



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 for the Church!

HOLLY STRATTON, *Clearwater Christian College*

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 over apply it in our own lives.

WENDY ALSUP, *Author of Practical Theology for Women and By His Wounds You Are Healed*

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, *Blogger at Pyromaniacs and Biblical Christianity*



gospel

THIRTY-ONE DAILY READINGS TO HELP WOMEN

MEDITATIONS

BE GOSPEL-SATURATED — ALL DAY, EVERY DAY

for WOMEN

CHRIS ANDERSON  JOE TYRPAK

PASTORS AT TRI-COUNTY BIBLE CHURCH IN MADISON, OHIO

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 preacher of the 20th 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 he had once been beaten, imprisoned and expelled—Acts 16) 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 an emotion like 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!

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

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. As such, Jesus was able to fulfill the Lord’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 42 men, it also mentions five women: Tamar (1:3), Rahab (1:5), Ruth (1:5), “the wife of Uriah” (1:6), and Mary (1:16). Other than Mary, 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 incestuous 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 blantly unrighteous.

Rahab was a prostitute in the Canaanite city of Jericho. She was known not simply as “Rahab,” but as “Rahab the prostitute” (Joshua 2 and 6). 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 (Judges 3 and 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), a decision 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 an incestuous daughter-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.

In verse 21, the angel told Joseph to name Mary’s child *Jesus* because He would be the one to save His people from their sins. Craig Blomberg connected Jesus’ saving mission with this 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*, 199). God, in His grace, saves and uses people like us.

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