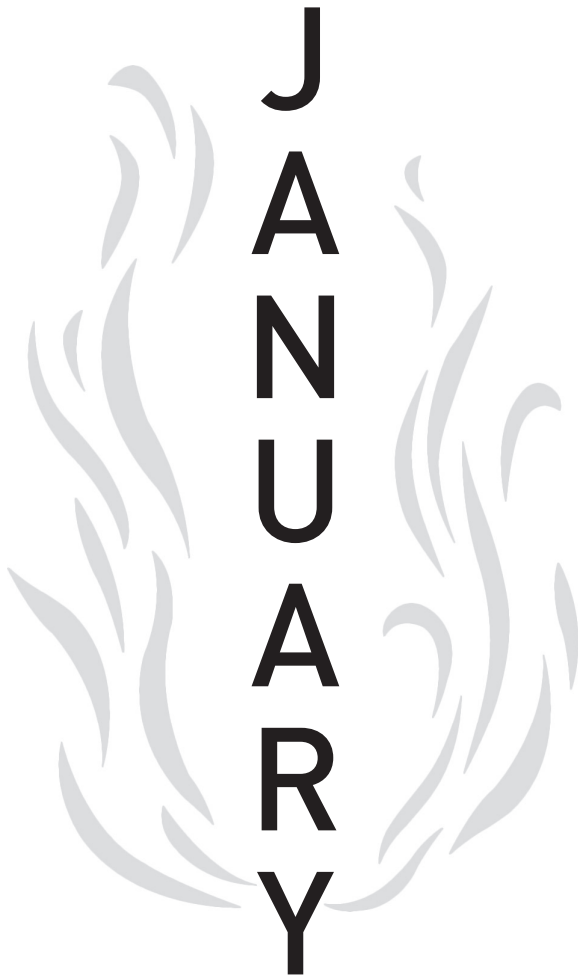


**Spend a year unearthing the wonder of the Holy Spirit alongside A. W. Tozer. This devotional explores many of the defining characteristics of the Holy Spirit. Each day seeks to stoke the believer's internal desire to hunger and thirst after the Spirit of God.**

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A vertical graphic featuring the word "JANUARY" in a bold, black, sans-serif font. The text is centered and surrounded by a light gray, stylized illustration of flames or fire, with various curved shapes radiating outwards from the letters.

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JANUARY 1

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## *What the Lord May Expect of Me*

Put off your old self, which is being corrupted by its deceitful desires . . . be made new in the attitude of your mind.

—EPHESIANS 4:22–23

**F**or some of us, last year was one in which we did not acquit ourselves very nobly as Christians, considering the infinite power available to us through the indwelling Spirit. . . .

The man of illuminated mind will learn from his mistakes, yes, even from his sins. If his heart is trusting and penitent, he can be a better man next year for last year's fault—but let him not return again to folly.

Repentance should be radical and thorough, and the best repentance for a wrong act, as Fenelon said, is not to do it again. . . .

Brother Lawrence expressed the highest moral wisdom when he testified that if he stumbled and fell, he turned at once to God and said, "O Lord, this is what You may expect of me if You leave me to myself." He then accepted forgiveness, thanked God, and gave himself no further concern about the matter. WOS095-096

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*Almighty God, grant that by Your Spirit I may, with Brother Lawrence, pray, "O Lord, this is what You may expect of me if You leave me to myself." May I turn to You again when I fall. Amen.*

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JANUARY 2

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## *Truth Made Practical*

Just as Christ was raised from the dead through the glory  
of the Father, we too may live a new life.

—ROMANS 6:4

**W**e who pride ourselves on our orthodoxy . . . have in recent years committed a costly blunder. . . . Our blunder (or shall we frankly say our sin?) has been to neglect the doctrine of the Spirit to a point where we virtually deny Him His place in the Godhead.

This denial has not been by open doctrinal statement, for we have clung closely enough to the biblical position wherever our creedal pronouncements are concerned. Our formal creed is sound; *the breakdown is in our working creed.*

This is not a trifling distinction. A doctrine has practical value only as far as it is prominent in our thoughts and makes a difference in our lives. POM060

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*Lord God, forgive me for the ways in which I have neglected the Holy Spirit and His work. And may I not simply affirm correct doctrine about Him but also submit to His working in my life. Amen.*

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JANUARY 3

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## *The Holy Spirit: Present or Absent?*

And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.

—EPHESIANS 4:30

**I**n most Christian churches the Spirit is quite entirely overlooked. Whether He is present or absent makes no real difference to anyone. Brief reference is made to Him in the doxology and the benediction. Further than that He might as well not exist. . . .

Our neglect of the doctrine of the blessed Third Person has had and is having serious consequences. For doctrine is dynamite. It must have emphasis sufficiently sharp to detonate it before its power is released. . . .

The doctrine of the Spirit is buried dynamite. Its power awaits discovery and use by the Church. The power of the Spirit will not be given to any mincing assent to pneumatological truth. The Holy Spirit cares not at all whether we write Him into our creeds in the back of our hymnals; He awaits our *emphasis*. POM060-061

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*Lord, grant that I may not resist or doubt, and therefore grieve,  
Your Holy Spirit. Amen.*

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JANUARY 4

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## *Walk in the Spirit*

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.

—ROMANS 8:1-2

The idea of the Spirit held by the average church member is so vague as to be nearly nonexistent. When he thinks of the matter at all, he is likely to try to imagine a nebulous substance like a wisp of invisible smoke which is said to be present in churches and to hover over good people when they are dying. . . .

Now, how should we think of the Spirit? A full answer might well run to a dozen volumes. We can at best only point to the “gracious unction from above” and hope that the reader’s own desire may provide the necessary stimulus to urge him on to know the blessed Third Person for himself.

If I read aright the record of Christian experience through the years, those who most enjoyed the power of the Spirit have had the least to say about Him by way of attempted definition. The Bible saints who walked in the Spirit never tried to explain Him. POM061-062

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*Spirit of God, may I never terminate thought of You and instead think rightly about You and submit to Your working in my life.*

*Amen.*

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JANUARY 5

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## *Knowing by Experience*

Wash and make yourselves clean. Take your evil deeds out  
of my sight; stop doing wrong.

—ISAIAH 1:16

In post-biblical times many who were filled and possessed by the Spirit were by the limitations of their literary gifts prevented from telling us much about Him. They had no gifts for self-analysis but lived from within in uncritical simplicity.

To them the Spirit was One to be loved and fellowshiped the same as the Lord Jesus Himself. They would have been lost completely in any metaphysical discussion of the nature of the Spirit, but they had no trouble in claiming the power of the Spirit for holy living and fruitful service.

This is as it should be.

Personal experience must always be first in real life. . . .

Knowledge by acquaintance is always better than mere knowledge by description, and the first does not presuppose the second nor require it. POM06-063

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*Holy Spirit, may I never have trouble claiming Your power for holy living and fruitful service. Amen.*

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## *Knowing or Knowing About?*

I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.

—2 TIMOTHY 1:12

**I**n religion, more than in any other field of human experience, a sharp distinction must always be made between *knowing about* and *knowing*. The distinction is the same as between knowing about food and actually eating it. . . . A man can remain spiritually dead while knowing all the historic facts of Christianity.

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). We have but to introduce one extra word into this verse to see how vast is the difference between knowing about and knowing. “This is life eternal, that they might know *about* thee the only true God, and Jesus Christ, whom thou hast sent.”

That one word makes all the difference between life and death. . . .

We dare not conclude that because we learn about the Spirit we for that reason actually know Him. Knowing Him comes only by a personal encounter with the Holy Spirit Himself. POM063-064

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*Father, may I not simply know about Your Holy Spirit but also know Him intimately. Amen.*

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JANUARY 7

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## *Who Is the Holy Spirit?*

But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

—JOHN 14:26

**H**ow shall we think of the Spirit? The Bible and Christian theology agree to teach that He is a Person, endowed with every quality of personality, such as emotion, intellect, and will. He knows, He wills, He loves; He feels affection, antipathy, and compassion. He thinks, sees, hears, and speaks, and performs any act of which personality is capable.

One quality belonging to the Holy Spirit, of great interest and importance to every seeking heart, is penetrability. He can penetrate mind; He can penetrate another spirit, such as the human spirit. He can achieve complete penetration of and actual intermingling with the human spirit. He can invade the human heart and make room for Himself without expelling anything essentially human. The integrity of the human personality remains unimpaired. Only moral evil is forced to withdraw. POM065

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*Almighty God, may You by Your Spirit dwell powerfully within me and lead me this day, that I may honor You and serve all those I encounter. Amen.*

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## *Two Shall Become One*

I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.

—EZEKIEL 36:26

**H**ow can one personality enter another? The candid reply would be simply that we do not know, but a near approach to an understanding may be made by a simple analogy borrowed from the old devotional writers of several hundred years ago.

We place a piece of iron in a fire and blow up the coals. At first we have two distinct substances, iron and fire. When we insert the iron in the fire we achieve the penetration of the iron and we have not only the iron in the fire but the fire in the iron as well. . . . Two distinct substances . . . have co-mingled and interpenetrated to a point where the two have become one.

In some such manner does the Holy Spirit penetrate our spirits. In the whole experience we remain our very selves. There is no destruction of substance. Each remains a separate being as before; the difference is that now the Spirit penetrates and fills our personalities and we are *experientially one with God*. POM066

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*O Holy Spirit, although Your nature is different from mine, may  
You come and fill me that I may be experientially one with You.  
Amen.*

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## *The Holy Spirit Is God*

And I will put my Spirit in you and move you to follow my decrees  
and be careful to keep my laws.

—EZEKIEL 36:27

**H**ow shall we think of the Holy Spirit? The Bible declares that He is God. Every quality belonging to Almighty God is freely attributed to Him. All that God is, the Spirit is declared to be. The Spirit of God is one with and equal to God just as the spirit of a man is equal to and one with the man. . . .

The historical church when she formulated her “rule of faith” boldly wrote into her confession her belief in the Godhood of the Holy Ghost. The Apostles’ Creed witnesses to faith in the Father and in the Son and in the Holy Ghost and makes no difference between the three. The fathers who composed the Nicene Creed testified in a passage of great beauty to their faith in the deity of the Spirit:

And I believe in the Holy Ghost, the Lord and Giver of life,  
who proceedeth from the Father and the Son; who with the  
Father and the Son together is worshiped and glorified. POM066-

067

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*I confess today that God the Father, Son, and Holy Spirit are of  
the same substance, co-equal in power and authority. May the  
Spirit, who is the Lord and Giver of life, fill me this day. Amen.*

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JANUARY 10

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## *Trinity in Unity*

It is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you.

— JOHN 16:7

**A**mong the important writings which appeared [in the fourth century] is the Athanasian Creed. . . . It was written as an attempt to state in as few words as possible what the Bible teaches about the nature of God, and this it has done with a comprehensiveness and precision hardly matched anywhere in the literature of the world. Here are a few quotations bearing on the deity of the Holy Ghost:

There is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and Trinity in Unity is to be worshiped. POM067-068

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*Almighty God, no one is greater than You. Thank You for filling me with Your Spirit and giving me new life in Your Son. Amen.*

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