

"THESE MEDITATIONS ARE WORD-CENTERED PRESCRIPTIONS
THAT BLOW AWAY THE MEANINGLESS CHRISTIAN PLATITUDES
OFTEN USED TO MASK UNANSWERABLE PAIN."

Tim Keese



THIRTY-ONE DAILY READINGS TO HELP YOU
BE GOSPEL-SATURATED ALL DAY, EVERY DAY

gospel

MEDITATIONS

for the

HURTING

CHRIS ANDERSON
& JOE TYRPAK

goSpel

MEDITATIONS

for the

HURTING

“When Christians suffer (and we all do), we need comfort that is grounded in truth. We need to remember God and His ways, Christ and His work, eternity and its glories. Genuine consolation must be grounded in the teachings of Holy Scripture. Chris and Joe have given us a book of meditations that turn our hearts in the right direction. There are no false promises here, no empty platitudes—only a focus upon the genuine work that God is doing in His children. What comfort!”

—**Kevin Bauder**, Research Professor of Systematic Theology at
Central Baptist Theological Seminary, Minneapolis,
and contributor to *The Spectrum of Evangelicalism*

“These meditations are Word-centered prescriptions that blow away the meaningless Christian platitudes often used to mask unanswerable pain. Until that day when Christ Himself wipes away all tears from our eyes, the Scriptures provide strength, help, and hope in this broken world. Let this book guide you to Christ, the only sure and lasting refuge.”

—**Tim Keesee**, executive director of Frontline Missions International,
producer of the *Dispatches from the Front* DVD series,
and author of the book *Dispatches from the Front*

“I’m so thankful that a friend presented us with a copy of *Gospel Meditations for the Hurting* during the week that my husband began chemotherapy. The thirty-one devotionals encouraged our hearts as my husband lived out his cancer assignment. At his funeral and dozens of times since then, I’ve passed this booklet on to people that God has put in my path. Everyone is hurting from something, why not give them the truth?”

—**Tracee Veenstra**, proud mother, joyful widow,
faithful member of Inter-City Baptist Church, Allen Park, Michigan,
and Christ-exalting women’s and children’s speaker

*To our eight children:
Rebekah, Rachel, Esther, and Gracie Anderson,
and Karis, Tori, Jordan, and Vera Tyrpak.
Children, you've been born into a broken world. You'll suffer.
Our prayer is that your sorrows will drive you to the "Man of Sorrows"
Who suffered like you, and for you, to bring you to God.
May you know Him, love Him, and serve Him
far better than your fathers have.
We love you!*

Introduction

As a boy, I enjoyed watching “The A-Team,” an admittedly ridiculous television program in which bullets would fly, but no one—not even the bad guys—would get hit. Of course, the world isn’t like silly 80’s television. People do get hit with bullets. And cancer, and divorce, and infertility, and bereavement, and deep, deep depression. Thankfully, the Bible provides counsel and encouragement for hurting people. The Bible is a book about suffering, written by sufferers, for sufferers. Think about it: The Bible is a gritty book. And that’s good, because life is gritty. As D. A. Carson has said, “The truth of the matter is that all we have to do is live long enough, and we will suffer” (*How Long, O Lord*, p. 16). Perhaps you’re hurting now. If so, I hope you find a balm from these meditations on the Scriptures. Perhaps you’re in a time of relative ease. If so, I rejoice with you. But I also urge you to read attentively. Sooner than you think, you’ll need these truths to comfort others and even to comfort yourself. Thinking biblically about suffering in the light will help you continue to think biblically in the dark—when trouble comes.

Joe Tyrbak and I were privileged to pastor together for seven years at Tri-County Bible Church in Madison, Ohio. Pastoral ministry is ministry to people who hurt. We counseled people together, wept with people together, confronted people together, prayed for people together, and buried people together. We dealt with suicides, murders, miscarriages, addictions, and marriage problems. All that to say, I’ve been “in the trenches” with Joe, and he’s an empathizing and insightful counselor. When he first suggested that we team up again to write a devotional to help hurting people, I was very pleased. Together Joe and I have helped the hurting in person; now we’re glad to help the hurting through the pages of this devotional.

Let me give a couple of disclaimers. First, we don’t pretend to have all the answers. We know the Scriptures, and we’re learning them. What you read here is useful only to the extent that it’s biblical. So read the texts suggested for each day. Refer back to them. Check up on us. Second, we’re not offering Pollyanna answers to heartbroken people. We won’t tell you to grin and bear it. Were we with you, we’d probably weep with you. We won’t deny that life is excruciating, and things may very well not improve during your lifetime. We won’t minimize your sorrows. Finally, we’re not trying to vindicate God. He’s not on trial. If He were, He is more than able to answer for Himself. We’re speaking on His behalf only in the sense that He has given us His inspired Word, and He’s charged us to teach it with clarity and accuracy. That’s our aim, by God’s grace, and we believe we’ve done so faithfully.

Many thanks to Dan Totten, my personal friend, a stellar English teacher at Killian Hill Christian School in Lilburn, Georgia, and the editor of this book. Dan “graded” our articles—red pen and all. He vastly improved our writing, and we’re deeply grateful. Dan walks with God, and he’s a gifted writer. For that reason, I was pleased to ask him to contribute an article to this devotional (Day 17). You’ll be glad I did, as he writes as one who has both suffered and found succor from the gospel.

This is our fifth *Gospel Meditations* book, preceded by *Women, Men, Missions*, and *Prayer*. Joe and I are deeply convinced that the good news of Jesus Christ—the totality of His life, death, resurrection, ascension, and return—is the centerpiece of life. We’ve staked our eternity on it. We’ve staked our lives and livelihood on it. There is nothing about which we’d rather write, and we’re glad to help you understand, apply, and appreciate it more. May the Lord Jesus be magnified!

"For the Lord is good; his steadfast love endures forever." — PSALM 100:5

In 1998 my sister-in-law gave birth to Johnny—a sweet boy with Down Syndrome. Johnny's parents weren't expecting that their day of much-anticipated joy would also bring sorrow. They've been model parents, and he's a bright-eyed, capable Christian teenager. But those first days were difficult. Johnny had to have open heart surgery within a few months of his birth. Jeff Burr, his dad and one of my dear friends, would send out email updates, sharing the ups and downs that are inevitable at such times. At one point, Jeff started a note with these words: "God was good today. Johnny's condition improved." We understood what Jeff meant. But Jeff shared with me that one of his iron-sharpening friends corrected and challenged him with this gentle reply: "God was good yesterday, too. It just didn't feel like it."

I'll never forget the wisdom of those words. God's goodness doesn't wax and wane. He's unchanging. He will never love us more, or less, than He does right now. He's constant. Even when it doesn't feel like it.

One of the great temptations we face in our seasons of discouragement is to doubt God's goodness. "If He loved me," we reason, "I would find a job. Or be healed. Or have a happy marriage. Or be more attractive. Or have better friends." We evaluate God's character based on our circumstances, when the exact opposite is in order: We should evaluate our circumstances based on God's character. As Babbie Mason sings, "God is too wise to be mistaken" and "too good to be unkind" ("Trust His Heart").

We can be certain of God's goodness based on repeated statements of Scripture (such as Psalm 25:8; 34:8; 84:11; 86:5). Contrary to the idols of Gentile nations (which were cruel, sensual, and debauched), God is *good*. The Bible says so. Creation declares it, even in its fallen state. History demonstrates it, despite man's cruelty. But nothing shows God's love and goodness more convincingly than the cross. That's the point of Romans 8:32, which is a response to the sorrows of life ("sufferings" in v. 18; "bondage" in v. 21; "groaning" with "pain" in vv. 22–23; "weakness" in v. 26; "tribulation, distress, persecution, famine, nakedness, danger, or sword" in vv. 35–36). When life hurts, or even ends, we must tether ourselves to the perspective of Romans 8:32: "He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?"

That's a powerful, gospel-centered salve for the hurting. While we may not understand our current struggles, we can understand this: God loves us so much He sacrificed His Son to save us when we were His enemies. How unjust we are to question such infinite love! How foolish we are to doubt God's love when we lose a job (or lose our keys) or to affirm God's love only when we get good news. Such thinking is mystical—and miserable. God's love is constant. The cross of Jesus Christ should put to rest any doubts about the goodness of God. You may not understand what God is doing in your life. But you know this with unshakeable certainty: God always loves you. God is only good.

I recently had the privilege of writing a hymn text for a tune written by Jonathan Hamilton, the son of Ron and Shelly Hamilton. The tune was discovered after his heartbreaking death. I took the opportunity to revel in God's constancy and goodness—truths of which Jonathan is now certain:

*Looking back, I can see Your fingerprints upon my life, always seeking my best.
There were times when Your way would make no sense, but as You said, You have never left.
You are always good, You are only good; You are always good to me.
Though my eyes can't see, help my heart believe You are always, only good.*

Let the gospel assure you that God is always good—even when it doesn't feel like it.—CHRIS

"She is the young Moabite woman, who came back with Naomi." — RUTH 2:6

When Ruth arrived in Bethlehem, she was hurting. She had been widowed after a brief, childless marriage. She had moved away from the only home she had ever known. Now, along with her unpleasant mother-in-law, she came to a town where she was clearly an outsider. She was penniless, so she immediately began a life of hard manual labor in a notoriously threatening work environment. This young Moabite woman in Bethlehem was familiar with loss, frustration, fear, marginalization, poverty, and exhaustion.

Yet the story of Ruth's life, like the life story of every believer, won't end in misery, but in the triumph of God's grace. The main point of this precious little book is that God was graciously working in the lives of Naomi, Boaz, and Ruth to raise up a much needed Deliverer for His constantly failing people. And *how* God did it is what makes this story so engaging. Read it a hundred times, and the story never gets old: A Moabite who marries into a sinful Israelite family becomes the prime example of the virtuous woman (Ruth 3:11), a good man's wife (4:13), David's great-grandmother (4:17), and one whom Jesus is proud to call His ancestor (Matthew 1:5). What a story of God's all-conquering grace! If you're hurting today, don't think that you're beyond the reach of God's grace. Consider Ruth.

God's grace shines in the dark. Think about Ruth's dark past. Her people were the product of Lot's incest. It's likely that she grew up worshipping the Moabite god Chemosh. She, an idolatrous foreigner, was the widow of a disobedient Israelite who had married her. She also had a disobedient father-in-law, as well as a bitter mother-in-law who urged her to stay in Moab (Ruth 1:8-13). Don't think that "the virtuous woman" has a pristine record! Don't think that the people whom God uses are only those with childhood privileges, those who don't have "a past." *That's not Ruth.* The woman in this story never "grew up in church," and she was saved as a widowed adult. God's grace shines in the lives of needy sinners.

God's grace works miracles. Why did Ruth choose to commit herself to Naomi, Naomi's people, and Naomi's God (Ruth 1:14-17)? It wasn't the attractiveness of Naomi's testimony at this time. Naomi's words in Ruth 1:15 have to rank among the worst in the history of evangelism. What made Ruth different from her Moabite sister-in-law Orpah who decided to go back home? Nothing that we can see. There's no apparent human explanation for Ruth's decisions. So from where did Ruth get the conviction to look Naomi in the eyes and say, "Where you go, I'll go. Where you stay, I'll stay. Your people will be my people. Your God will be my God" (1:16-17)? Answer: God worked a gracious miracle in Ruth's heart. Just as He spoke at creation, God looked into Ruth's dark heart and said, "Let there be light" (2 Corinthians 4:6). Hurting Christian, don't forget the amazing grace God gave you when He saved you, giving you a new heart that rejected your idols and embraced Jesus.

God's grace endures through life. After her conversion, Ruth's life was not easy. But her life in Bethlehem was marked by years of unselfish, faithful love. No doubt, there were many days when Ruth didn't think she could keep going—work was hard, reaping was slim, sleep was short, strength was gone, and hope was dim. Yet, God gave her grace to keep going, to keep the solemn covenant she had made with Naomi. Christian, the same God who poured out His grace to sustain Ruth will sustain you. When you feel as if you've nothing left to give, look to the God of all grace. Ask Him for more grace, and more and more still. You were saved by grace, you stand in grace, and you'll be sustained by God's all-sufficient grace.

King Jesus is proud to have Ruth as part of His family tree. And, if you're in Christ, you can proudly call Ruth your "great-grandmother," too. You have a grace-filled heritage! Jesus is the King of Grace, and everyone in His family testifies to it. If you've trusted Jesus, your life with all of your hardships will never end in despair. All throughout your life you will receive grace upon grace, and you will forever be a trophy of Jesus' grace.

Let the gospel encourage you to endure your hardships in hope.—JOE

“Cursed is the ground because of you; . . . thorns and thistles it shall bring forth for you.”

—GENESIS 3:17–18

Contrary to Louis Armstrong’s iconic song, the “wonderful world” in which we live is broken. Sure, there’s amazing beauty that points us to God’s creativity and benevolence. But there’s also cancer, poverty, natural disasters, and funerals. Why is there so much sorrow? To put the question in the words of my tearful five-year-old following a dear friend’s funeral, “Why would Jesus let us die, Daddy? Doesn’t He love us?” Those are tough questions. Why is “my Father’s world” so full of pain?

First, we must recognize that the world which God created was good. He tells us so in Genesis 1 at the end of each of the six days of creation (vv. 4, 10, 12, 18, 21, 25). Indeed, at the end of the chapter, in verse 31, we read that God’s creation was “very good.” There was no sin, no suffering, no abuse, no abortion, no cancer, no death. That was God’s doing.

So where did suffering come from? Well, God entrusted His perfect creation into the hands of humanity. In what we call “the Creation (or Dominion) Mandate,” God charged Adam to “subdue” and exercise “dominion” over creation (Genesis 1:28; see Psalm 8:5–8). He was to “work” and “keep” Eden (Genesis 2:15). It was the perfect job, in the perfect environment. Yet, Adam rebelled against God, choosing to disobey the one prohibition God had made (Genesis 2:16–17; 3:6–7). The result of Adam’s sin was catastrophic. Humanity fell in Adam, and everyone born into Adam’s race (with the exception of Christ) has been tainted by sin from conception (Psalm 51:5; Romans 5:12). Both the spiritual and physical death that are the wage of sin are seen immediately and tragically in Genesis 4, as Adam’s son is murdered by Adam’s son. From the moment Adam sinned, humanity has been both *estranged* from God (Genesis 3:8) and *exiled* from God (Genesis 3:22–24).

Adam’s sin not only marred the morality of humanity but threw all of the created order under the curse. Read the consequences of sin in Genesis 3. Wildlife is cursed as a result of sin (v. 14). Satan and demons oppose us as a result of sin (v. 15). Pain is a result of sin (vv. 16, 17). Relational conflict is a result of sin (v. 16). Thorns and thistles are the result of sin (v. 18). Wearisome toil is a result of sin (v. 19). Death itself is the result of sin, as God promised (v. 19; 2:17). Chapter 5 of Genesis makes this point with a perpetual drumbeat of the sentence “and he died.” Indeed, the book that began with “In the beginning God created” ends fifty chapters later with “They embalmed [Joseph], and he was put in a coffin in Egypt” (Genesis 50:26). In short, all the problems we face in this broken world, from disease and disaster to decay and death, are the result of humanity’s failure. God gave us a perfect world—and we broke it.

The sorrow that surrounds you is man’s doing. Certainly God is sovereign over all things, but mankind is culpable for sin and its effects. When you’re frustrated with your fallenness (which makes sense!), don’t blame God. Point the finger at Adam and humanity, not God. The result of man’s rebellion is that all creation is now groaning under the curse (Romans 8:19–22). So back to my daughter Esther’s question, “Why would Jesus let us die?” The Bible answers, “Thorn and thistle.” It’s all about man’s sin; it’s all about the curse; it’s all about sin’s wages. And I believe that as much as death grieves us, it grieves our Lord more. It angers Him. This isn’t how He created the world to be. This is a perversion of His perfect Eden. John Stott says it this way: “Suffering is an alien intrusion into God’s good world” (*The Cross of Christ*, pp. 304–05).

Exactly. Suffering is an “alien intrusion,” introduced by man. But it won’t last forever. In the middle of the curse is the promise of the Savior who would reverse it (Genesis 3:15). We’ll cover Jesus’ reversal of the curse in the next study.

Let the gospel remind you of the wages of sin and of the sinner’s need for a Savior.

—CHRIS

“Christ redeemed us from the curse of the law by becoming a curse for us.” — GALATIANS 3:13

Humanity has Humpty-Dumptyed the world. We received it in mint condition and were charged in the Dominion Mandate with managing it. Instead, we rebelled against God, broke the world, and can’t put it back together again. What a mess.

Thankfully, God promised in Genesis 3:15 that an Offspring of Eve would one day crush Satan’s head, suffering pain Himself, and thereby reversing the curse. That was the mission of the Lord Jesus. According to Galatians 3:13, He came to deliver us from the curse precisely by *absorbing* the curse on our behalf. You can go line by line through Genesis 3 and see Christ’s fulfillment of each portion of the curse. He suffered the pain that began in 3:16–17. He suffered the thorns that were introduced to the world in 3:18. He suffered the sweat and weariness that was promised in 3:19. He suffered the exile that was introduced in 3:24. And He suffered death, as promised in 3:19.

Christ’s rescuing humanity from the curse is glorious. But it’s not yet complete. Our bodies still die. We, along with all creation, are still “groaning” with longing for Christ’s return when “the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God” (Romans 8:21). Christ’s payment for sin is finished. But His reversing the curse is an ongoing, incomplete work. His work of redemption won’t be finished until He has returned creation to its pre-Fall condition.

Christ is restoring the paradise we lost. That’s the theme of the entire Bible. The 1,185 chapters between Genesis 1–2 and Revelation 21–22 are all telling the story of redemption. Christ is working to restore paradise. And at His return, He will. We long for the day when, in Christ’s kingdom, the wolf, leopard, lion, bear, and cobra are playmates with the lamb, goat, calf, cow, and child (Isaiah 11:6–9). We long for Christ to make all things new, regenerating the heavens and earth as He has regenerated His people (Revelation 21:1–5). At that time, tears will be wiped away, death will die, and mourning and pain will be outlawed (21:4). Eden will be reclaimed and improved. The parallels between Genesis 1–2 and Revelation 21–22 are unmistakable, even including God’s preparing a bride for Christ, comprised of the redeemed from the Old and New Covenants (21:9–27). Thus, as God brought Eve to the first Adam, He brings the redeemed to Christ, the second and better Adam!

But there’s even more to this reclamation project. Remember the Dominion Mandate that Adam so miserably bumbled? Christ will fulfill it. Scripture records with great precision that all things will be brought under Jesus’ feet at His return (Ephesians 1:22; Hebrews 2:5–8). Just as only Christ could perfectly fulfill the commands of the Law, only Christ can perfectly fulfill the Dominion Mandate. In every conceivable way, Jesus will fix this mess! Come, Lord Jesus!

I love the hope of Christ’s reversing the curse. I’ve written of it often in hymns:

My Jesus, fair, was pierced by thorns—by thorns grown from the fall.

Thus He who gave the curse was torn to end that curse for all. (“My Jesus, Fair”)

Creation groans beneath the curse—Rebellion’s just reward.

We long to see the fall reversed and Eden’s joys restored. (“Come Quickly, Lord”)

Give glory to the Coming King, the Lord of heav’n and earth!

The fallen world, like fallen men, awaits its second birth.

“Behold, I shall make all things new,” He promised groaning men.

Dominion shall belong to Christ, and all be right again! (“Give Him Glory!”)

Let the gospel lift your spirit, for God’s world will once again be good—very, *very* good.

—CHRIS

“Behold, my servant.” — ISAIAH 52:13

Isaiah proclaimed God’s message to Israel for six decades, during which time the ten northern tribes (Israel) fell to the armies of Assyria. When God first commissioned Isaiah, He told him that his messages would be largely ignored (6:9–13). According to Jewish tradition, Isaiah was killed by being sawn in half during Manasseh’s wicked reign (see Hebrews 11:37). Isaiah’s first 39 chapters, “Volume One,” are primarily God’s warnings of impending judgment. The last 27 chapters, “Volume Two,” are God’s words of comfort to the two southern tribes (Judah) who were full of fear regarding the future and tempted to seek their security in everything except God.

The famous prophecy of Christ in Isaiah 52:13–53:12 sits at the heart of “Volume Two.” Notice God’s first words: *“Behold, my servant.”* Take note of God’s method. How does He address trial-bound sinners who are full of unbelief? Don’t miss it! God says, *“Look at My Servant.”* God points them to Jesus. He describes His Servant in a few dozen lines of the most moving poetry ever written. If this is God’s method with unbelievers, do you think God changes His method with believers who struggle with doubt and fear? Not at all. God’s says to all: *“Take a long, hard look at Jesus.”* Isaiah reveals five facets of His beauty.

God’s Servant would be successful (52:13–15). God prophesied that the success of His Servant would be certain (v. 13), surprising (v. 14), and universal (v. 15). In achieving this success, Jesus would act so shrewdly that His own death would be His triumph, not His defeat. The nations would first ignore Him, then adore Him.

God’s Servant would be rejected (53:1–3). Jesus was rejected as unbelievable (v. 1), unimpressive (v. 2), and unattractive (v. 3). He didn’t come looking like some dynamic politician, but like a despised and forsaken nobody. He was a Man of suffering and pain, of sickness and anguish. His appearance was unattractive, but looks can be deceiving.

God’s Servant would be punished in our place (53:4–6). These three verses emphasize substitution seven times. God’s Servant would be burdened with His people’s pains (v. 4), pierced for their sins (v. 5), and judged for their waywardness (v. 6). God’s Servant came, not to slaughter us for our rebellious waywardness, but to be slaughtered for us.

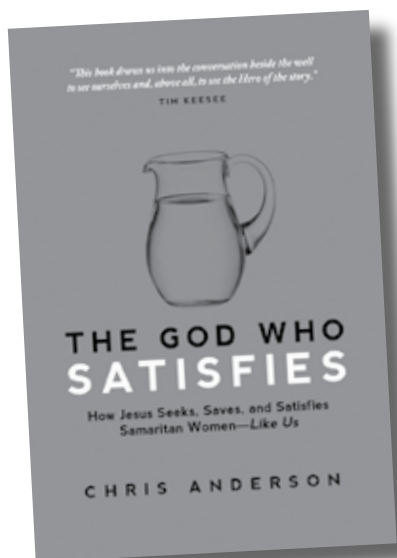
God’s Servant would be killed (53:7–9). He was silent in His death, even though He was wrongfully abused (v. 7; see Matthew 26:67–68; 27:13–14, 39–44). Jesus was ironically sentenced in His death, dying for a reason other than the charges that were brought against Him (v. 8). His grave was alongside the wicked and yet somehow associated with a rich man (v. 9). Who knew how this prophecy would be fulfilled centuries later?

God’s Servant would be victorious (53:10–12). God desired to crush His Servant, knowing that He would be raised in victory (v. 10), satisfied in victory (v. 11), and exalted in victory (v. 12; see Philippians 2:9–11). In prophesying the Servant’s satisfaction, the Lord is saying that “at the end of the day” Jesus will look over all the work He accomplished—all those whom He justified—and say, “It was totally worth it.”

When God commands you to look at His Servant, He wants to show you His sovereignty. He was the sole Architect of this gracious plan, and He prophesied it in detail 700 years before it happened. Yet, in pointing us to His Servant, the Lord also unveiled the radiance of His glorious love. Can you think of greater glory than what’s revealed here? The One Who is astonishingly disfigured is the One Who astonishes the world’s kings. The One Whom everyone despised is the One Who died for those who despised Him. The One Who was violently bruised brought peace. The One Who was whipped brought healing. The One Whom the Lord crushed is the One in Whom the Lord took great delight. The One Who bore the sins of the unrighteous made sinners righteous. This glimpse of Jesus should make you cry out, “Holy! Holy! Holy! Lord God Almighty! I can trust You!”

Let the gospel assure you that the God who devised it is trustworthy in every trial.—JOE

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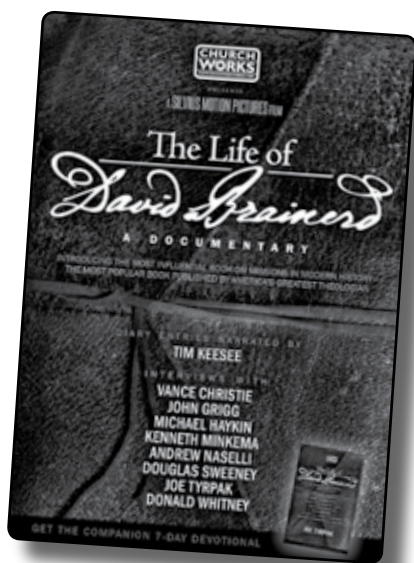


"In this little book, a gifted poet transitions to prose. I have known Chris Anderson for over two decades, first as a student and then as a fellow laborer in the work of the Kingdom. This book's focus on the Samaritan woman is full of Christ and the glorious gospel of grace. Written in an easy-to-read, popular style full of real-life illustrations, the book effectively links helpful background facts and precisely-stated theological truths to experiential application. It is a book that can be used for evangelism as well as for warming the believer's heart to renewed gratitude for what Christ has abundantly supplied."

—**Michael P. V. Barrett**, dean and professor at
Puritan Reformed Theological Seminary and
author of *Complete in Him* and *Beginning at Moses*

"This DVD documentary represents an excellent introduction to the life and ministry of the famed missionary. Together the interviewees paint a picture of Brainerd that is informed by the best scholarship, is honest about his various struggles and failures, but remains warmly sympathetic to Brainerd's life, thought, and missionary zeal. The film itself reflects quality craftsmanship and includes many beautiful shots of locations that were prominent in Brainerd's life, original manuscripts of his writings, and portraits, statues, and other memorials of figures discussed in the documentary. The film should prove a helpful resource for use in local church Sunday School classes, small groups, and discussion groups."

—**Nathan A. Finn**, dean and professor at Union
University and writer for the Jonathan Edwards
Center at Trinity Evangelical Divinity School



OTHER TITLES IN THIS SERIES



Gospel Meditations for Women

“Wrestling with guilt and frustration, far too many Christian women are living below the privileges of their spiritual inheritance. The solution is not found in any strengthened resolve of duty, but rather in having souls settled in the blessed liberty of Christ through the sweet enjoyment of the gospel. A union of sound doctrine and practical teaching, *Gospel Meditations for Women* beautifully highlights those unbinding messages of grace that so powerfully ignite joyful passion for Christ and holy living. What an invaluable resource!”

—**Holly Stratton**, conference speaker and blogger at *LifeHurts.us*



Gospel Meditations for Men

“A model of robust biblical thinking, this little book is gospel gold, an ample treasury for men who long to renew their minds and be transformed by the mighty themes of the gospel.”

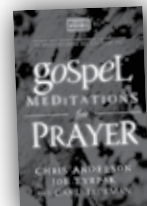
—**Milton Vincent**, author of *A Gospel Primer for Christians* and pastor of Cornerstone Fellowship Bible Church, Riverside, California



Gospel Meditations for Missions

“By almost any standard—the intentionality of local churches to train, assess, and prepare prospective missionaries; the length of time it takes a missionary to raise support; the little sense of gospel partnership we have with the missionaries we do support—Western Christians don’t do missions very well. The reason we don’t do missions well is that we’ve not thought about missions well. This book has our poor thinking about missions in its crosshairs.”

—**Matthew Hoskinson**, pastor of The First Baptist Church in New York City and author of *Assurance of Salvation*



Gospel Meditations for Prayer

“Brief and biblical, these meditations are full of sharp edges. They lead us to pray as cross-bearing disciples of Christ. Yet Anderson, Tyrpak, and Trueman comfort us with Christ’s perfect grace for fallen people. So *Gospel Meditations for Prayer* is an encouraging book, but one designed to stretch you.”

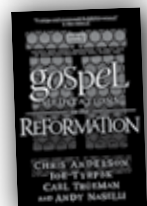
—**Joel Beeke**, president of Puritan Reformed Theological Seminary, Grand Rapids, and editor of *Taking Hold of God: Reformed and Puritan Perspectives on Prayer*



Gospel Meditations for Christmas

“This work is more than a mere devotional and collection of meditations for Christmas. These meditations are a mini Christology. I hope they will be read far beyond December. There is too much truth here to be relegated to the Christmas season alone. I highly recommend this work for your greater understanding and worship of Jesus Christ.”

—**Rick Holland**, pastor of Mission Road Bible Church, Kansas City, and professor of Homiletics at The Expositor’s Seminary



Gospel Meditations on the Reformation

“Theologically rich, thoughtful, and historically rooted devotionals are a rare treat. This volume, which unfolds the theological commitments and pastoral heart of the Reformers, is a unique and enormously helpful devotional.”

—**R. Albert Mohler, Jr.**, president of The Southern Baptist Theological Seminary, Louisville

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