

THE HOLY SPIRIT

A Complete Guide to Knowing and Experiencing
the Third Person of the Trinity

*“But the Helper, the Holy Spirit,
whom the Father will send in my name,
he will teach you all things and bring to your
remembrance all that I have said to you.”*

— John 14:26

*Not just knowing about the Spirit, but knowing Him.
Not just theology, but encounter.*

How to Use This Guide

This guide is built for the man who has been spending time in the Word and has sensed the Spirit stirring something deeper — a hunger not just to know about the Holy Spirit, but to know Him personally and to experience His presence and power in daily life.

The structure is intentional: readings organized in carefully ordered stages, lectio divina passages marked clearly, formation notes from trusted authors, and journaling prompts throughout. But this guide adds something new: Encounter Practices. These are not just reflection exercises. They are invitations to step out of the purely intellectual and into the experiential — to ask the Spirit to meet you, to listen for His voice, and to receive what He wants to give.

This guide is organized in eight parts:

Part I — The Spirit in Creation and the Old Covenant: where the Spirit has been from the very beginning.

Part II — The Sevenfold Spirit: the fullness of God's nature resting on Christ and poured into His Body.

Part III — The Spirit and Jesus: watching the Spirit's work in and through the Son.

Part IV — The Promise: Jesus' own teaching about the Spirit He was about to send.

Part V — The Spirit Arrives and Moves: Pentecost and the Spirit's active, directing presence in Acts.

Part VI — The Spirit in the Believer: the epistles on life in the Spirit — Romans 8, Galatians 5, the gifts, the fruit.

Part VII — From Knowledge to Encounter: the shift from studying the Spirit to experiencing Him.

Part VIII — The Spirit and the Age to Come: the eternal vision of Revelation and our participation in it now.

A Word on Head Knowledge vs. Experience

You may be entering this guide with a conviction that has been growing: you have spent significant time in the written word of God — rightly so — but you sense there is something the Spirit wants to do in you that cannot be accessed through study alone. You are not wrong. The Spirit is a Person, not a concept. And persons are known through relationship, not research.

This guide will not ask you to abandon your love of the Word. The Spirit and the Word are never in competition — the Spirit authored the Word, and the Word reveals the Spirit. But this guide will ask you to hold your Bible in one hand and your open, expectant heart in the other. Let the Word lead

you to the Person. Let the Person illuminate the Word. And let the encounter change you in ways that information alone never could.

Formation Note: *Francis Chan wrote: “From my perspective, the Holy Spirit is tragically neglected and, for all practical purposes, forgotten. While no evangelical would deny His existence, I’m willing to bet there are millions of churchgoers across America who cannot confidently say they have experienced His presence or action in their lives over the past year.” This guide exists because that should not be true of you.*

Your Daily Rhythm

Read the passage slowly. Let the words carry weight. You are not extracting information — you are meeting a Person through His own revelation.

Read it a second time. Notice what catches your attention. What word or phrase seems alive? That may be the Spirit highlighting something for you.

Journal. Talk to God about what you noticed. But also: talk to the Holy Spirit. Address Him directly. He is not an “it.” He is the Helper, the Counselor, the Advocate, the one Jesus sent to be with you. Speak to Him.

Sit in silence. This is where encounter lives. Not in more reading. Not in more analysis. In receptivity. Be still. Let the Spirit speak, move, convict, comfort, or simply be present. Do not rush this.

Encounter Practice (when marked). These are specific invitations to move beyond study into experience. They may feel unfamiliar. Do them anyway. The Spirit is gentle and He will meet you where you are.

Lectio Divina

Lectio Divina — A Simple Guide

1. **LECTIO (Read):** Read the passage slowly aloud or in a whisper.
2. **MEDITATIO (Meditate):** Read it again. What word or phrase draws you? Sit with it.
3. **ORATIO (Pray):** Read it a third time. Let the word become a prayer. Speak back to God.
4. **CONTEMPLATIO (Rest):** Read it one last time. Then stop talking. Just be with God.

The point is slow, repeated encounter with the text and the God behind it.

Journaling Prompts

- What is the Holy Spirit showing me today?
- Where am I resisting the Spirit’s work? Why?

- What would change if I actually yielded to what the Spirit is asking?
- Am I trying to understand the Spirit or am I willing to experience Him?
- Spirit, what do you want me to receive today?
- Where in my life am I living by the flesh when the Spirit is offering something better?
- What is the Spirit saying about who I am?

Companion Voices

Throughout this guide you will encounter formation notes from authors and teachers whose work on the Holy Spirit has shaped the church. Here is who they are and why they appear:

Tyler Staton is the lead pastor of Bridgetown Church in Portland and national director of 24/7 Prayer USA. His book *The Familiar Stranger* reintroduces the Holy Spirit as the “experiential agent” of the Trinity — the one who closes the gap between biblical promises and daily life. He traces the Spirit’s story across the whole Bible and invites readers into practical encounter.

Francis Chan is a pastor, author, and church planter whose book *Forgotten God* is a wake-up call to a church that has sidelined the Spirit. Chan’s passion is that believers would settle for nothing less than a Spirit-led life that looks like the book of Acts.

J.I. Packer (1926–2020) was one of the most respected evangelical theologians of the 20th century. His book *Keep in Step with the Spirit* is a thorough, balanced treatment of the Spirit’s work in sanctification and holiness, engaging charismatics and cessationists with equal pastoral sensitivity.

A.W. Tozer (1897–1963) was a self-educated pastor whose writing carries prophetic, devotional intensity. *The Counselor* is his book on the Holy Spirit, approaching the Person of the Spirit from a pastoral and experiential angle. Tozer was a man who prayed on his face for hours — his writing flows from encounter, not theory.

Dallas Willard (1935–2013) was a philosophy professor and the most influential writer on spiritual formation in the modern era. His books *Hearing God* and *The Spirit of the Disciplines* explore how the Spirit practically transforms daily life through cooperation with grace. His work connects directly to the experiential posture of this guide.

Gordon Fee (1934–2022) was a New Testament scholar whose *God’s Empowering Presence* is the most comprehensive treatment of the Holy Spirit in Paul’s letters ever written. Fee argued that the Spirit was not a theological concept for Paul but a dynamic, experienced, personal presence.

Jamie Winship is a former police officer who spent 25 years in conflict zones. His book *Living Fearless* and his *Identity Exchange* work are built on the conviction that all transformation begins with hearing the Spirit speak truth about who God is and who you are. His framework is deeply experiential and rooted in the Spirit’s voice.

Henry Blackaby is the author of *Experiencing God*, one of the most widely used discipleship studies in church history. His core teaching is that God is always at work around you, the Spirit invites you to join Him, and the encounter requires adjustment — not just agreement. Knowing God comes through obedient experience, not information.

Michael Miller is the founder and senior leader of UPPERROOM in Dallas. His teaching on knowing the Holy Spirit, rooted in John 14, emphasizes that the Spirit is a Person to be known relationally — not a force to be studied. Where the Lordship of the Spirit is, there is freedom.

Part I: The Spirit in Creation and the Old Covenant

The Holy Spirit is not a New Testament invention. He has been active from the first verse of the Bible. This part traces His presence and work through the Old Testament — from the creation of the world to the prophetic longing for the day when He would be poured out on all flesh. As you read, notice that the Spirit is never abstract. He hovers, breathes, fills, empowers, rushes upon, and speaks. He is a Person at work from the beginning.

Reading 1: The Spirit Hovers — Genesis 1:1–2

Lectio Divina passage. “In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.” The Hebrew word for “hovering” (rachaph) carries the image of a bird brooding over its nest — protective, creative, bringing life out of chaos. Before God speaks a single word, the Spirit is present and active. This is who the Spirit is: the one who brings form to the formless, light to the darkness, life to the void. He does the same in you. Where your life feels formless and dark, the Spirit is hovering. Spend two mornings here.

Encounter Practice: *Before you read anything else, sit in silence for three minutes. Invite the Holy Spirit to hover over the chaos and formlessness of your own heart. Do not direct Him. Do not list your needs. Just say: “Holy Spirit, hover over me.” Then be still.*

Reading 2: The Breath of Life — Genesis 2:7

“Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.” The word for “breath” is neshamah, closely related to ruach (spirit/wind/breath). The very life in your body is the breath of God. You exist because the Spirit breathed you into being. This same breath will reappear at Pentecost (John 20:22) when Jesus breathes on the disciples and says “Receive the Holy Spirit.” Creation and re-creation are both the Spirit’s work.

Reading 3: The Spirit Fills for Service — Exodus 31:1–6

God tells Moses that He has filled Bezalel “with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills.” Notice: the Spirit fills for creative work, not just prophetic utterance. The tabernacle is being built, and the Spirit is the one enabling the craftsmanship. This expands your understanding of the Spirit’s work. He is not only present in worship and prophecy. He is present in your daily work, your creativity, your craft. He fills people to do excellent, beautiful, God-honoring work with their hands.

Reading 4: The Spirit Comes Upon Leaders — Judges 3:10, 6:34, 11:29, 14:6

Read these four brief references together. Throughout Judges, the Spirit “comes upon” individuals to empower them for specific tasks — deliverance, battle, leadership. But notice: the Spirit comes and goes in the Old Covenant. He empowers for a moment, for a mission. He does not yet dwell permanently. This is the ache of the Old Testament — the Spirit visits but does not stay. Everything in this guide builds toward the moment when that changes permanently.

Reading 5: The Spirit Departs — 1 Samuel 16:14 and Psalm 51:11

Two of the most sobering passages about the Spirit in all of Scripture. The Spirit of the Lord departs from Saul. And David, after his great sin, cries out: “Do not cast me from your presence or take your Holy Spirit from me.” In the Old Covenant, this was a real possibility — the Spirit could be removed. David’s terror at this possibility reveals how deeply he valued the Spirit’s presence. Do you value it this deeply? Or has the Spirit’s permanent indwelling under the New Covenant made you take His presence for granted?

Formation Note: *Tozer wrote that the greatest tragedy in the church is not that the Spirit is absent, but that He is present and ignored. The New Covenant promise is that the Spirit never leaves. But “never leaves” is not the same as “fully welcomed.” You can grieve the Spirit (Ephesians 4:30) and quench the Spirit (1 Thessalonians 5:19) without losing Him. The question is not whether He is in you, but whether you are yielded to Him.*

Reading 6: The Spirit in the Temple — Exodus 25:31–40 and Zechariah 4:1–6

Read the description of the Menorah — the seven-branched lampstand — in Exodus. It stood in the Holy Place, illuminating the sanctuary with sevenfold light. Then read Zechariah’s vision of the lampstand and the olive trees, where the angel declares: “Not by might, nor by power, but by my Spirit, says the Lord.” The Menorah is a picture of the sevenfold Spirit of God — the fullness of divine light illuminating the approach to God. In the New Covenant, you are the temple (1 Corinthians 6:19) and you are the light (Matthew 5:14). The sevenfold Spirit now burns in you.

Reading 7: The Spirit Speaks Through the Prophets — 2 Peter 1:20–21 and selected

“No prophecy of Scripture came about by the prophet’s own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.” Every prophet you read in the Old Testament was speaking by the Spirit. Read Micah 3:8: “I am filled with power, with the Spirit of the Lord.” Read Nehemiah 9:30: “By your Spirit you warned them through your prophets.” The Spirit has always been the communicating Person of the Trinity.

Reading 8: The Spirit Gives Life to Dry Bones — Ezekiel 37:1–14

Lectio Divina passage. God tells Ezekiel to prophesy to the breath (ruach): “Come, breath, from the four winds and breathe into these slain, that they may live.” The Spirit is the one who raises the

dead. Whatever is dead in your life, in your relationships, in your church, in your community — the Spirit is the breath that can bring it back to life. Ask Him.

Reading 9: The Promise of the Spirit Poured Out — Joel 2:28–32

Lectio Divina passage. “I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.” This is the prophetic longing of the entire Old Testament compressed into one paragraph. The Spirit will no longer come and go, rest on a few leaders, or visit temporarily. He will be poured out — on all people. Sons, daughters, old, young, servants. This is the promise that Pentecost fulfills. Peter quotes this exact passage in Acts 2. You are living in the fulfillment. Are you living like it?

Reading 10: The Promise Connected to the New Heart — Ezekiel 36:26–27 and Isaiah 44:3

Read “I will give you a new heart and put a new spirit in you. I will put my Spirit in you and move you to follow my decrees.” Then read Isaiah 44:3: “I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring.” The new heart and the Spirit are inseparable. He is the one who removes the stone and gives the flesh. He is the one who pours living water on dry ground. This guide is about knowing the Person who does that work.

Before You Move On

Journal: What has surprised me about the Spirit’s presence and work in the Old Testament? Have I been thinking of the Spirit as a New Testament reality only? Where in my life right now do I need the Spirit to hover over chaos, breathe life into something dead, or illuminate something dark?

Part II: The Sevenfold Spirit — The Fullness of God’s Nature

Isaiah 11:1–3 is one of the most profound passages on the Holy Spirit in all of Scripture. It reveals not just what the Spirit gives, but who the Spirit is — the fullness of divine life that rested on Christ and now rests on those who are in Him. This part explores the sevenfold Spirit using the framework of the Temple pattern and the Christological center, drawing on the teaching that has been shaping your understanding.

The seven Spirits are not seven separate spirits. They are the one Holy Spirit in His fullness — the sevenfold radiance of divine life. Revelation 4:5 describes “seven lamps of fire burning before the throne, which are the seven Spirits of God.” Revelation 5:6 says these seven Spirits are “sent out into all the earth.” The fullness of the Spirit that rested on Christ has been sent into the world — and into you.

Reading 1: The Anchor — Isaiah 11:1–5

Lectio Divina passage — spend at least three mornings here. “A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him — the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the Lord — and he will delight in the fear of the Lord.” Read this slowly. The Spirit rests on the Messiah in fullness. Every dimension of the Spirit’s character is present in Christ. And through Christ, this same Spirit now rests on you.

Formation Note: *Staton writes in The Familiar Stranger that the Spirit is the “experiential agent” of the Trinity — the one who makes the reality of God felt and known in the believer’s life. Isaiah 11 is the blueprint. The fullness that rested on Jesus is the same fullness available to you. Not theoretically. Actually.*

Reading 2: The Seven Spirits Before the Throne — Revelation 4:1–8 and 5:6

Read both passages together. In Revelation 4, the seven spirits are burning lamps before the throne. In Revelation 5, they are the seven eyes of the Lamb, sent out into all the earth. The same Spirit who illuminates the throne room of God is the Spirit who searches the earth — who searches you. This is not a distant, cosmic reality. It is deeply personal. The Spirit before God’s throne is the Spirit in your chest.

Level 1: The Spirit of the Lord — Presence and Union

Temple Symbol: The Ark of the Covenant — the Shekinah Presence

The Spirit of the Lord is not one among seven. He is the Spirit as Person — the Holy Spirit Himself, from whom all other graces flow. This is the foundation: before wisdom, before might, before any gift

or operation, there is union. The Spirit of the Lord dwelling in you makes you one spirit with Christ (1 Corinthians 6:17).

Key readings: Romans 8:9–11 (“If anyone does not have the Spirit of Christ, they do not belong to Christ”), Romans 8:15–16 (the Spirit of adoption — “Abba, Father”), John 15:4–5 (“Abide in me and I in you”), 1 Corinthians 6:17–19 (joined to the Lord, one spirit, your body is His temple).

Lectio Divina: Romans 8:15–16. The Spirit Himself testifies with our spirit that we are God’s children. This is the deepest reality: you are a son, adopted, welcomed, indwelt. All transformation begins and ends here.

Encounter Practice: *Spend five minutes in silence after reading Romans 8:15–16. Ask the Holy Spirit to make the word “Abba” real in your chest — not just in your theology. If you feel nothing, that is okay. Tell Him: “I want to experience what I believe.” That prayer is enough.*

Level 2: The Fear of the Lord — Reverence and Love

Temple Symbol: The Altar of Burnt Offering — sacrifice and surrender

The Fear of the Lord is not dread. It is holy affection that trembles before the weight of glory. It is the heart posture that says: “You are God, and I am Yours.” The cross reveals the true Fear of the Lord — awe born of mercy. Christ feared the Father perfectly (Hebrews 5:7) — not as terror, but as total reverence in love.

Key readings: Psalm 130:4 (“With you there is forgiveness, therefore you are feared” — the paradox that mercy produces awe), Psalm 25:14 (“The friendship of the Lord is for those who fear Him”), Proverbs 9:10 (“The fear of the Lord is the beginning of wisdom”), Hebrews 12:28–29 (“Let us worship God acceptably with reverence and awe”), Isaiah 6:1–8 (Isaiah’s encounter with the Holy — “Woe is me!”).

Lectio Divina: Isaiah 6:1–8. Isaiah sees the Lord, high and exalted. The seraphim cry “Holy, holy, holy.” Isaiah is undone: “Woe is me! I am a man of unclean lips.” But then the coal touches his lips and he is cleansed. This is the pattern: encounter with the Holy produces awareness of self, which leads to cleansing, which leads to commission (“Who will go? Here am I, send me.”). The Fear of the Lord is not the end. It is the doorway to everything else.

Encounter Practice: *After reading Isaiah 6, sit in silence and picture yourself in that throne room. You are not Isaiah — you are you. The same God, the same holiness, the same invitation. Say to the Spirit: “Show me Your holiness. I want to be undone.” Sit with whatever comes.*

Level 3: The Mind of Christ — Wisdom, Understanding, Counsel, Knowledge

Temple Symbol: The Holy Place, illuminated by the Lampstand

These four facets of the Spirit represent the complete renewal of the mind — the transformation of how you think, perceive, discern, and decide. Together they form the Mind of Christ (1 Corinthians 2:16) being built in you.

The Spirit of Wisdom (Chokmah)

Key readings: James 3:17 (“The wisdom from above is first pure, then peaceable, gentle, open to reason”), 1 Corinthians 1:30 (“Christ became to us wisdom from God”), Colossians 2:2–3 (“In Christ are hidden all the treasures of wisdom and knowledge”), James 1:5 (“If any of you lacks wisdom, let him ask God”).

Wisdom is seeing from above — the capacity to live skillfully in alignment with divine order. It is not intelligence. It is the Spirit’s gift of heavenly perspective applied to earthly situations.

The Spirit of Understanding (Binah)

Key readings: Luke 24:45 (“Then he opened their minds to understand the Scriptures”), Ephesians 1:17–18 (“A spirit of wisdom and revelation in the knowledge of Him, the eyes of your heart being enlightened”), Psalm 119:130 (“The unfolding of your words gives light; it gives understanding to the simple”).

Understanding is discerning beneath — perceiving the patterns of grace underneath circumstances. It is the Spirit opening your eyes to see what is really happening, not just what appears to be happening.

The Spirit of Counsel (‘Etzah)

Key readings: Isaiah 30:21 (“Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, ‘This is the way; walk in it’”), John 16:13 (“When the Spirit of truth comes, he will guide you into all truth”), Psalm 32:8 (“I will instruct you and teach you in the way you should go; I will counsel you with my loving eye on you”).

Counsel is the Spirit’s direction in practical obedience — not just knowing what is true, but knowing what to do. This is the Spirit’s guidance in real time, in real decisions.

Formation Note: *Willard wrote in Hearing God that God’s communication with us is not occasional and dramatic but ongoing and conversational. The Spirit of Counsel is not a voice that shows up in crisis. He is a constant companion whose guidance becomes clearer the more you learn to listen.*

The Spirit of Knowledge (Da’ath)

Key readings: John 17:3 (“This is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent”), Psalm 46:10 (“Be still and know that I am God”), Philippians 3:8–10 (“I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord”).

Knowledge here is not information. The Hebrew da’ath is relational, experiential, intimate. It is the knowledge of a husband and wife, not a student and textbook. This is the Spirit’s gift of experiential knowing — the kind of knowing that changes you because it requires encounter.

Encounter Practice: *After reading John 17:3 and Psalm 46:10, put your Bible down. Set a timer for five minutes. Say to the Spirit: “I want to know you, not just know about you. Reveal yourself to me.” Then be silent. Do not fill the space. Let Him fill it.*

Level 4: The Spirit of Might — Empowered Action

Temple Symbol: The Outer Court — the realm of witness and fruit

When the inner life is conformed, the outer life manifests authority. Might is not muscular force — it is moral and spiritual fortitude to do God’s will against opposition. It is Christ in you, the hope of glory, moving through your hands, your words, your life.

Key readings: Acts 1:8 (“You will receive power when the Holy Spirit comes on you, and you will be my witnesses”), Ephesians 1:19–20 (the immeasurable greatness of His power toward us who believe), Ephesians 3:16 (“Strengthened with power through His Spirit in your inner being”), 2 Timothy 1:7 (“God gave us a spirit not of fear but of power and love and self-control”), Micah 3:8 (“I am filled with power, with the Spirit of the Lord, and with justice and might”).

Lectio Divina: Acts 1:8. These are among the last words Jesus spoke before ascending. He does not say “Go out and try hard.” He says “You will receive power.” The power is a gift — received, not manufactured. And the purpose is witness — not performance, not perfection, but testimony to who Jesus is by how you live.

Formation Note: *Blackaby taught in Experiencing God that you do not choose where to serve God. You watch where God is already at work — by the Spirit — and join Him there. The Spirit of Might is not about doing great things for God. It is about being empowered to participate in the great things God is already doing.*

The Flow of Transformation

The sevenfold Spirit reveals a divine pattern: Presence → Awe → Illumination → Power. You begin in union with Christ (Spirit of the Lord). That union produces reverent love (Fear of the Lord). That reverence opens your mind to divine wisdom, understanding, counsel, and knowledge (Mind of Christ). And that renewed mind releases you into empowered action (Might). This is the pattern of sanctification and intimacy. Do not try to skip to might without passing through presence and awe. The power flows from the union, not the other way around.

Before You Move On

Journal: Which of the seven facets of the Spirit do I most hunger for right now? Which feels most foreign to me? Where am I trying to operate in might (action) without having first cultivated presence (union) and awe (reverence)?

Part III: The Spirit and Jesus

The Holy Spirit's relationship to Jesus is the model for His relationship to you. Every moment of Jesus' life — from conception to resurrection — was empowered, directed, and sustained by the Spirit. Jesus did not operate out of His own divine nature alone. He chose to live as a man filled with the Spirit, dependent on the Spirit, led by the Spirit. This is stunning: if Jesus needed the Spirit, how much more do you?

Reading 1: Conceived by the Spirit — Luke 1:35

“The Holy Spirit will come upon you, and the power of the Most High will overshadow you.” The Spirit is present at the very beginning of the incarnation. The same hovering, creative Spirit from Genesis 1:2 overshadows Mary and brings forth the Son. Before Jesus draws His first breath, the Spirit is at work.

Reading 2: Filled with the Spirit from Birth — Luke 1:15 and 1:41–44

Even John the Baptist is filled with the Spirit in the womb. And when Mary greets Elizabeth, the baby leaps and Elizabeth is “filled with the Holy Spirit.” The Spirit is moving in both families before either child is born. The Spirit does not wait for maturity or readiness. He moves first.

Reading 3: The Spirit Descends at Baptism — Matthew 3:16–17

Lectio Divina passage. Jesus comes up from the water and the Spirit descends on Him like a dove. The Father speaks: “This is my beloved Son, in whom I am well pleased.” All three Persons of the Trinity are present. The Spirit does not come as fire or wind. He comes as a dove — gentle, settling, resting. The Spirit's first visible act in Jesus' public life is tender and affirming, not dramatic and forceful. How does the Spirit most often come to you?

Reading 4: Led by the Spirit into Testing — Luke 4:1–13

“Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness.” The Spirit does not only lead you to pleasant places. He leads Jesus directly into 40 days of testing. This is important: if you are in a hard season and you are following God faithfully, the Spirit may have led you there. The wilderness is not punishment. It is formation. Jesus “returned to Galilee in the power of the Spirit” (4:14). The testing produced power.

Reading 5: Anointed for Mission — Luke 4:18–21

Lectio Divina passage. “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free.” Jesus reads from Isaiah 61 and says “Today this scripture is fulfilled.” The sevenfold Spirit of Isaiah 11 is now actively at work in Jesus' ministry. Everything Jesus does — healing, teaching, delivering, loving — He does by the Spirit.

Formation Note: *Michael Miller teaches from John 14 that the Spirit is not an impersonal force but a Person who Jesus asked the Father to send. When Jesus says “The Spirit of the Lord is upon me,” He is describing a relationship, not a capability. He is saying: the Person of the Spirit is with me, and from that relationship, everything else flows. The same is true for you.*

Reading 6: Jesus Ministers by the Spirit — Matthew 12:28

“If it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.” Jesus attributes His miracles to the Spirit. He could have claimed divine prerogative. Instead, He models complete dependence on the Spirit. This is the pattern for your life: you do not act from your own strength, your own intelligence, or your own moral effort. You act by the Spirit.

Reading 7: Jesus Offers Himself Through the Spirit — Hebrews 9:14

“Christ, who through the eternal Spirit offered himself unblemished to God.” Even the cross was a work of the Spirit. Jesus offered His life through the Spirit. The greatest act of surrender in human history was empowered by the Spirit’s presence. When you face moments that require sacrifice — in your relationships, your calling, your daily dying to self — the same Spirit who empowered Jesus at the cross empowers you.

Reading 8: Raised by the Spirit — Romans 8:11

Lectio Divina passage. “If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.” The same Spirit. The same power. The resurrection power that raised Jesus from the dead is currently living inside you. Not metaphorically. Not theologically. Actually. The Spirit in you is the Spirit of resurrection. Let that reality reshape how you approach today.

Reading 9: Jesus Breathes the Spirit — John 20:19–22

“As the Father has sent me, I am sending you.” And with that He breathed on them and said, “Receive the Holy Spirit.” Genesis 2:7 re-enacted. The breath of God that made humanity alive is now the breath of the risen Christ making the church alive. This is the moment where the Old Testament longing meets the New Covenant reality. The Spirit is no longer visiting. He is being given permanently.

Encounter Practice: *Read John 20:22 one more time. Then close your eyes and take a deep breath. As you inhale, say in your heart: “Receive the Holy Spirit.” As you exhale, say: “I receive.” Do this three times slowly. You are not just reading about something that happened to the disciples. The same risen Christ offers the same Spirit to you right now.*

Before You Move On

Journal: If Jesus — the Son of God — lived His entire life in dependence on the Spirit, what does that say about my own need? Where am I trying to live the Christian life out of my own strength, intellect, or discipline instead of by the Spirit?

Part IV: The Promise — Jesus Teaches About the Spirit

On the night before His death, Jesus gave His most extended teaching about the Holy Spirit. John 14–16 is the richest source of Jesus’ own words about who the Spirit is, what He will do, and how He will relate to the disciples after Jesus ascends. This is not systematic theology. This is a farewell — Jesus telling His closest friends about the Person who will take His place at their side. Read these chapters slowly, over at least two weeks. Let Jesus’ own words about the Spirit reshape your understanding of Him.

Reading 1: Another Helper — John 14:15–18

Lectio Divina passage — spend at least two mornings. “I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth.” The word “another” (allos) means another of the same kind — not a different kind of helper, but another exactly like Jesus. The Spirit is to you what Jesus was to the disciples. He teaches, comforts, corrects, guides, empowers, and is present with you. Forever. Not visiting. Dwelling.

Formation Note: *Miller teaches from this passage that Jesus was not saying goodbye — He was saying “I’m going to be with you in a deeper way.” The physical Jesus could only be in one place. The Spirit is in you, around you, and with you without limitation. The coming of the Spirit was not a consolation prize for losing Jesus. It was an upgrade in intimacy.*

Reading 2: He Will Teach You Everything — John 14:26

“The Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.” The Spirit is teacher and reminder. When you read the Bible in the morning and a verse comes back to you at 2pm in a conversation — that is the Spirit’s work. When you are in a situation and suddenly you know what to do even though you didn’t plan for it — that is the Spirit teaching in real time.

Reading 3: He Will Testify About Jesus — John 15:26–27

“When the Helper comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness about me.” The Spirit’s primary job is not to point to Himself. It is to point to Jesus. Any experience of the Spirit that does not ultimately lead you deeper into the knowledge and love of Jesus is not from the Spirit. This is the safeguard against excess: the Spirit always glorifies Christ.

Reading 4: He Will Convict the World — John 16:7–11

“It is to your advantage that I go away, for if I do not go away, the Helper will not come to you.” Jesus says it is better for Him to leave so the Spirit can come. That is an extraordinary statement. Then: the Spirit will convict the world concerning sin, righteousness, and judgment. Conviction is not condemnation. It is the Spirit exposing what is true so that you can respond. When you feel that

interior nudge that says “this isn’t right” or “there’s something better” — that is the Spirit’s convicting work.

Reading 5: He Will Guide You Into All Truth — John 16:12–15

Lectio Divina passage. “When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.” This is the Spirit of Counsel from Isaiah 11 in action. He guides. He speaks. He declares. He glorifies Jesus. And He does this in you — not in a book or a classroom, but in the interior of your life.

Encounter Practice: *After reading John 16:13, ask the Spirit one specific question. Not a general “what should I do with my life” but something concrete: “Spirit, what do you want to say to me about my marriage?” or “Spirit, what truth are you guiding me into right now?” Write down what comes. Do not analyze it. Do not dismiss it. Just receive it and sit with it.*

Reading 6: Wait for the Promise — Acts 1:4–8

“Do not leave Jerusalem, but wait for the gift my Father promised.” Jesus’ final instruction before ascending is: wait. Do not go. Do not act. Do not start ministry. Wait. The Spirit is coming. The entire book of Acts — every miracle, every conversion, every church planted — flows from this moment of waiting. What if the most important thing you could do this morning is not study, not plan, not produce — but wait? Wait for the Spirit to speak, to move, to fill.

Formation Note: *Blackaby taught that the Christian life is not about asking God to bless our plans. It is about discerning where God is already at work — by His Spirit — and adjusting our lives to join Him there. The disciples’ waiting in the Upper Room was not passive. It was the most active form of obedience: positioning themselves to receive what only God could give.*

Before You Move On

Journal: Which of Jesus’ descriptions of the Spirit is most alive to me right now? Helper? Teacher? Truth-teller? Guide? Convictor? Which one do I most need in this season? Have I been trying to live the Christian life without waiting for the Spirit’s empowerment?

Part V: The Spirit Arrives and Moves

Pentecost is not the end of the story. It is the beginning. The book of Acts is not the story of the apostles. It is the story of the Holy Spirit acting through ordinary people who have been filled with His presence. In this part, you will watch the Spirit direct, interrupt, fill, redirect, and empower — not as a theological concept but as a living, active Person who makes decisions, sends people, and changes plans. The Spirit in Acts is not tame. He is not controllable. He is sovereign, surprising, and always moving.

Reading 1: Pentecost — Acts 2:1–21

Lectio Divina passage — spend at least three mornings. The Spirit comes as wind and fire. Not a dove this time. Wind fills the house. Tongues of fire rest on each of them. They speak in languages they have never learned. And Peter — the same Peter who denied Jesus three times — stands up and preaches the sermon that launches the church. Three thousand people are “cut to the heart” and baptized. This is what happens when the Spirit arrives. Everything changes.

Encounter Practice: *After reading Acts 2, sit in the weight of what happened. The same Spirit that fell on that room is the Spirit who lives in you. Ask Him: “Spirit, is there more of You that I have not yet received? Is there something You want to do in me that I have been too cautious, too intellectual, or too controlled to allow?” Be honest. He honors honesty.*

Reading 2: The Early Church Filled Again — Acts 4:23–31

The same believers who were filled at Pentecost are filled again. “After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.” Being filled with the Spirit is not a one-time event. It is an ongoing, repeated, continually renewed experience. You can be filled today. And tomorrow. And the day after.

Reading 3: The Spirit Falls on the Unexpected — Acts 10:44–48

Peter is at Cornelius’ house — a Gentile. “While Peter was still speaking, the Holy Spirit fell on all who heard the word.” The Spirit did not wait for Peter’s permission. He did not wait for a prayer of invitation. He fell. The Jewish believers who came with Peter were “astonished.” The Spirit is not confined to your expectations about who He fills, when He moves, or how He works. He is sovereign.

Reading 4: The Spirit Sends — Acts 13:1–4

“While they were worshiping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’” The Spirit speaks. He names people. He gives specific direction. He sends. And notice the context: worship and fasting. Not a strategy meeting. Not a planning session. The Spirit’s sending comes from a posture of devotion.

Formation Note: *Worship teaches that most of us make our plans and ask God to bless them. The Spirit-led life works in the opposite direction: you listen for the Spirit’s direction and then*

adjust your life to it. The discomfort of that exchange — releasing your plan for His — is the cost of a Spirit-led life. It is also where the adventure begins.

Reading 5: The Spirit Redirects — Acts 16:6–10

“They tried to enter Bithynia, but the Spirit of Jesus would not allow them.” Paul has a plan. The Spirit says no. Then Paul has a vision of a man in Macedonia. The Spirit closes one door and opens another. This passage is critical for any man who is driven, planful, and visionary: the Spirit sometimes vetoes your best ideas. Not because they are bad, but because He has something better. Can you receive a “no” from the Spirit without frustration?

Reading 6: The Spirit Empowers Witness — Acts 4:8–12

“Then Peter, filled with the Holy Spirit, said to them...” Peter before the Sanhedrin — the same authorities who crucified Jesus. He does not cower. He does not hedge. He speaks with a boldness he does not naturally possess. Verse 13: “When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.” The Spirit does not make you impressive. He makes you noticeable as someone who has been with Jesus.

Reading 7: The Heart of the Spirit-Filled Community — Acts 2:42–47

Lectio Divina passage. They devoted themselves to teaching, fellowship, breaking of bread, and prayer. Awe came upon every soul. They shared everything. They met daily. The Lord added to their number daily. This is what a Spirit-filled community looks like: not a program, not a strategy, but people so saturated with the Spirit’s presence that their life together produces awe. Does your community produce awe? Does your home?

Before You Move On

Journal: What stands out to me about the Spirit’s activity in Acts? Where do I see the Spirit acting as a Person — directing, sending, vetoing, falling? Am I allowing the Spirit that kind of authority in my daily life, or have I domesticated Him into a theology I hold rather than a Person I follow?

Part VI: The Spirit in the Life of the Believer

The epistles unpack what it means to live daily in the Spirit's power, presence, and direction. This is where theology meets Tuesday morning. The readings in this part are not new territory for many believers — but read them now through the experiential lens. These are not just doctrines to affirm. They are realities to live in.

Reading 1: The Great Chapter — Romans 8 (full)

You may have read Romans 8 before through the lens of the heart. Now read it through the lens of the Spirit. The word “Spirit” appears 21 times in this chapter. It is, above all else, a chapter about the Spirit's work.

Read over the course of one week:

Romans 8:1–4 — The law of the spirit of life has set you free. Romans 8:5–8 — The mind set on the Spirit is life and peace. Romans 8:9–11 — The Spirit of Christ lives in you; the Spirit who raised Jesus will give life to your mortal body. Romans 8:12–17 — Led by the Spirit, you are sons; the Spirit cries “Abba, Father.” Romans 8:18–25 — The whole creation groans, waiting for redemption. Romans 8:26–27 — The Spirit intercedes with groans too deep for words. Romans 8:28–30 — All things work together; you are being conformed to the image of Christ. Romans 8:31–39 — Nothing can separate you from the love of God.

Lectio Divina: Romans 8:26–27. The Spirit helps you in your weakness. When you do not know what to pray, the Spirit intercedes for you with groans that words cannot express. This is one of the most intimate descriptions of the Spirit in all of Scripture. He is not watching you struggle from a distance. He is inside you, praying on your behalf when you have no words. Let that sink in.

Encounter Practice: *On a morning when you feel tired, overwhelmed, or unable to form a prayer, do not force it. Instead, sit in silence and say: “Spirit, I have no words. You pray for me.” Then sit for five minutes. This is not giving up on prayer. This is Romans 8:26 in action.*

Reading 2: Walk by the Spirit — Galatians 5:16–26

Lectio Divina passage. “Walk by the Spirit, and you will not gratify the desires of the flesh.” The entire Christian ethic is in that one sentence. It is not “try harder to stop sinning.” It is “walk by the Spirit and the sin will lose its grip.” Then the fruit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. These are not achievements. They are the organic produce of a life yielded to the Spirit.

Read the list of the flesh's works (5:19–21) and the Spirit's fruit (5:22–23) side by side. Be honest: which list describes more of your daily experience? The answer is not condemnation — it is data about where you need to yield more deeply to the Spirit.

Reading 3: The Gifts of the Spirit — 1 Corinthians 12:1–11

“Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed.” Paul says ignorance about spiritual gifts is unacceptable. Read the list: wisdom, knowledge, faith, healing, miraculous powers, prophecy, distinguishing between spirits, tongues, interpretation. These are not historical curiosities. They are the Spirit’s equipment for the church. Do not dismiss any of them because of bad experiences with excess. And do not cling to any of them as proof of spiritual maturity.

Also read 1 Corinthians 12:12–27 — the body metaphor. You are one part of a body that needs every gift. Do not say “I don’t need that gift.” You need the whole body, empowered by the whole Spirit.

Formation Note: *Staton writes in The Familiar Stranger that we have made a false choice between the fruit of the Spirit and the gifts of the Spirit — as if you have to pick one or the other. The Spirit gives both. Character and power. Holiness and gifts. To reject the gifts in favor of the fruit, or to chase the gifts without growing the fruit, is to receive half a Spirit. He gives Himself whole.*

Reading 4: The More Excellent Way — 1 Corinthians 12:31–13:13

Immediately after the gifts chapter, Paul writes the love chapter. This is not a coincidence. It is a frame: the gifts are genuine, but without love they are “a resounding gong.” The Spirit’s gifts must be exercised in the Spirit’s primary fruit — love. Read 1 Corinthians 13 as the Spirit’s quality-control document for every gift.

Reading 5: Eagerly Desire Spiritual Gifts — 1 Corinthians 14:1–5 and 14:26–33

Paul says: “Eagerly desire gifts of the Spirit, especially prophecy.” This is a command, not a suggestion. Then in verse 26: “When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue, or an interpretation. Everything must be done so that the church may be built up.” The Spirit gives gifts not for personal edification but for the building up of the body. And everything is done in order.

Reading 6: Sealed and Guaranteed — Ephesians 1:13–14 and 4:30

“You were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance.” The Spirit is God’s seal of ownership on you — and His down payment on the fullness that is coming. Then 4:30: “Do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.” The Spirit can be grieved. He is a Person with feelings. How you live, how you speak, how you treat others — it affects Him.

Reading 7: Be Filled with the Spirit — Ephesians 5:18–21

Lectio Divina passage. “Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit.” The

grammar is present continuous: keep being filled. This is not a one-time event. It is a daily, moment-by-moment yielding to the Spirit's influence. And notice what it produces: worship, gratitude, and mutual submission. A Spirit-filled life is marked by singing, not striving.

Reading 8: The Spirit and the Word — Ephesians 6:17–18

“Take the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests.” The Spirit and the Word together. Your morning practice — Bible in one hand, prayer in the other — is this verse in action. The Word is the Spirit's sword. Prayer is the Spirit's atmosphere. They are never meant to be separated.

Reading 9: Do Not Quench, Do Not Grieve — 1 Thessalonians 5:19–21 and Ephesians 4:30–32

“Do not quench the Spirit. Do not treat prophecies with contempt but test them all; hold on to what is good.” And: “Do not grieve the Holy Spirit.” You can quench the Spirit by refusing His promptings, dismissing His gifts, or intellectualizing His movement out of existence. You can grieve Him by bitterness, rage, anger, and slander. Pay attention to both warnings. The Spirit is not fragile, but He is gentle — and He will not force Himself where He is not welcomed.

Encounter Practice: *Ask the Spirit directly: “Is there any way I have been quenching You? Any prompting I've dismissed? Any gift I've been too afraid to receive? Any area where I've grieved You?” Write whatever comes. Do not defend yourself. Just listen.*

Reading 10: Beholding and Becoming — 2 Corinthians 3:17–18

Lectio Divina passage. “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.” This is the summary of the entire guide. You behold. The Spirit transforms. Glory to glory. You do not change yourself. You gaze at Christ, and the Spirit does the rest.

Before You Move On

Journal: Where am I most alive to the Spirit's work in my life right now? Where am I most resistant? What gift of the Spirit have I been avoiding or dismissing? What would it look like to be “keep being filled” — not just informed, but filled?

Part VII: From Knowledge to Encounter

This part exists because of a conviction you may already feel: you can study the Spirit exhaustively and still not know Him experientially. The move from knowledge to encounter is not about abandoning the Word. It is about letting the Word lead you to the Person, and then letting the Person lead you beyond what the Word can contain into lived, embodied, daily experience of His presence.

Formation Note: *Winship writes in Living Fearless: “All human conflict originates from fear, and fear originates from a false view of God, ourselves, and others.” The Spirit’s experiential work is to replace the false with the true — not in your head, but in your bones. It is one thing to know theologically that God loves you. It is another thing entirely to feel the Spirit’s warmth when He whispers it in the quiet of your morning.*

Reading 1: Hearing the Spirit’s Voice — John 10:27 and 1 Kings 19:11–13

“My sheep listen to my voice; I know them, and they follow me.” Jesus says His sheep hear Him. Not might hear. Not will eventually learn to hear. They hear. Then read Elijah’s encounter: the Lord was not in the wind, the earthquake, or the fire. He was in the gentle whisper. The Spirit speaks — but He often speaks quietly. The experiential life requires learning to hear the whisper over the noise.

Key practice: Willard taught that hearing God is not a special skill for super-spiritual people. It is a normal part of a conversational relationship with God. The Spirit speaks through Scripture, through circumstances, through the counsel of others, and through the still, small voice in your interior. The question is not whether He is speaking. It is whether you are quiet enough and expectant enough to hear.

Reading 2: The Spirit and Your Identity — Romans 8:15–16 and 2 Corinthians 5:17

“The Spirit himself testifies with our spirit that we are God’s children.” And: “If anyone is in Christ, the new creation has come; the old has gone, the new is here.” The Spirit’s first experiential work is identity. Before He gives you power, gifts, or direction, He tells you who you are. You are a son. You are new. You are His. If you have not experienced that identity at a heart level — not just affirmed it intellectually — ask the Spirit to make it real.

Formation Note: *Winship’s entire ministry is built on this: the Spirit speaks truth about who God is and who you are. The “identity exchange” is hearing the lie you’ve believed about yourself, bringing it to the Spirit, and receiving the truth He speaks in its place. This is not therapy. It is encounter. The Spirit replaces fear-based identity with love-based identity — and everything changes.*

Encounter Practice: *Sit in silence with a journal. Write at the top: “What lie am I believing about myself?” Be honest. Then write: “Spirit, what is true about me?” Sit and listen. Write*

whatever comes, even if it surprises you. This is the identity exchange. Return to it whenever the old lies resurface.

Reading 3: Walking by the Spirit, Not by Sight — 2 Corinthians 5:7 and Galatians 5:16–18

Walking by the Spirit is a daily practice, not a spiritual achievement. It means making decisions, entering conversations, and facing challenges with the Spirit's input rather than just your own analysis. It means pausing before reacting. It means asking before acting. It means being willing to be redirected — like Paul in Acts 16 — even when your plan seems good.

Reading 4: The Spirit in Prayer — Romans 8:26–27, Ephesians 6:18, and Jude 1:20

“Pray in the Spirit on all occasions.” “Build yourselves up in your most holy faith and pray in the Holy Spirit.” Prayer in the Spirit is not just adding “in Jesus’ name” at the end. It is yielding the direction of your prayer to the Spirit. It is letting Him set the agenda. It is sitting in silence when you have no words and trusting that He is praying through you with groans too deep for words.

Reading 5: The Spirit and Worship — John 4:23–24 and Philippians 3:3

Lectio Divina passage: John 4:23–24. “True worshipers will worship the Father in the Spirit and in truth.” Worship in the Spirit is not about the style of music or the emotional temperature of a service. It is about the Spirit being the animating presence of your engagement with God. When you sing and something breaks open in your chest — that is the Spirit. When you are silent and tears come for no reason you can name — that is the Spirit. When the Bible suddenly reads you instead of you reading it — that is the Spirit. Welcome Him in your worship.

Reading 6: The Spirit Produces a Different Kind of Life — Acts 4:13 and Galatians 2:20

“They took note that these men had been with Jesus.” And: “I no longer live, but Christ lives in me.” The Spirit-filled life is visibly different. Not because of religious performance but because the interior has been changed. A person who walks by the Spirit is distinguishable — not by their theology, not by their moral effort, but by a quality of life that can only be explained by the Spirit's presence.

This is a conviction the Spirit may be stirring in you: a real, true Christ-follower actually lives a different life than the world. Not by striving harder but by being filled more. The difference between a Christian and the culture is not better information. It is the Holy Spirit. Without Him, all the knowledge in the world produces nothing but a more educated version of the same person.

Reading 7: Experiencing God — Joining What the Spirit Is Already Doing

Key readings: John 5:17–20 (“The Son can do nothing by Himself; He can only do what He sees His Father doing”), Philippians 2:13 (“It is God who works in you, both to will and to work for His good pleasure”), Acts 13:2 (the Spirit sending from a context of worship and fasting).

Jesus only did what He saw the Father doing. The same Spirit who revealed the Father’s activity to Jesus now reveals God’s activity to you. Experiencing God is not manufacturing spiritual moments. It is developing eyes to see where God is already moving — in your family, in your community, in a conversation — and joining Him there.

Formation Note: *Blackaby’s core insight in Experiencing God is that God is always at work around you. The crisis is not that God is inactive but that we are blind to His activity. The Spirit opens your eyes. Your job is not to create the encounter. It is to be alert, available, and willing to adjust your life when the Spirit shows you what He is doing.*

Encounter Practice: *This week, at the end of each day, write one sentence answering this question: “Where did I sense the Spirit at work today — in a conversation, a moment with my kids, a circumstance, a prompting?” Over time, this practice trains your eyes to see the Spirit’s movement in the ordinary. That is where most of the encounter happens.*

Before You Move On

Journal: Am I willing to move beyond studying the Spirit into experiencing Him? What scares me about that? What excites me? Spirit, what do You want me to experience that I have been too cautious to receive?

Part VIII: The Spirit and the Age to Come

The Holy Spirit is not only the present power of God. He is the eschatological presence of the future breaking into now. When you experience the Spirit, you are experiencing the first fruits of the world to come. This final part lifts your eyes from the daily to the eternal — and then brings them back down, because the eternal is already at work in the daily.

Reading 1: The Spirit as Guarantee — 2 Corinthians 1:21–22 and 5:5

“He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.” And: “God has given us the Spirit as a deposit, guaranteeing what is to come.” The Spirit in you right now is the down payment on eternity. Every experience of His presence, every fruit, every gift, every moment of worship — it is a taste of what the fullness will be. You have not yet experienced the full Spirit. You have received the deposit. The best is still coming.

Reading 2: The Seven Spirits Before the Throne — Revelation 1:4–5, 4:5, and 5:6

Lectio Divina passage: Revelation 5:6. “Then I saw a Lamb, looking as if it had been slain, standing at the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.” The sevenfold Spirit is the eyes of the Lamb. He sees everything. He is sent into all the earth. And He is connected to the slain Lamb — the crucified and risen Christ. The Spirit’s work is always Christocentric, always cruciform, always headed toward the restoration of all things.

Reading 3: The Groaning of Creation — Romans 8:18–25

The whole creation groans, waiting for the redemption that is coming. And the Spirit groans within you (8:26). The ache you feel — the sense that this world is not all there is, that things are not yet as they should be — that ache is the Spirit within you resonating with the groaning of all creation. It is not discontent. It is hope. The Spirit is pulling you forward into the future God has promised.

Reading 4: The River of Life — Revelation 22:1–5 and John 7:37–39

In Revelation 22, a river of the water of life flows from the throne of God. In John 7, Jesus stands and says, “Whoever believes in me, rivers of living water will flow from within them.” John explains: “By this he meant the Spirit.” The river that will flow through the New Jerusalem in eternity is the same Spirit that flows through you now. You are carrying the river of life. Let it flow.

Reading 5: The Spirit and the Bride Say “Come” — Revelation 22:17

Lectio Divina passage — close the entire guide here. “The Spirit and the bride say, ‘Come!’ And let the one who hears say, ‘Come!’ Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life.” This is the final word of the Spirit in Scripture: Come. He is

inviting. He is calling. He is offering living water freely. The whole Bible ends with the Spirit saying “Come.” Come to Jesus. Come to life. Come to the fullness you were made for.

Encounter Practice: *This is your final encounter practice. Sit in silence. Let the Spirit say “Come” to you. Not come to a study. Not come to a doctrine. Come to Me. Respond however you need to — with tears, with silence, with a whisper, with your hands open on your lap. The Spirit who hovered over the waters in Genesis 1 is the Spirit who says “Come” in Revelation 22. He has been with you from the beginning. He will be with you to the end. And He is with you right now.*

Closing Practice

When you have finished, spend a final morning in reflection. Go back through your journal from the weeks you have spent in this guide. Look at what the Spirit has done. Write a letter — not to God the Father, not to Jesus, but to the Holy Spirit. Thank Him for what He has shown you. Tell Him what has changed. Ask Him to keep going. He is a Person. He receives your words. He has been waiting for this letter.

Then take a breath. Rest. And walk into your day carrying the same Spirit who hovered over the waters, who rested on Christ, who fell at Pentecost, who lives in you, and who says, even now: Come.

“The Spirit and the bride say, “Come!”

*Let the one who is thirsty come;
and let the one who wishes take
the free gift of the water of life.”*

— Revelation 22:17