active Themes Some men begin to run out of water, and what water remains between them has grown as hot as the desert all around them. Active Themes After nightfall, the desert remains as hot as it was during the day. Desperation mounts, and many more men begin to run out of water. The men comfort each other with memories of home. Whereas the night before was cool in comparison to the daylight temperatures, the heat of the day has now lingered past sundown, and the men must set off anyway. As Mendez leads the men even more sharply off course, they are too disoriented to understand what is happening to them. Active Themes By 8 p. They are headed in the exact opposite direction of their supposed destination, such that their trail forms a large U shape. Some of the men have realized how lost they are, and Santos, one of the polleros, suggests they all attempt to head back to Mexico—the journey will have been a failure, but at least the men will live. Mendez refuses, and thus a splinter group forms. Accounts vary, but somewhere between three and five men decide to go with Santos back to Mexico. Urrea writes that no trace of this group has ever been found. Mendez has begun to steer his group in the opposite direction of salvation, but he presses on nonetheless, more than likely completely unaware of just how lost they actually are. Some men begin to fall behind, and one walker announces that two companions have become lost from the group. The two lost walkers eventually manage to rejoin the group, but the men are still hopelessly lost. Retrieved November 12,

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### Chapter 8 : Repentance Is Always Positive - ensign

*LitCharts assigns a color and icon to each theme in The Devil's Highway, which you can use to track the themes throughout the work. Tanner, Alexandra. "The Devil's Highway Chapter The Long Walk." LitCharts. LitCharts LLC, 9 Feb Web. 4 Nov Tanner, Alexandra. "The Devil's Highway."*

Your browser does not support the audio element. He connected intimately with all of us, which helped us connect to God. I love President Hinckley. And now I bear you my solemn witness that Thomas S. Monson is a prophet of God—chosen, schooled, and prepared by a divine process for over four decades. After all, our children are our most important investigators. It sparked a lively discussion. I felt so close to her that night. Joseph Smith compared these heavenly bodies with the telestial, terrestrial, and celestial kingdoms. As the temple teaches, we can and should move toward that celestial light during mortality. We need not be of the world, even if we must live in the world. Imagine that two vertical lines separate the stars, moon, and sun into three sections. Each line suggests a major transition as we move from one stage to the next. However, our journey is not rigidly sequential. Our experiences may move us back and forth. Envision also two circles, each with a center point, located in stage one and in stage three. These circles represent the gravitational pull from the opposing poles of our journey. In the darkness of stage one, he who claims to be the god of this world exerts a constant force to hold us back from moving toward the light. Think of the father of the prodigal son, praying his son home. We talk often in the Church about coming to Christ. Perhaps we should talk more about how Christ also comes to us. No matter where we are on that path, we are never lost to Him. The Lord is on thy side. Various terms describe this process. Even as I am. Initiation As an act of will, we must take the first step that initiates our journey. Some people take that initiative through their own desire to find and follow God. Think of Nephi, a believer who wanted to see what his father saw. However we get started, the choice to begin this journey is an act of will. Missionaries know all about this. In some way, opposition hits virtually every investigator. And men began from that time forth to be carnal, sensual, and devilish. They were not born devilish. Remember Joseph praying in the grove: That is a key insight: Satan may rattle us, but he cannot overcome us, for God can cast him from our presence. The purely rational mind will always find a good reason to hold back, for Satan places those obstacles in our path. But opposition can strengthen us, not stop us. This sacrifice requires, at a minimum, giving up the most obvious sins. In the Judean wilderness, Satan first taunted the hungering Christ to make bread and eat. They also commit not only to give away their sins but also to remember Him and to follow Him until they know Him. For example, when Elder Neal A. Maxwell was an infantryman fighting on the island of Okinawa, he faced the most frightening night of his life. As enemy mortar shells began exploding ever closer to his foxhole, he knelt in the mud and pledged his life to the Lord if only he could be spared. God answered his prayer. But soon afterward, days of hot, rainy weather turned Okinawa into a giant mud puddle. The supply trucks could seldom bring the soldiers food or water. They became unbearably thirsty. One historian said the only thing that saved those soldiers from thirst was coffee, boiled and hand carried from distant supply points. He had committed otherwise. He did find a way to get just a little water. He said he caught rainwater in his helmet to bless his sacrament each week. Young Neal Maxwell knew that God had heard him, and he showed his gratitude by sacrifice. As a young missionary, Elder Gordon Hinckley found himself in a foxhole of a different sort. From the spiritual trenches of England, he became so discouraged that he wrote his father he might as well come home. His father wrote back: I have only one suggestion: After his mission, his mission president sent him to tell the First Presidency why they needed better missionary materials. That visit to Church headquarters was supposed to last 15 minutes and ended up lasting over 70 years. Forgiveness and the Holy Ghost Repentance and forgiveness eliminate the rubbish and the bad habits that can hold us captive in the worldly orbit. But we can receive the Holy Ghost as a constant companion only after being cleansed by water. God will just reel us in, like a fish hooked on a line. On the contrary, receiving the Holy Ghost marks the beginning of our real spiritual growth, not the end of it.

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Does the Atonement have anything to do with this higher, developmental part of the journey or is it limited to the forgiveness part? You might say He wants to plant a garden in us. But we must satisfy certain conditions for this growth to occur, just as we had to satisfy the condition of repentance in order to receive forgiveness. The next steps in our journey illustrate those conditions. I heard President Hinckley once say that prosperity leads to indulgence, and indulgence leads to sin. We live in a society that seems to have no higher aim than its own indulgent satisfactions. Many people feel they have a right to indulge themselves: But note this irony. Fake love can destroy real love. What a cheap and dirty trick! And worse, yielding to porn is a classic example of touching the unclean thing, of refusing to deny oneself of ungodliness. This double-mindedness has consequences: We cannot then be perfected in Christâ€™not because He lacks the power but because we just lack the discipline. Thank heaven repentance can restore discipline.

**Second Sacrifice** As we approach the second barrier of sacrifice, we move symbolically from the moon to the sun. Baptism represents the first sacrifice. The temple endowment represents the second sacrifice. The first sacrifice was mostly about giving up temporal things. The second one is about consecrating ourselves spiritually, holding back nothing. The Lord had earlier said that a servant does not know what his lord does. Is it possible that the closer we come to Christ, the more aware we will be of what we yet need to do? Like a good coach, a good tutor will always help his students see their mistakes and correct them. When we understand that, correction is motivating, not discouraging. For because of the Atonement, we can learn from our mistakes without being condemned by them. The paradox of this divine tutorial also includes afflictions of some kind. Because Elder Maxwell was such a faithful student of discipleship, I draw again from him: Because ever since Okinawa he had wanted to become a fully consecrated follower of Jesusâ€™no matter what the price. And the more he desired the gift of charityâ€™to love as Christ lovesâ€™the more he sensed how dear the price might be. Only in that way could He both pay for our sins and empathize with us enough to truly succor usâ€™that is, run to usâ€™with so much empathy that we can have complete confidence that He fully understands our sorrows. So, to love as Christ loves means we will somehow taste suffering ourselvesâ€™for the love and the affliction are but two sides of the same coin.

**Sanctification** Finally, sanctification is the stage when we are not only with God but like Godâ€™for only those who have become like Him can be with Him. Do we develop charity by our own power or is it a gift from God? Rather, God addressed him this way: Then we will receive all that the Father hath and be all that the Father is. I talked earlier about our daughter. He is with me, with you, not only at the end of our lives but every day of our lives.

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### Chapter 9 : 13 Good Prayers for Traveling Mercies | ConnectUS

*In daily Mass (Wednesday of the 23 rd Week of the Year) we read St. Paul's almost ominous words about our need to break free from attachments to this world. I tell you, brothers, the time is running out.*

Hinckley attended a college football game. The team desperately wanted to win the game to honor their coach. President Hinckley was invited to visit the locker room and share some encouraging words. Inspired by his words, that team on that day went on to win that game and ended the season with a winning record. But I testify that the Savior Jesus Christ worked out a perfect Atonement and gave us the gift of repentance—our path back to a perfect brightness of hope and a winning life. Repentance Brings Happiness Too often we think of repentance as something miserable and depressing. Repentance is uplifting and ennobling. True repentance is more than that—it is inspired by faith in the Lord Jesus Christ and His power to forgive our sins. The joy of repentance is more than the joy of living a decent life. This is the fruit of repentance, and this is what makes repentance joyful! Repentance Requires Persistence I love the parable of the prodigal son. With faith that his father might accept him back—if not as a son then at least as a servant—he determined to put his rebellious past behind him and go home. Imagine how the story would be different if he had given up. But faith kept him moving, and faith kept his father watching and waiting patiently, until finally: It is for those who are just beginning to believe, those who have believed all along, and those who need to begin again to believe. I was deeply moved as I watched them and observed the light in their eyes. They seemed so bright and happy and enthusiastic. Then a thought came to me: This is why they are filled with joy and hope. This is what happens when we feel the joy of repentance. Consider the example of Enos. He became an excellent missionary. On his last day before returning home, the mission president interviewed him and asked him to bear his testimony. It is not enough just to gain a testimony; you have to maintain it and strengthen it. As every missionary knows, if you stop pedaling a bicycle, it will fall, and if you stop feeding your testimony, it will weaken. This same principle applies to repentance—it is a lifelong pursuit, not a once-in-a-lifetime experience. To all who seek forgiveness—the youth, young single adults, parents, grandparents, and yes, even great-grandparents—I invite you to come home. Now is the time to begin. Do not procrastinate your day of repentance. Our Father is waiting, longing to receive you. Remember these words from Nephi: Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. But it can be a joyous journey if we pursue it with faith in Jesus Christ and hope in His Atonement.