

“I love the daily readings in *Gospel Meditations for Women*.
We can never meditate on the gospel too much.”

WENDY ALSUP AUTHOR OF *PRACTICAL THEOLOGY FOR WOMEN*
AND *THE GOSPEL-CENTERED WOMAN*



gospel

THIRTY-ONE DAILY READINGS TO HELP WOMEN

MEDITATIONS

BE GOSPEL-SATURATED — ALL DAY, EVERY DAY

WOMEN

for

CHRIS ANDERSON
JOE TYRPAK



gospel

.....
MEDITATIONS

.....
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 for the church!”

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

“Apart from gospel grace, God’s instructions to His children are weights that drown us. But in Christ, we experience something uniquely different. The yoke that should weigh us down instead is light and easy. But that is only possible through constant meditation on all Christ has accomplished for us on the cross and how that empowers us to be like Him. I love the daily readings in *Gospel Meditations for Women* on what gospel grace looks like in our churches, our homes, our relationships, and most importantly within ourselves. We can never meditate on the gospel too much or overapply it in our own lives.”

—**Wendy Alsop**, blogger at *TheologyForWomen.org* and author of *Practical Theology for Women*, *The Gospel-Centered Woman*, *By His Wounds You are Healed*, and *Is the Bible Good for Women?*

“*Gospel Meditations for Women* is richly biblical, richly Christ-entranced, and richly gospel-centered. The manner in which pastors Anderson and Tyrpak condense so much thought-provoking and worship-inducing content into such a readable form is truly a marvel. This slim book provides fertile matter for thought, reflection, prayer, and action. I’m glad to commend it, without reservation, to sisters in Christ—and I’d suggest their husbands sneak a peek whenever they can, too!”

—**Dan Phillips**, pastor of Copperfield Bible Church in Houston and author of *The World-Tilting Gospel* and *God’s Wisdom in Proverbs*

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introduction

“Why are you writing a devotional for ladies? You’re men.”

Guilty as charged. We’re men. But we have a vested interest in the spiritual lives of women. First, we’re directly attached to a number of women: We both have mothers who are women, we both have wives who are women, and between us (when we first penned these articles) we had six daughters and no sons.

More seriously, we’re both privileged to pastor women. We labored together for almost a decade at Tri-County Bible Church in Madison, Ohio. It’s a robust body of believers, roughly half of whom are ladies. These devotionals were originally written for them, the women under our pastoral care.

Finally, we’re writing because of the relative scarcity of sound materials available for Christian women. There are happy exceptions, for which we’re grateful, but much of what is commonly written for ladies lacks biblical depth and doctrinal accuracy. That’s a problem—women need solid gospel meat as surely as their male counterparts.

We hope you will use this resource to enhance your study of the Scriptures, not to replace it. Whether you’re studying on your own or with other ladies, we urge you to read the biblical passage suggested for each day in addition to our effort to unpack it. The articles are arranged fairly randomly. Some describe what it means to be a Christian. Others address singleness, marriage, or motherhood. Most address an aspect of Christian growth. But all highlight the way the gospel of Jesus Christ affects everyday life. That’s the passion of our lives and of the churches we pastor. We’re all about the gospel—meditating on it in our worship, encouraging each other with it, and sharing it with the lost.

We affectionately dedicate these studies to our lovely wives, Lori Anderson and Hannah Tyrpak, who are “far more precious to us than jewels” (Proverbs 31:10). They provide us with daily examples of what godly wives, mothers, and believers look like. We both “married up,” and we continually praise the Lord for their ministries to and with us.

May the Lord use *Gospel Meditations for Women* to drive you Christward, and may all glory go to Him (Psalm 115:1).

For the sake of His name,

Chris Anderson & Joe Tyrpak

April 2018

Grace Abounding More than Sin

READ MATTHEW 1

And David was the father of Solomon by the wife of Uriah.

MATTHEW 1:6

The very first words of the New Testament are a record of Jesus Christ's ancestors. Though we're prone to skip over all the "begats" (to quote the KJV), they contain vital lessons regarding Jesus and His saving mission. The first chapter of Matthew records the genealogy of Jesus Christ, by which Matthew proves that Jesus was a descendant of both Abraham and David (v. 1). As such, Jesus was able to fulfill God's covenant promises to both men—He was the long-awaited descendant of Abraham in whom all the nations of the earth would be blessed (Genesis 22:18), and He was the long-awaited descendant of David whose throne would be established forever (2 Samuel 7:12–13).

While the genealogy mentions forty-two men, it also mentions five women: Tamar (v. 3), Rahab (v. 5), Ruth (v. 5), "the wife of Uriah" (v. 6), and Mary (v. 16). Other than Mary (who herself was suspected by many), each of these women had some black stain on their reputation. Let's review some biblical details regarding each of them.

Tamar is the young widow who disguised herself as a cult prostitute on the roadside in order to seduce Judah, her lustful father-in-law, into an immoral relationship. The distressing story is told in Genesis 38. Even though Judah came to admit his wrong, saying, "She is more righteous than I" (38:26), there is no question that both were unrighteous.

Rahab was a prostitute in the Canaanite city of Jericho. She was known not simply as "Rahab," but as "Rahab the prostitute" (Joshua 6:17, 25; see also Hebrews 11:31 and James 2:25). In other words, she had a well-known reputation as an immoral woman.

Ruth, like Rahab, was a Gentile. Worse than that, she was a Moabite. Moab was the son of Lot's incestuous daughter (Genesis 19:37) and the father of an idolatrous nation that would be known for centuries as Israel's enemy (see Judges 3, 11). Further, Ruth was so destitute that she was entirely dependent on other people's charity. Finally, she was the widow of a man whose Jewish family had gone to "sojourn in the country of Moab" (Ruth 1:1), decisions which evidenced little wisdom on the part of Ruth's in-laws.

Bathsheba, "the wife of Uriah," was infamous for her adultery with King David (2 Samuel 11–12). Although David bore the greater responsibility for the sin, Bathsheba openly bathed in view of the king's palace, slept with David, and went along with his cover-up strategy.

There you have it—Jesus' great-grandmothers included a woman pregnant by her father-in-law, a prostitute, a Moabite beggar, and an adulteress. (Do you feel like you need a bath?) What do we learn here? That Jesus doesn't mind associating with sinners, that Jesus saves sinners, and that Jesus graciously uses sinners to accomplish His good will.

The angel told Joseph to name Mary's child *Jesus* because He would be the one to save His people from their sins (1:21). Craig Blomberg connected Jesus' saving mission with His genealogy when he wrote, "If the Messiah can be born from this kind of ancestry, he can be a deliverer for all kinds of people, even disreputable ones" (*Jesus and the Gospels*, p. 199). God, in His grace, saves and uses people like us.

Let the gospel alleviate your guilt for past sins.—JOE

The Righteous for the Unrighteous

READ ISAIAH 53

*For Christ also suffered once for sins,
the righteous for the unrighteous, that he might bring us to God.*

1 PETER 3:18

The greatest need of every person in the world—male or female, married or single, rich or poor—is to be reconciled to God. Our most urgent problem is not physical, financial, political, or social, but spiritual. Scripture repeatedly teaches that our sin separates us from God (Isaiah 59:2), resulting not only in our guilt before Him, but in a great spiritual chasm between us. We need God above all else, but our sin has estranged us from Him. What’s to be done, then? How can the divide between the holy God and sinful men and women be bridged? Though religious opinions abound, Scripture provides the authoritative answer in 1 Peter 3:18.

Peter begins by teaching that “Christ suffered once for sins,” an obvious allusion to Jesus’ death on the cross. Though Christ’s crucifixion seems to be a tragedy, it was actually His ultimate triumph and the only means by which He could rescue sinners. Shockingly, Jesus not only suffered at the hands of murderous men, but also at the hands of God, who punished the Lord Jesus for the sins of the world (Isaiah 53:6, 10). That’s the point of the phrase “the righteous for the unrighteous.” Christ died as a *substitute*. Jesus is “the righteous [One].” He has never sinned. He is described by God as “My beloved Son, with whom I am well pleased” (Matthew 3:17). Why, then, would the sinless one suffer for sins? Because He died for the sins of *others*—“the unrighteous,” an unflattering but accurate description of sinners like us. Whereas we deserve to be forsaken and punished by God, now and for eternity, Jesus was forsaken and punished by God in our place (Matthew 27:46). The Father treated the Son as though He were a criminal, pouring out the very last drop of His wrath against sinners on the Righteous as though He were the unrighteous. Jesus thus appeased (or propitiated) God by absorbing the punishment our sin deserved (Romans 3:24–25).

Christ’s suffering on behalf of sinners was infinitely dreadful, but it is complete: He “suffered *once* for sins.” Jesus’ saving work cannot be repeated or amended. Though religions attempt to prolong the suffering required for forgiveness—saying that Jesus’ sacrifice must be repeated through the Mass, or that sinners must suffer in purgatory, or that we must earn our way to God by good works—the Bible insists that Jesus’ death was sufficient to save sinners. “It is finished” was Christ’s triumphant cry at His death (John 19:30)!

Why did Christ, the sinless Son of God, endure such agony? “That He might bring us to God.” As discussed earlier, our greatest need is peace with God. Though we have a “God-shaped hole” in our hearts, we are estranged from Him by our unrighteousness. Jesus’ death met our desperate need by providing a way for sinners to be brought to God. Because of Jesus, we can be reconciled instead of at war; welcomed instead of exiled; blessed instead of condemned. Jesus is your bridge to God. You can know God and have peaceful, joyous fellowship with Him, all because of Christ. Will you turn from your sins and trust in Jesus?

Let the gospel save your soul.—CHRIS

The Triumph of Christian Joy

READ PHILIPPIANS 4 & HABAKKUK 3:16-19

Rejoice in the Lord always; again I will say, Rejoice.

PHILIPPIANS 4:4

Were I asked to describe the typical person in Bible-believing churches, a lot of words would come readily to mind. Unfortunately, *joyful* would not be among them. We have tragically come to believe that one can be godly and yet morose and unpleasant, as though joy weren't listed among the fruits of a Spirit-controlled life (Galatians 5:22-23) and as though Christ's promises that we would experience *full* joy were empty (John 15:11; 16:24). The idea that gloominess (or grumpiness!) is next to godliness is disgusting. Martin Lloyd-Jones, perhaps the greatest English preacher of the twentieth century, agrees. He addressed the problem throughout his classic book *Spiritual Depression*. Here's a taste:

We must face this problem [of joyless Christians] for the sake of the Kingdom of God and for the glory of God. In a sense a depressed Christian is a contradiction in terms, and he is a very poor recommendation for the gospel. (Foreword)

Throughout the Scriptures we are *commanded* to be joyful. Philippians 4:4 is one such passage. Paul, the imprisoned apostle, wrote to the suffering, persecuted church at Philippi (where, as Acts 16 records, he had once been beaten, imprisoned, and expelled) and insisted that they “rejoice in the Lord always.” How is that possible?

First, we must understand the meaning of joy. When Paul commands us to “rejoice,” he’s not calling for giddiness. Joy isn’t a stupid grin or a Pollyanna attitude that denies hard circumstances. Indeed, there may be joy alongside tears rather than smiles. Why? Because joy is gladness and contentedness of soul, not merely a feeling of happiness.

Next, and most importantly, we must understand the source of joy. Scripture commands us to rejoice *in the Lord*. That’s not just a pious way of saying, “Be happy in a Christian way.” Rather, it’s telling us the secret to joy: Joy comes from our relationship with God, Who Himself is omni-joyful! The key to moving from self-pity to genuine joy is not thinking happy thoughts; it’s thinking of and fellowshiping with Christ, the risen and returning King.

Finally, we must understand the triumph of joy. Paul doesn’t say that we are to rejoice only when the economy is good, when our children are behaving, when our house is squeaky clean, or when we’re healthy. He commands us to rejoice *always*, like he did in prison (Philippians 1:4-7 and 2:17-18), like Habakkuk did in the midst of war and destruction (Habakkuk 3:17-19), and like believers have done in tragic circumstances throughout history.

Can we rejoice in the midst of tragedy? We can if our joy is rooted *in the Lord*. *Your joy will be as constant as its cause.* If you find your greatest pleasure and satisfaction in Jesus Christ, you can rejoice all the time. If you set your hopes elsewhere, you’ll be another miserable believer—and the world has already seen enough of those contradictions.

Let the gospel affect your outlook on life.—CHRIS

The Gospel Crushes Relational Conflict

READ 1 CORINTHIANS 1:10–2:5

[God] is the source of your life in Christ Jesus. . . .
Therefore, as it is written, “Let the one who boasts, boast in the Lord.”

1 CORINTHIANS 1:30–31

Like many churches today, the church in Corinth to which Paul wrote his letters was dealing with relational problems among its members. Paul said, “There are quarrels among you. . . . What I mean is that each one of you says, ‘I follow Paul,’ or ‘I follow Apollos,’ or ‘I follow Cephas,’ or ‘I follow Christ’” (1:11–12). The schisms which Paul had in view were more than mere disagreements. The term *quarrel* refers to a conflict resulting from rivalry and discord. In other words, there was I’m-better-than-you competitiveness. Such divisions stemmed from a selfish spirit of arrogance that is characteristic of unbelievers. (It is the same word translated *strife* in Romans 1:29 and Galatians 5:20.) The Corinthians were jealous (1 Corinthians 3:3). They were trying to “one up” each other—wanting to be more recognized, more liked, and more esteemed than others in the church.

That spirit of rivalry and arrogance is at the core of both the Christian’s indwelling sin and the church’s ongoing conflict. In fact, the jealous quarrels described in 1 Corinthians were typical in almost every church in the New Testament. Relational problems between Jews and Gentiles seem to be the backdrop of Paul’s letter to the Romans. There is considerable emphasis on how to deal with relational conflict in Ephesians 4, Philippians 2, Colossians 3, Philemon, James 4, 1 Peter 1 and 3, and 1 John 3–4. So it shouldn’t surprise us that most churches today—including churches solidly founded on the apostles’ teaching—continue to struggle with relational conflicts between believers.

So how does Paul teach us to deal with our relational conflicts? Most basically, by pointing us to the gospel. Paul teaches that the gospel message itself (1:18–25), those whom God chooses to receive the gospel (1:26–31), and the method in which the gospel is preached (2:1–5) are all designed to crush human pride. Here’s another way of saying it: The gospel is not something to be arrogant about because the news of a crucified Messiah is a culturally absurd message, received by culturally despised people, and communicated in a culturally unimpressive way. So, the gospel message is considered foolishness, most of those who receive it are nobodies, and those who are teaching it are unimpressive speakers. Paul’s point? “*So what in the world are you bragging about?!*”

Pride is the root cause of our conflicts with others, and the gospel solves those conflicts by crushing our pride. This passage demands that we stop and ask ourselves, “Has the gospel message percolated long enough in my heart to humble me and crush my arrogance toward other believers?” If you find selfishness, bitterness, and jealousy in your heart today (and most of us do), consider the gospel message again, consider how you of all people on earth came to believe it, and consider what most unbelievers think of your convictions. Don’t stop considering such realities until you can say, “The only thing I can boast in is You, Lord.”

Let the gospel affect your relationships.—JOE

Imperishable Beauty

READ 1 TIMOTHY 4

*Charm is deceitful, and beauty is vain,
but a woman who fears the LORD is to be praised.*

PROVERBS 31:30

I'll never forget the funeral of Shirley Oswald, an aged and godly sister in Christ I met early on in my ministry. I didn't meet her until the final few years of her life. She was beyond petite. She was frail from years of illness and disease. There was little attractive about her appearance. Her body had been afflicted, and it showed. Nevertheless, her eyes shone and her lips smiled, evidencing the love for Christ about which her tongue ceaselessly spoke. Her beauty was spiritual, not physical.

Shirley's funeral was a time of celebration rather than grief. She had worshipped Jesus from afar, and we rejoiced that she was finally worshipping Him face to face. Victory! What I'll not forget, however, was the picture that stood next to the coffin, a picture of Shirley from half a century before I'd met her. She must have been in her twenties at the time, and she was knock-you-back gorgeous. She looked like a movie star from the black-and-white film days. Her skin was flawless, not wrinkled. Her hair was full and beautifully styled, not thin and wiry. Her back was straight, not hunched.

At one time, Shirley Oswald was physically beautiful. That beauty faded, as it will for all of us, despite our efforts to stop the hands of time. Thankfully, however, Shirley had a more important and more enduring beauty—one that time couldn't touch. She had prioritized the health and vitality of her character, not just her body. She had worked to have a tender heart, not just tender hands. She took care to have a pure conscience, not just a clear complexion. Her life had been centered on Christ, and it was full. Years of trusting and applying the gospel had produced in her an eternal beauty. I rejoiced that day, and I was mindful of several verses which she knew well and which I advise you to consider:

Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised. (Proverbs 31:30)

Do not let your adorning be [merely] external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. (1 Peter 3:3–4)

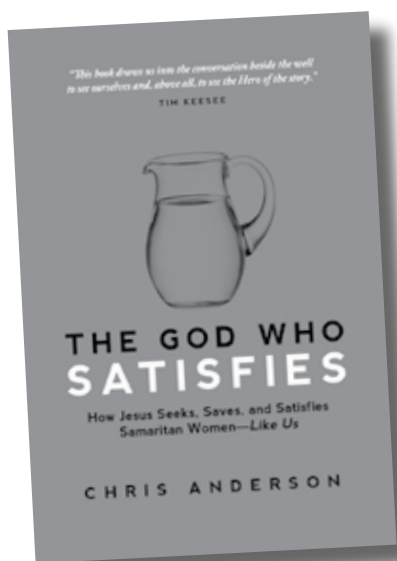
So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. (2 Corinthians 4:16)

Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. (1 Timothy 4:7b–8)

Physical beauty is a gift from God, and there is no sin in presenting yourself modestly and attractively. Still, a lady whose main beauty is spiritual is to be praised. God Himself prizes her. With that in mind, pursue beauty today (and every day) that is more than skin deep—the “imperishable beauty of a gentle and quiet spirit” (1 Peter 3:4).

Let the gospel affect your concept of beauty.—CHRIS

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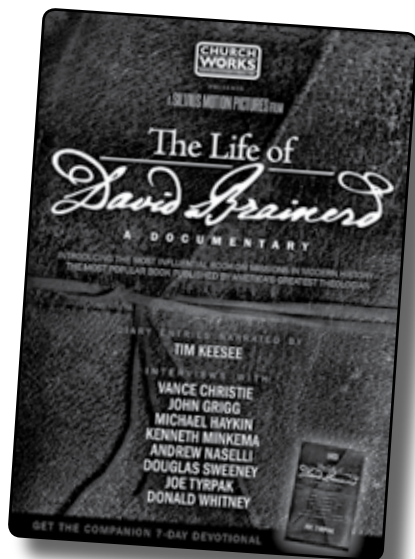


“In this little book, a gifted poet transitions to prose. I have known Chris Anderson for over two decades, first as a student and then as a fellow laborer in the work of the Kingdom. This book’s focus on the Samaritan woman is full of Christ and the glorious gospel of grace. Written in an easy-to-read, 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.”

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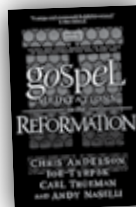
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About the Authors



CHRIS ANDERSON has pastored since 1997. He's the senior pastor of Killian Hill Baptist Church in Lilburn, Georgia. He has written dozens of modern hymns published by Church Works Media and has recently published his first full-length book, *The God Who Satisfies*. He and his wife, Lori, have four daughters.



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