

This illustrated exploration of Tozer's classic *The Pursuit of God* is designed for accessible, slow reading that fosters discovery, reflection, and sharing. Visually rich and theologically profound, this edition pairs Tozer's wise words with graphically paced images that let the reader encounter divine truths anew and share them with others.

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DAY 1	God Is Never Found Accidentally	8
DAY 2	The Glorious Pursuit	24
DAY 3	Discovering the Simplicity in Seeking God. . .	42
DAY 4	The Tyranny of Things.	54
DAY 5	The Joy of Possessing Nothing	66
DAY 6	The Way of Renunciation.	82
DAY 7	Now the Journey Can Begin	96
DAY 8	Entering the Holy of Holies	110
DAY 9	The Wonder of God's Presence.	126
DAY 10	Removing the Self-Life Veil	144
DAY 11	The Waiting God.	162

DAY 12	The Reality of God	178
DAY 13	The Unseen God	194
DAY 14	The Universal God	210
DAY 15	The All-Pervading God	224
DAY 16	Cultivating Spiritual Receptivity	238
DAY 17	Pursuing God	250
DAY 18	God's Creative Voice	264
DAY 19	God's Inner Voice	280
DAY 20	God's Speaking Word	298
DAY 21	The Central Place of Faith	312

DAY 22 Operational Faith.....326

DAY 23 The Gaze of the Soul.....342

DAY 24 A New Level of Spirituality.....356

DAY 25 The Exaltation of God.....368

DAY 26 God’s Claim to Preeminence.....382

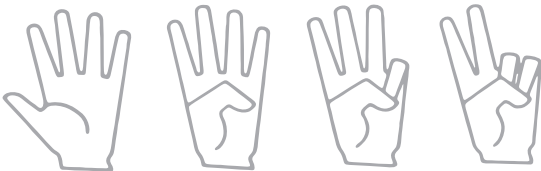
DAY 27 Release from Inner Burdens.....396

DAY 28 The Rest of Self-Forgetfulness.....412

DAY 29 Unifying the Sacred and the Secular.....426

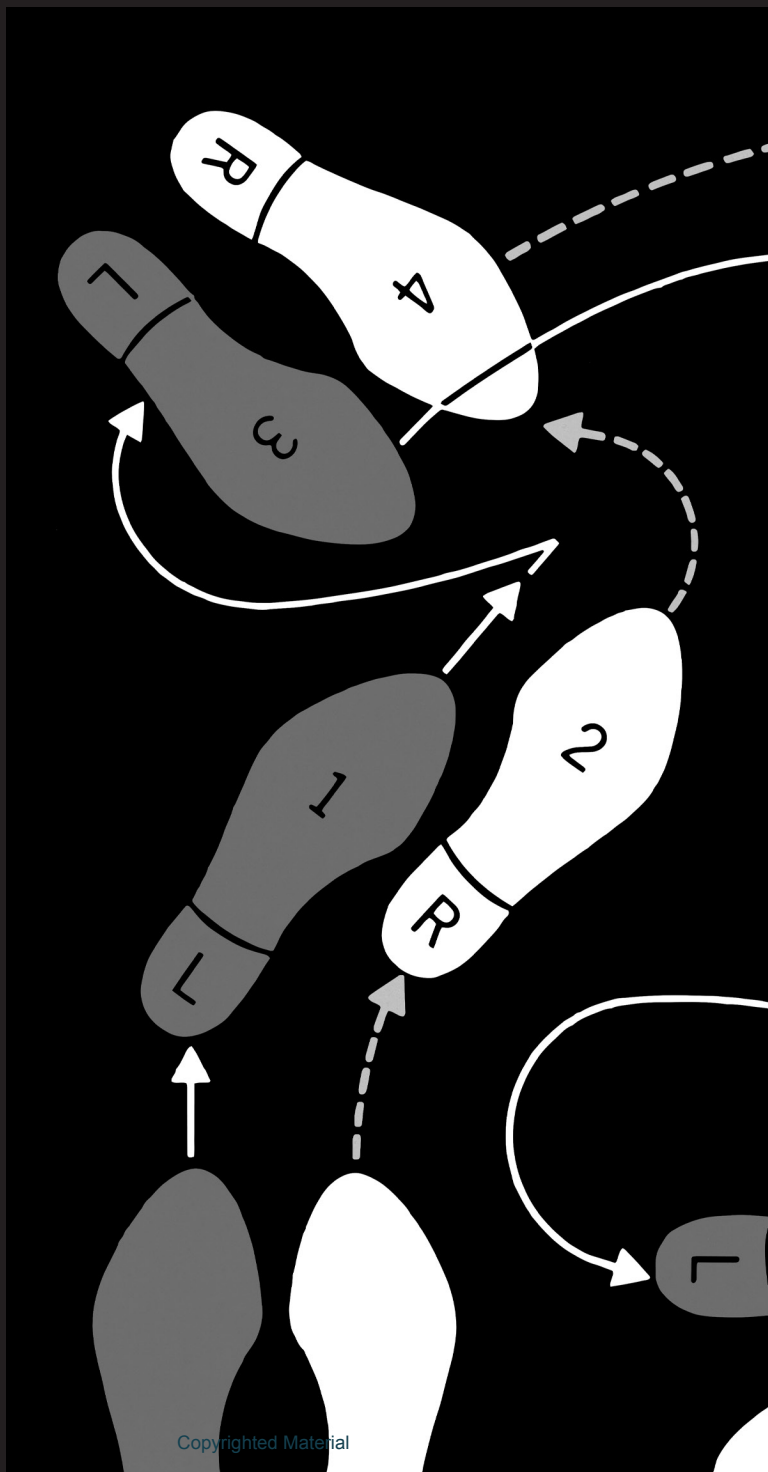
DAY 30 The Sacredness of the Human Body.....438

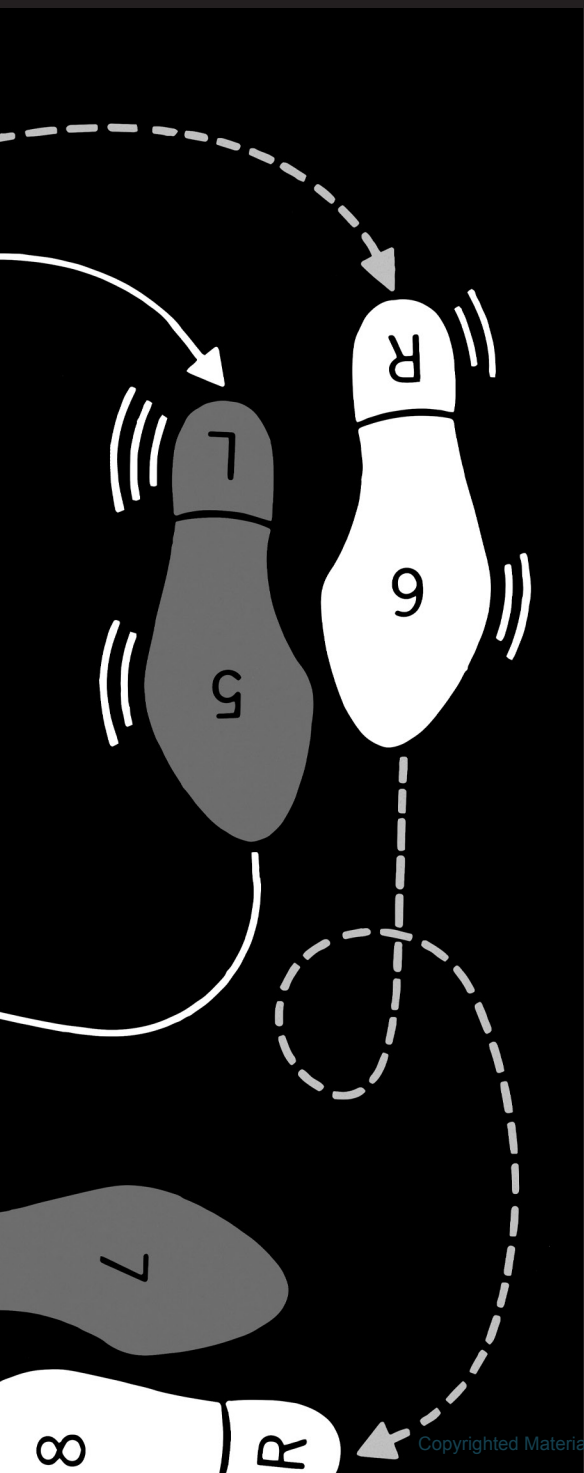
DAY 31 The Sacredness of Everyday Living.....448



DAY

1





God Is
Never Found
Accidentally

Let us
acknowledge
the LORD;
let us press on
to acknowledge
him.

As surely as the
sun rises, he
will appear; he
will come to us
like the winter
rains, like the
spring rains
that water the
earth.

HOSEA 6:3

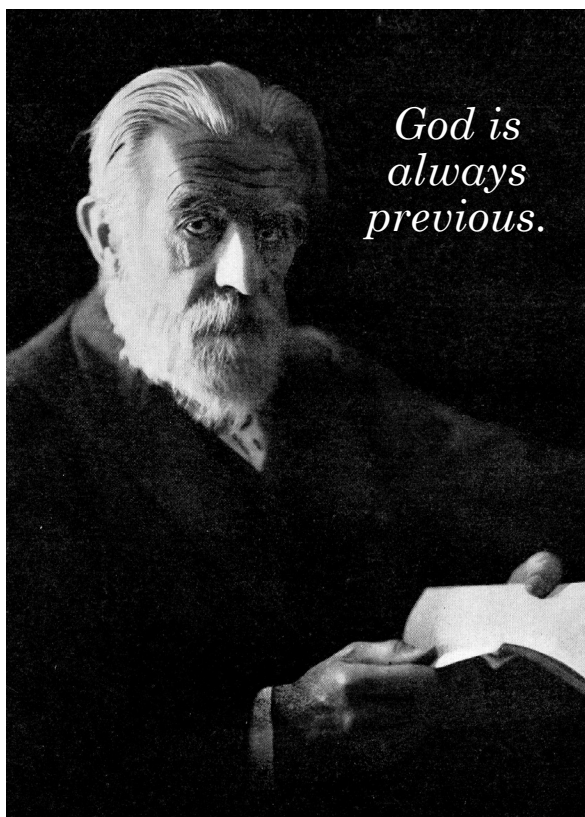
Christian theology teaches the doctrine of prevenient* grace, which, briefly stated, means that before a man can seek God, God must first have sought the man.



introductory
previous
prior
foregoing
forward
front
head
lead
leading
pioneer
pioneering

Before a sinful man can think a right thought of God, there must have been a work of enlightenment done within him. Imperfect it may be, but a true work nonetheless, and the secret cause of all desiring and seeking and praying which may follow. We pursue God because, and only because, He has first put an urge within us that spurs us to the pursuit. "No one can come to me," said our Lord, "unless the Father who sent me draws them," and it is by this prevenient drawing that God takes from us every vestige of credit for the act of coming.

The impulse to pursue God originates with God, but the outworking of that impulse is our following hard after Him. All the time we are pursuing Him we are already in His hand: “Your strong right hand holds me securely.” In this divine “holding” and human “following” there is no contradiction. All is of God, for as von Hügel teaches,



Friedrich von Hügel (1852–1925): Influential Austrian religious writer, modernist theologian, and Christian apologist.

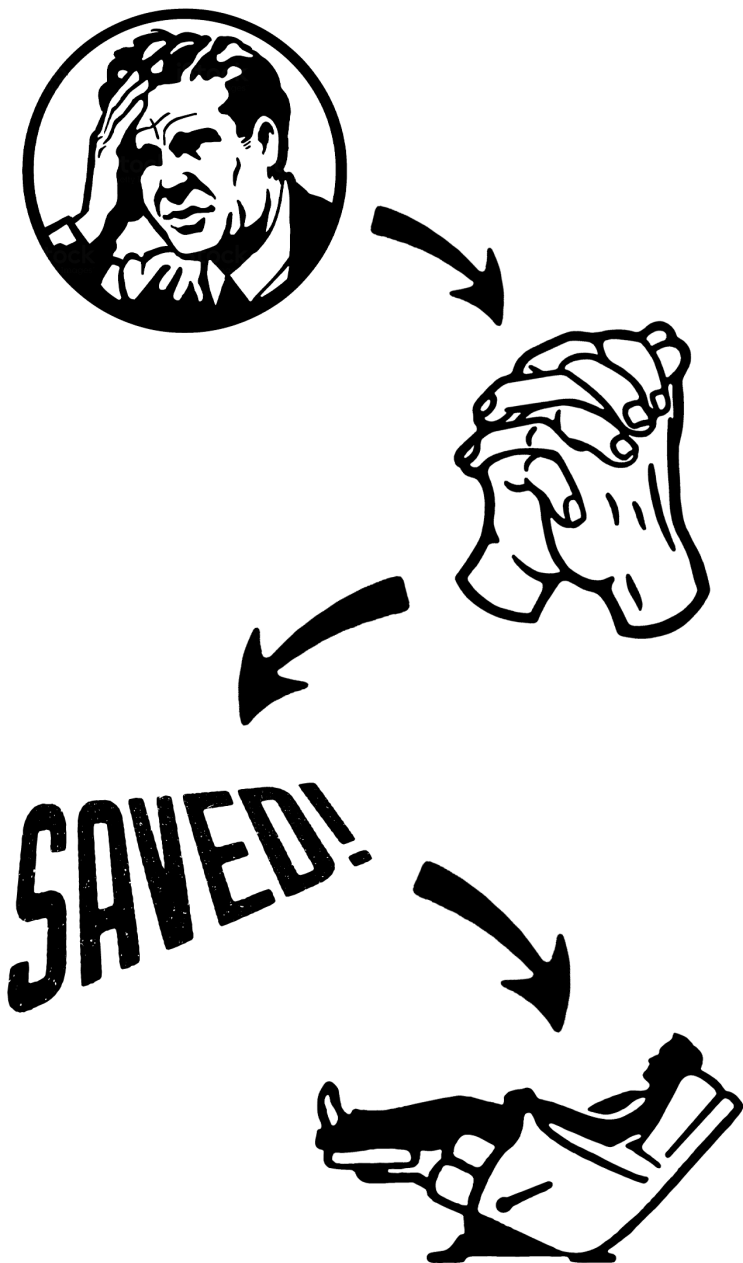
In practice, however (that is, where God's previous working meets man's present response), man must pursue God. On our part there must be positive reciprocation if this secret drawing of God is to eventuate in identifiable experience of the Divine. In the warm language of personal feeling, this is stated in Psalm 42:1–2:

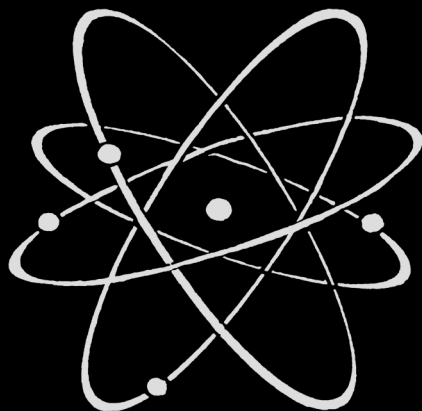
*As the deer pants for streams of water,
so my soul pants for you, my God.
My soul thirsts for God, for the living God.
When can I go and meet with God?*

This is deep calling unto deep, and the longing heart will understand it.

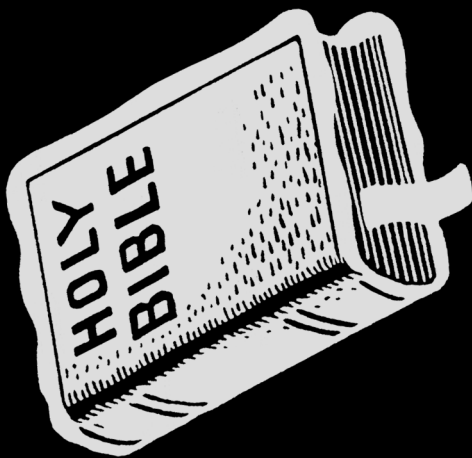
The doctrine of justification by faith—a biblical truth, and a blessed relief from sterile legalism and unavailing self-effort—has in our time fallen into evil company and been interpreted by many in such a manner as actually to bar men from the knowledge of God.

The whole transaction of religious conversion has been made mechanical and spiritless. Faith may now be exercised without a jar to the moral life and without embarrassment to the Adamic ego. Christ may be “received” without creating any special love for Him in the soul of the receiver. The man is “saved,” but he is not hungry or thirsty after God. In fact, he is specifically taught to be satisfied and is encouraged to be content with little.





The modern scientist has lost God
amid the wonders of His world;
we Christians are in real danger of losing God
amid the wonders of His Word.



We have almost forgotten that God is a person and, as such, can be cultivated as any person can. It is inherent in personality to be able to know other personalities, but full knowledge of one personality by another cannot be achieved in one encounter. It is only after long and loving mental intercourse that the full possibilities of both can be explored.



All social intercourse between human beings is a response of personality to personality, grading upward from the most casual brush between man and man to the fullest, most intimate communion of which the human soul is capable.

Religion, so far as it is genuine, is in essence the response of created personalities to the creating personality, God. “Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent” (John 17:3).





DAY

2





The Glorious Pursuit

I cling to you;

your right hand
upholds me.

PSALM 63:8

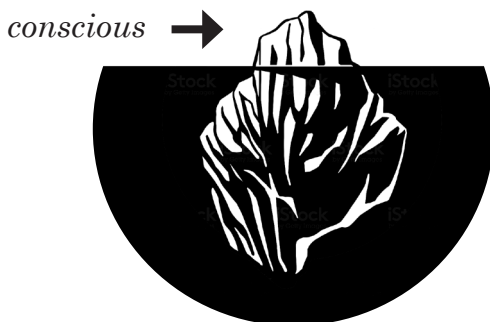
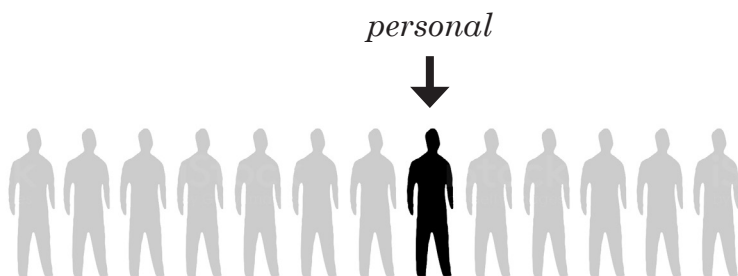
God is a person,
and in the deep of
His mighty nature
He thinks,
wills,
enjoys,
feels,
loves,
desires,
and suffers
as any other
person may.

In making Himself known to us He stays by the familiar pattern of personality. He communicates with us through the avenues of our minds, our wills, and our emotions. The continuous and unembarrassed interchange of love and thought between God and the soul of the redeemed man is the throbbing heart of New Testament religion.

This intercourse between God and the soul is known to us in ***conscious personal*** awareness.

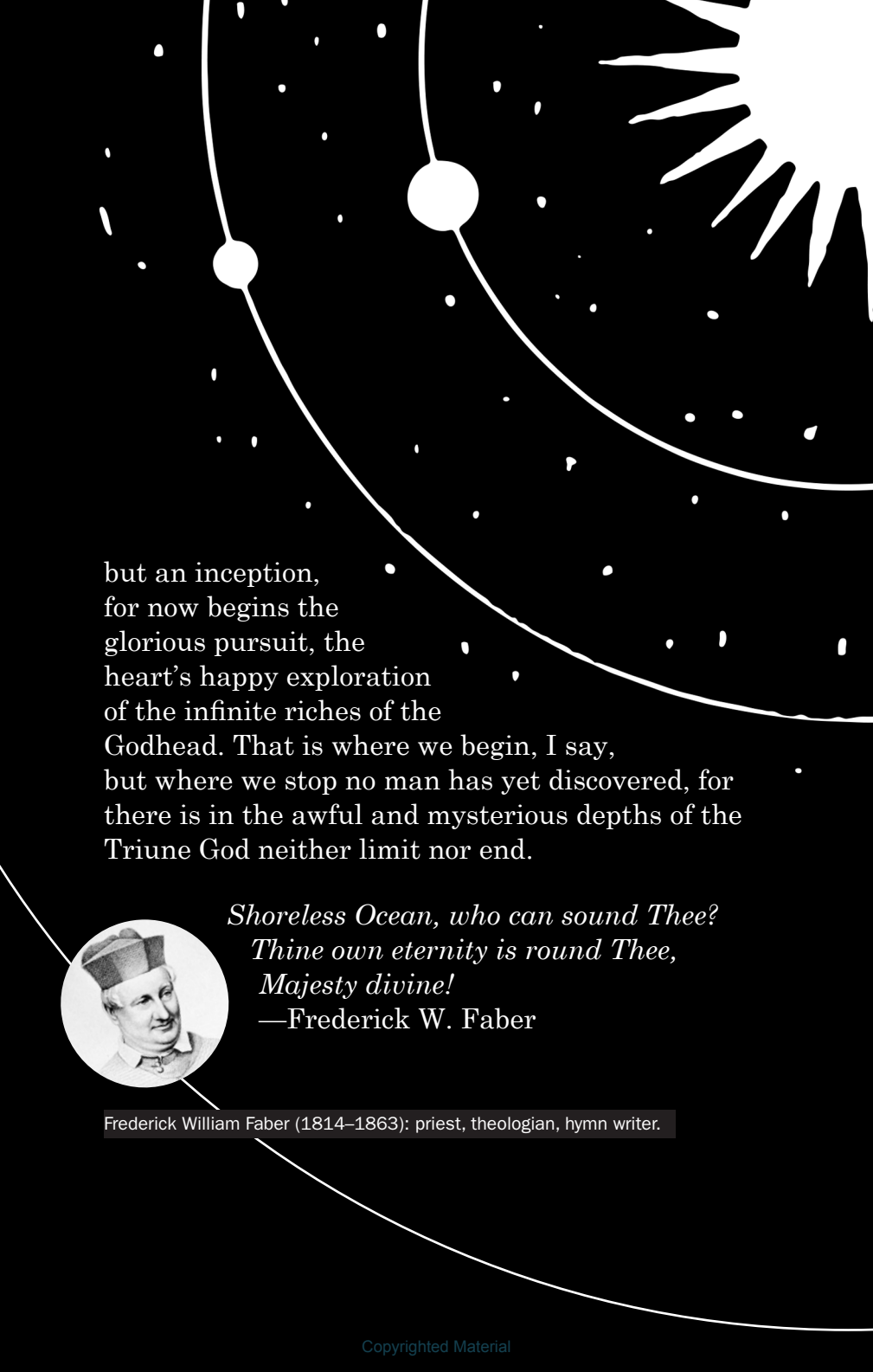
It is personal: it does not come through the body of believers, as such, but is known to the individual, and to the body through the individuals which compose it.

It is conscious: it does not stay below the threshold of consciousness and work there unknown to the soul (as, for instance, infant baptism is thought by some to do), but comes within the field of awareness where the man can know it as he knows any other fact of experience.



You and I are in little (our sins excepted) what God is in large. Being made in His image we have within us the capacity to know Him. In our sins we lack only the power. The moment the Spirit has quickened us to life in regeneration our whole being senses its kinship to God and leaps up in joyous recognition. That is the heavenly birth without which we cannot see the kingdom of God.

It is, however, not an end



but an inception,
for now begins the
glorious pursuit, the
heart's happy exploration
of the infinite riches of the
Godhead. That is where we begin, I say,
but where we stop no man has yet discovered, for
there is in the awful and mysterious depths of the
Triune God neither limit nor end.



*Shoreless Ocean, who can sound Thee?
Thine own eternity is round Thee,
Majesty divine!*
—Frederick W. Faber

Frederick William Faber (1814–1863): priest, theologian, hymn writer.

To have found God
and still to pursue Him
is the soul's paradox of
love, scorned indeed by the
too-easily-satisfied religionist,
but justified in happy experience by the
children of the burning heart. St. Bernard stated
this holy paradox in a musical quatrain that will be
instantly understood by every worshiping soul:

*We taste Thee, O Thou Living Bread,
And long to feast upon Thee still:
We drink of Thee, the Fountainhead
And thirst our souls from Thee to fill.*



Bernard of Clairvaux (1090–1153): French monk, theologian.



Come near to the
holy men and
women of the
past and you will soon feel
the heat of their desire
after God. They mourned
for Him; they prayed and
wrestled and sought for
Him day and night, in
season and out, and when
they had found Him the
finding was all the sweeter
for the long seeking.

Moses used the fact that he knew God as an argument for knowing Him better. “Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight” (Ex. 33:13 KJV); and from there he rose to make the daring request, “I beseech thee, shew me thy glory” (33:18 KJV). God was frankly pleased by this display of ardor, and the next day called Moses into the mount, and there in solemn procession made all His glory pass before him.

David’s life was a torrent of spiritual desire, and his psalms ring with the cry of the seeker and the glad shout of the finder.

Paul confessed the mainspring of his life to be his burning desire after Christ. “That I may know him” (Phil. 3:10 KJV) was the goal of his heart, and to this he sacrificed everything. “Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (3:8 KJV).

Hymnody is sweet with the longing after God, the God whom, while the singer seeks, he knows he has already found. “His track I see and I’ll pursue,” sang our fathers only a short generation ago,* but that song is heard no more in the great congregation. How tragic that we in this dark day have had our seeking done for us by our teachers. Everything is made to center upon the initial act of “accepting” Christ (a term, incidentally, which is not found in the Bible) and we are not expected thereafter to crave any further revelation of God to our souls.



From the hymn “Jesus,
My All, To Heaven Is
Gone” by John Cennick



We have been snared in the coils of a spurious logic
which insists that if we have found Him,
we need no more seek Him.

This is set before us as the last word in orthodoxy, and it is taken for granted that no Bible-taught Christian ever believed otherwise. Thus the whole testimony of the worshiping, seeking, singing church on that subject is crisply set aside. The experiential heart-theology of a grand army of fragrant saints is rejected in favor of a smug interpretation of Scripture which would certainly have sounded strange to an Augustine, a Rutherford, or a Brainerd.*

In the midst of this great chill there are some, I rejoice to acknowledge, who will not be content with shallow logic. They will admit the force of the argument, and then turn away with tears to hunt some lonely place and pray, “O God, show me Thy glory.” They want to taste, to touch with their hearts, to see with their inner eyes the wonder that is God.



Augustine of Hippo
(354–430): African
bishop, theologian,
and philosopher.



Samuel Rutherford
(1600–1661): Scottish
pastor, theologian,
and author.



David Brainerd
(1718–1747):
American missionary.

I want deliberately to encourage this mighty longing after God. The lack of it has brought us to our present low estate. The stiff and wooden quality about our religious lives is a result of our lack of holy desire. Complacency is a deadly foe of all spiritual growth. Acute desire must be present or there will be no manifestation of Christ to His people.

He waits to be wanted.

Too bad that with many of us He waits so long, so very long, in vain.



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