

"A unique and enormously helpful devotional."

R. Albert Mohler, Jr.



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

gospel

MEDITATIONS

— on the —

REFORMATION

CHRIS ANDERSON

JOE TYRPAK

CARL TRÜEMAN

AND ANDY NASELLI

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. As the Reformers reminded us, sound doctrine must always lead to true worship. My hope is that this devotional leads many Christians to encounter biblical truth in a fresh way.”

—**R. Albert Mohler, Jr.**, president of The Southern Baptist Theological Seminary, Louisville, host of the daily radio program, *The Briefing*, and author of several books, including *He is Not Silent* and *The Conviction to Lead*

“*Gospel Meditations on the Reformation* wonderfully meets a need for short but potent biblical reflections. The quality of these meditations is exceptional and the rich content is worthy of the Reformation that it honors. I cannot more highly recommend this devotional book, and I anticipate reading these selections over and again.”

—**Richard D. Phillips**, senior minister of Second Presbyterian Church, Greenville, South Carolina, chairman of the Philadelphia Conference on Reformed Theology, and co-editor of the Reformed Expository Commentary Series

“What a great idea—a month of brief, daily devotional readings on the important themes of the Protestant Reformation! A delightful read for every Christian and a joy to recommend!”

—**Fred Zaspel**, pastor of Reformed Baptist Church, Franconia, Pennsylvania, executive editor of *Books At a Glance*, and adjunct professor of Christian Theology at The Southern Baptist Theological Seminary, Louisville

“Give a few minutes each day to reflect on the gospel truths for which the Reformers gave their lives! Don’t be surprised if this book affects a reformation in your life as you meditate on the glorious gospel!”

—**Matt Morrell**, senior pastor of Fourth Baptist Church, Minneapolis, and president of Central Baptist Theological Seminary

“This year marks the 500th anniversary of the symbolic beginning of the Protestant Reformation. Now is the perfect time for every believer to reflect on the five ‘solas’ of the Reformation and what they mean for each of us who are united with Christ by grace through faith. This devotional is a wonderful way to do just that. Each entry is dripping with the same gospel that the Reformers labored so hard to recover, for the glory of God and the health of His church. With a nod to Augustine, who was beloved by so many of the Reformers, ‘take up and read!’”

—**Nathan A. Finn**, dean of the School of Theology and Missions
and professor of Christian Thought and Tradition
at Union University, Jackson, Tennessee

“A timely guide to the practical application of the principles of the Protestant Reformation to everyday living. Helpful, personal, and surprising—a brief chapter a day.”

—**Edward Panosian**, retired professor of Church History at Bob Jones
University Seminary, Greenville, South Carolina, and lecturer
in the DVD series *Church History in First Person*

“Few have so influenced my reading of Scripture like the sixteenth-century Reformers. They sing the gospel loud and clear, their melody is pervasively biblical, and their rich harmony lifts our eyes to the cross and empty tomb to see the glory of God. *Gospel Meditations on the Reformation* is not only an excellent opportunity to read Scripture with the Reformers, but a reminder to rejoice on a daily basis in the gospel they defended.”

—**Matthew Barrett**, tutor of Systematic Theology and Church History
at Oak Hill Theological College, London, executive editor of
Credo Magazine, and editor of The 5 Solas Series

“Isaac Newton famously observed, ‘If I have seen further, it is by standing on the shoulders of giants.’ These *Gospel Meditations* help us climb onto the shoulders of many of the giants of the Reformation, whose Spirit-given, Word-driven boldness and sacrifice have blessed the church for generations. Each day’s entry in this book is a door into further study, deeper gratitude, and greater praise to God for His gospel of grace that still saves, still shakes nations.”

—**Tim Keese**, executive director of Frontline Missions International
and author of *Dispatches from the Front: Stories of
Gospel Advance in the World’s Difficult Places*

Introduction

The year was 1977. The man was Manolis Andronikos. He was a Greek archeologist, and he discovered a priceless treasure in the town of Vergina, in northern Greece. Andronikos and his team unearthed a burial ground of ancient Greek kings, including the famed Philip II of Macedon, Alexander the Great's father. The treasures were priceless, both monetarily and historically. Andronikos was a hero, not because he *created* the burial site, but because he *rediscovered* it. He recovered a treasure which had been lost for centuries.

The year was 1517. The man was Martin Luther. He was a Roman Catholic monk, and he discovered a treasure of infinitely more value than anything on earth. Luther and the other Reformers didn't create the theological truths we associate with the Reformation. They unearthed them, sweeping aside centuries of Roman Catholic tradition, mysticism, and intimidation. They uncovered and unleashed the life-changing, world-changing truths which we often summarize as the *Five Solas of the Reformation*:

Sola Scriptura—Scripture Alone!

Sola Fide—Faith Alone!

Sola Gratia—Grace Alone!

Solus Christus—Christ Alone!

Soli Deo Gloria—Glory to God Alone!

Five centuries later, these truths continue to inspire Christians and save sinners. What heroes like Luther, Calvin, Zwingli, Knox, and countless others rediscovered was nothing short of the unvarnished, unamended, unmuted gospel of Jesus Christ. They treasured and heralded these truths at great personal sacrifice.

Were these men perfect? Of course not. We should have the *honesty* to avoid whitewashing their faults and canonizing them. But we should also have the *humility* to realize that we stand on their shoulders—and on five hundred years of biblical teaching. What they perceived, preached, and published in such a dark time is nothing short of remarkable. We should marvel at it and thank God for it.

Our desire in these devotionals is simple. We want to rejoice in the biblical truths which were rediscovered in the Reformation. Specifically, we want to consider them in a way that will build up the faith of Christians today. These are not history lessons; they are Bible lessons, sometimes illustrated by history. In the spirit of the Reformers, we intend to point you to the inspired Word and the incarnate Word so that your faith will grow—all by God's grace and for God's glory alone!

SDG.—CHRIS ANDERSON, EDITOR

Many thanks to Abby Huffstutler for her careful editing. She consistently makes us appear more eloquent than we really are. Thanks also to Joe Tyrpak, who is responsible for the layout of the cover and contents of the book. The cover image was taken at The Wartburg, the castle where "Knight George" (a.k.a. Martin Luther) translated the New Testament into German.

But we preach Christ crucified. 1 CORINTHIANS 1:23

The nature and purpose of preaching is something which should concern all Christians. If we attend Protestant churches, then the sermon stands at the very center of our worship service. While everything that happens in the worship service is important, the sermon is of singular significance. It is thus vital that both preacher and people understand what it is that the preacher is doing and what it is that they should look for.

Writing to the church in Corinth—a church infatuated with worldly standards of success and power—Paul contrasted the demands of Jews and Greeks with the content of his ministry. Jews wanted signs, Greeks wanted clever arguments, but he offered them neither. He knew that worldly wisdom and worldly criteria were irrelevant to the message he was called to preach. Rather, he proclaimed to them, Jews and Greeks alike, the message of Christ crucified, the power of God to salvation.

For Luther, as for Paul, the central point of preaching was to direct Christians to Christ on the cross, the One who had taken flesh and died for them. In the famous painting of Luther in the pulpit by Lucas Cranach the Elder, the congregation is on one side of the picture. On the other, the Reformer stands in his pulpit with one hand on the Bible and the other outstretched, pointing to what is the middle of the canvas. There hangs Jesus Christ on the cross, dying for us and for our sins. That is a graphic depiction of exactly how Luther thought of preaching: the preacher takes his cue from Holy Scripture and points the congregation to the Crucified One.

The answer to life's deepest problems is found only there, in the incarnate God as He dies for our sins and rises again from the dead. He is to be the focal point of our devotion, the center of our worship, and the ultimate content of every sermon.

This is a useful and powerful lesson for both preachers and people to grasp. If you are a preacher, why do you ascend the pulpit each Sunday? Is it to impress people with your Bible knowledge? Is it to dazzle them with your intellect? Is it to amuse them with your clever jokes? Is it to win them over with your winsome eloquence? No. It is to point the people God has placed in your care to Jesus Christ, God made man, through Whom all the powers of evil and darkness are ultimately overcome.

If you are a congregant, when you gather with the church on a Sunday, what do you go to see? An accomplished choir or a cool praise band? A polished public speaker? A beautiful liturgical performance? None of these things may be bad in themselves, but none of them really touches on the heart of why you are there. You are there to see Christ crucified with the eyes of faith.

We live in an age where we are constantly looking for complicated, technical answers to life's problems. We want the scientists and the technocrats to come up with solutions for everything. And in so doing, we fail to acknowledge that our biggest problems are not technical in origin. They are moral, involving our rebellion against God and the penalty of death which that brings with it. In fact, the ultimate answer to our deepest problems, those of sin and death, is a relatively simple one: Christ crucified—God taking on our flesh, our experiences and trials (yet without sin), dying, rising and now interceding for us.

Let the gospel rivet the attention of both preachers and congregants to Christ crucified.—CARL

Oh sing to the LORD a new song, for he has done marvelous things! PSALM 98:1

Martin Luther has been called “The Father of the Protestant Hymn.” He lent his considerable intellect to the composition of hymns. He is credited with writing thirty-six original hymns, but he also translated Latin hymns into German, versified Psalms, and even wrote and adapted music to carry those texts. His most enduring contribution to the church’s hymnody is “A Mighty Fortress Is Our God,” which grew out of his meditations on Psalm 46.

Luther’s commitment to congregational singing wasn’t merely a fascination with the arts. It was a matter of conviction. The Council of Basel in 1435 forbade the singing of hymns in the vernacular. Luther saw such a prohibition as disastrous for the church. He believed church music to be essential, not decorative, so he championed congregational singing. In the 1884 publication *The Hymns of Martin Luther*, editor Leonard Woolsey Bacon summarizes Luther’s legacy:

The two great works of Martin Luther were those by which he gave to the common people a vernacular Bible and vernacular worship, that through the one, God might speak directly to the people; and in the other, the people might speak directly to God.

Luther saw the Scriptures and music as complementary:

“Music and notes, which are wonderful gifts and creations of God, do help gain a better understanding of the text [of Scripture], especially when sung by a congregation and when sung earnestly.” (*Preface to the Burial Hymns*, 1542)

The importance of congregational singing cannot be overstated. It is exemplified in Israel’s history (Exodus 15; Judges 5; Nehemiah 12:42), celebrated in the Psalms (Psalm 98, 147, etc.), commanded in the New Testament (Ephesians 5:19; Colossians 3:16; James 5:13), and climaxed in Revelation (Revelation 5:9; 14:3; 15:3–4). God’s people are a singing people!

It seemed fitting to Bob Kauflin and me to commemorate the 500th anniversary of the Reformation with a congregational hymn. We hope it will help the church remember and exult in biblical doctrine. With a nod of gratitude to hymnist Martin Luther, the result of our labors is “Reformation Hymn.” SDG.

- | | |
|---|---|
| <p>1. We will trust God’s Word alone,
Where His perfect will is known;
Our traditions shift like sand
While His Truth forever stands.</p> | <p>3. We are saved by grace alone—
Undeserved, yet freely shown;
No accomplishment on earth
Can achieve the second birth.</p> |
| <p>2. We will live by faith alone,
Clothed in merit not our own;
All we claim is Jesus Christ
And His finished sacrifice.</p> | <p>4. We will stand on Christ alone,
The unyielding Cornerstone;
Nations rage and devils roar,
Still He reigns forevermore!</p> |

*Refrain: Glory be, glory be to God alone,
Through the church He redeemed and made His own.
He has freed us, He will keep us till we’re safely home
Glory be, glory be to God alone!*

Let the gospel unleash your heart and voice in joyful praise to God.—CHRIS

Slaves . . . you are serving the Lord Christ. COLOSSIANS 3:22–24

God created us to work. Work is part of what it means to be human. Work is a good thing; it's not a result of the Fall. The part of work that results from the Fall is the pain, the conflict, the stress, and the exhaustion in work. But we were created to work and thereby glorify God.

But one subtle and satanic lie about work has plagued Christianity through the centuries. It's a lie that has demoralized the ordinary work of ordinary Christians. It's a lie that has flourished in the Catholic Church, a lie that the Reformers labored to correct five hundred years ago, and a lie that still flourishes in most Protestant circles today. The lie is simple and intuitive. It says, "Those who are employed by the church serve the Lord, while those who work a 'secular job' don't." In other words, "Pastors and missionaries are in full-time Christian service; carpenters and computer programmers and stay-at-home moms are Christians who work, but they are *not* in full-time Christian work." Such statements are lies. They still need correcting.

In Colossians 3, Paul counsels Christian servants to obey their masters sincerely, not hypocritically, and to work responsibly whether or not their bosses are watching. He also counsels Christian employees to work heartily, that is, to work cheerfully rather than grudgingly. Three times Paul identifies the motivation that should fuel the responsible and cheerful work of Christian servants: *Fear the Lord* as you do your work (v. 22), work "*as though you were working for the Lord*" (v. 23 NLT), and recognize that in all of your work you are ultimately *serving the Messiah* (v. 24). That final statement is so direct: "Slaves, you are serving the Lord Christ." Let that sink in, Christian. No matter what your job or how much you make, your boss is Jesus. That means that I as a pastor do not serve the Lord in my occupation any more than any other believer in my congregation serves Him in theirs. That means that for the Christian there is no such thing as "secular employment." All employment is sacred and, in Calvin's words, "very precious in God's sight" (*Institutes*, III.x.6). If Jesus is your Lord, then you serve Him in your work regardless of your employer—even if you have no employer because you're self-employed, even if you work at home, and even if your current full-time employment is seeking full-time employment.

The Reformers preached that, regardless of your current vocation (*vocation* literally means "calling"), the Master calls you to a superior lifelong vocation—to serve *Him* in all your work. As Carter Lindberg summarizes it:

The contribution of the Reformation understanding of vocation was to break the hold of the religious elite on vocation and to democratize it and imbue all of life with religion. . . . Luther always chose examples of vocation [not from religious life but] from daily life: the father washing smelly diapers [and] the maid sweeping the floor. (*The European Reformations*, p. 126)

True religion is not a Sunday thing. Nor is it a Monday-to-Friday thing. It's a Sunday-to-Saturday thing. When Jesus is your Master, He gets all of you—your worship and your work. How might this realization affect your work? Simply. Begin and end every workday with prayer. Prayer will put you in conscious awareness of your true Master. Martin Luther encouraged those in his pastoral care to begin every day with prayer and the singing of a hymn, after which "you should go to your work joyfully" (*The Small Catechism*, sec. 7). So whether you're commuting to the airport, driving to the office or worksite, or coming down the stairs, start every workday in prayer.

Let the gospel's claim on your life remind you that you are engaged in full-time Christian service.—JOE

... *Holding faith and a good conscience.* 1 TIMOTHY 1:19

Martin Luther believed that maintaining a good conscience was worth going to prison for and even dying for. He discovered in the Bible that God justifies sinners by grace alone through faith alone in Christ alone. The Roman Catholic Church excommunicated Luther and demanded that he recant his writings, but at Luther's hearing before the Diet of Worms, he refused to go against his conscience, regardless of the consequences:

Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen. (Roland Bainton, *Here I Stand*, p. 182)

Luther offers a timeless principle: You should maintain a good conscience even if it means you'll suffer prison or death. It's that important. Paul even connects a bad conscience and apostasy in 1 Timothy 1:19—by rejecting a good conscience, "some have made shipwreck of their faith." John Calvin concludes, "A bad conscience is, therefore, the mother of all heresies" (*Commentaries on the Epistles to Timothy, Titus, and Philemon*, p. 46).

In order to maintain a good conscience, it would help to know what exactly your conscience is. In the New Testament, the conscience can be good (1 Timothy 1:5) or cleansed (Hebrews 9:9). But it can also be weak (1 Corinthians 8:7, 10, 12), wounded (1 Corinthians 8:12), defiled (1 Corinthians 8:7), emboldened to sin (1 Corinthians 8:10), evil (Hebrews 10:22), and seared (1 Timothy 4:2). And it can do three actions: bear witness or confirm (Romans 9:1), judge or try to determine another person's freedom (1 Corinthians 10:29), and lead you to act a certain way (Romans 2:15; 13:5; 1 Corinthians 10:25–28).

So here is how I attempt to define the conscience: The conscience is your consciousness (or awareness or sense) of what you believe is right and wrong. That implies that the conscience produces different results for different people based on different moral standards. It can change. And it functions as a guide, monitor, witness, and judge. (For a more thorough study of this topic, see *Conscience: What It Is, How to Train It, and Loving Those Who Differ*, which I recently wrote with J. D. Crowley.)

When you go against your conscience, you feel guilty. And that is a horrible feeling. It can be crushing. That's why I like to substitute the word *conscience* for *Satan* in my all-time favorite hymn, "Before the Throne of God Above" (Charitie Lees Smith, 1863):

*When Satan [conscience] tempts me to despair and tells me of the guilt within,
Upward I look and see Him there Who made an end of all my sin.
Because the sinless Savior died, my sinful soul is counted free,
For God, the Just, is satisfied to look on Him and pardon me.*

When your conscience rightly condemns you, you should confess your sins to God and any other person you've sinned against in order to make things right. And instead of wallowing in self-pity about how wretched you are, look to Jesus. Look to the cross. Jesus lived, died, and rose again for sinners like you, and God will save you if you turn from your sins and trust Jesus. That's the gospel. There's no better news than that when your conscience is rightly condemning you.

Let the gospel teach you not to sin against your conscience (and to look to Jesus when you do).—ANDY

... So that in [Christ] we might become the righteousness of God. 2 CORINTHIANS 5:21

Your unrighteousness will damn you. But not as quickly as your righteousness. The enemy of your soul is both your *un*righteousness and your *own* righteousness. As Christ said, “Those who are well have no need of a physician, but those who are sick” (Matthew 9:12). His point wasn’t that there are genuinely those who are spiritually “well.” Instead, there are those who *think* they are well, so they dismiss their need of a spiritual Physician. It is *righteousness* that most often keeps people from Christ, as Paul explains in Philippians 3, using himself as an example.

Paul was dependent on self-righteousness (vv. 4–6). Paul warns the Philippians against trusting in mere morality as the basis of their acceptance by God. The Jews of his day were trusting in Law-keeping—especially circumcision—to earn God’s favor (vv. 2–3). Paul cites himself as “exhibit A” as he argues that salvation by works is impossible. If there were anyone who could have earned God’s favor by sheer devotion, it would have been Paul. So he shares his spiritual résumé. He was circumcised on the eighth day, as Leviticus 12:3 required (v. 5). Regarding his “stock,” he was of the nation of Israel and the tribe of Benjamin—a Jew’s Jew (v. 5). Beyond typical Jews, he was a Pharisee—with a Ph.D. from Gamaliel University, no less (v. 5; Acts 22:3). Even among his fellow Pharisees, he distinguished himself as a persecutor of the church (v. 6). The Jews who boasted in circumcision were lightweights and rookies compared to Paul. He was *serious*. Regarding the righteousness of the Law (and the Pharisaical amendments to the Law), he was blameless (v. 6). There was no one who could claim to be more Jewish, more Pharisaical, more self-made as a righteous man than Saul of Tarsus. And his righteousness was damning him.

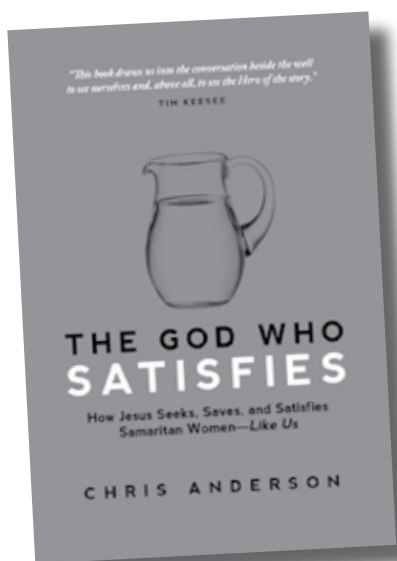
Paul repented of self-righteousness (vv. 7–8). Beginning in verse 7, Paul speaks of counting all of his religious credentials as mere “rubbish”—*dung*, to quote the King James Version. Three times he uses the word “loss.” It is as though he were filing spiritual bankruptcy, finally realizing that he was spiritually destitute (see Matthew 5:7). He repudiated his own supposed righteousness and renounced it, finally grasping that even his best deeds were but filthy rags in the sight of a holy God (Isaiah 64:6). What Paul describes in this section is *repentance*—a turning from his own way to God (Isaiah 55:7). Paul had to repent of his righteousness as surely as a Hindu, Muslim, or Buddhist has to repent of his false religion in order to be saved. Why? Because any confidence whatsoever in your own merit is false religion. One of our Reformers, John Calvin, explains: “Paul . . . acknowledges that nothing was so injurious to him as his own righteousness, inasmuch as he was by means of it shut out from Christ” (*Calvin’s Commentary on Philippians*).

Paul depended on Christ’s imputed righteousness (vv. 8–9). Stripped of any merit of his own, Paul finally found true righteousness through Christ. He forsook his own righteousness in order that he might find what Luther called “an alien righteousness”—that is, a righteousness that came from *outside* himself. Paul counted his own merits as loss “in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith” (vv. 8–9).

What Paul, Luther, and Calvin needed—and what *you* need—is what Scripture repeatedly calls “the righteousness of God,” imputed to you because you believe in Jesus Christ as your only hope of salvation (2 Corinthians 5:21; see also Romans 1:16–17; 3:21–22). You need to exchange your putrid robes for the impeccable robes of your Savior (Zechariah 3:1–5; Isaiah 61:10). Your righteousness will damn you. Christ’s righteousness will save you. *Repent of your righteousness.*

Let the gospel turn you from self-righteousness to Christ’s righteousness.—CHRIS

OTHER RESOURCES FROM
WWW.CHURCHWORKSMEDIA.COM

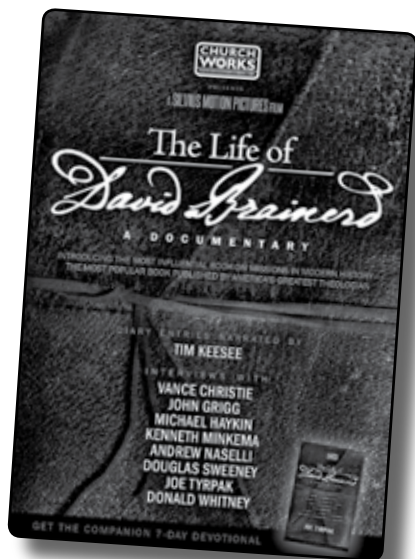


“In this little book, a gifted poet transitions to prose. I have known Chris Anderson for over two decades, first as a student and then as a fellow laborer in the work of the Kingdom. This book’s focus on the Samaritan woman is full of Christ and the glorious gospel of grace. Written in an easy-to-read,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

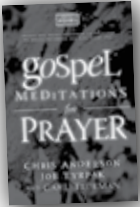
“These meditations are Word-centered prescriptions that blow away the meaningless Christian platitudes often used to mask unanswerable pain. Until that day when Christ Himself wipes away all tears from our eyes, the Scriptures provide strength, help, and hope in this broken world. Let this book guide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

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

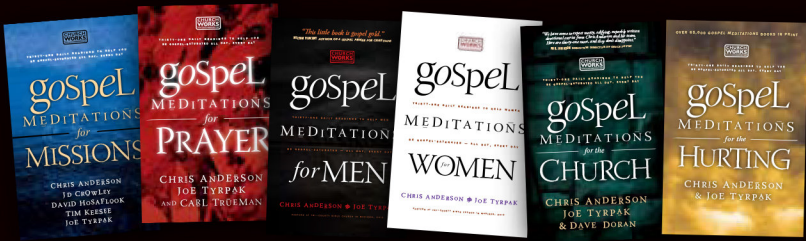
Gospel Meditations for the Church

“We have come to expect meaty, edifying, superbly written devotional entries from Chris Anderson and his team. Here are thirty-one more, and they don’t disappoint.”

—**Phil Johnson**, executive director of Grace to You



ALSO AVAILABLE FROM



OVER 100,000 SOLD IN THE SERIES

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 for the church published by ChurchWorks-Media and has recently published his first full-length book, *The God Who Satisfies*. He and his wife Lori have four daughters.



JOE TYRPAK has served as a pastor of Tri-County Bible Church in Madison, Ohio, since 2005. He recently produced a DVD, *The Life of David Brainerd: A Documentary*, and a companion devotional. He and his wife, Hannah, have four children.



CARL TRUEMAN is pastor of Cornerstone Orthodox Presbyterian Church in Ambler, Pennsylvania, and professor of Church History at Westminster Theological Seminary in Philadelphia, with expertise in Luther and the Reformation. He and his wife, Catriona, have two sons.



ANDY NASELLI serves as an elder of Bethlehem Baptist Church in Minneapolis and teaches New Testament and Theology at Bethlehem College & Seminary. He has authored several books and served as assistant editor for the monumental *NIV Zondervan Study Bible*. He and his wife, Jenni, have three daughters.