



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

gospel

MEDITATIONS

for

YOUNG ADULTS

CHRIS ANDERSON
JOE BOULANGER
GREG BUCHANAN
DAVE MARRIOTT
JOE TYRPAK

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for
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ADULTS

“This is what I want for my family and all others I have opportunity to shepherd: Christ-centered resources which are jam-packed with gospel goodness and overflowing with practical applications for God-honoring living. With rich imagery, brief stories, and expository faithfulness, the authors offer a valuable treasure to the church.”

—**Mike Sciarra**, Senior Pastor, Grace Church, Orange, California

“We young adults (of all ages) are to ‘remember our Creator in the days of our youth’ (Ecclesiastes 12:1) so we don’t squander our calling to live out the gospel in active stewardship. These daily devotionals, grounded in the Scriptures, will help stimulate that remembrance in a way that gains traction in real-life circumstances, so that the gospel governs how we live in a confused and hostile world.”

—**Jeff Williams**, Colonel, U.S. Army, Retired, author of *The Work of His Hands: A View of God’s Creation from Space*

“I enthusiastically recommend this book intended to help young adults think biblically. The authors have done good work in directing a generation toward the Scriptures. Biblical truths should always be presented with relevance, and this little devotional does that very well.”

—**Austin T. Duncan**, College and Career Pastor at Grace Community Church, Associate Professor of Pastoral Ministry at The Master’s Seminary

“The gospel message is the most comforting friend anyone could ever have. I think of Jesus, thirty years of age, befriending some inquisitive, questioning, listening, young adults like John, Thomas, Peter, and Nathanael. The writers of *Gospel Meditations for Young Adults* have offered an encouraging friendship, answering questions, sharing truth, and encouraging godly living worthy of the gospel message.”

—**Rand Hummel**, Director of The Wilds of New England

“When Paul tells Timothy to ‘flee youthful passions’ (2 Timothy 2:22), he’s saying in essence, ‘Leave your adolescent ways, and chase instead after righteousness.’ *Gospel Meditations for Young Adults* comes alongside the apostle to urge the same life of character. In a society awash with juvenile immaturity, this book stands out as a clarion call to gospel focus and godly living.”

—**Paul Schlehle**, Missionary to the Tsonga-speakers in Limpopo, South Africa,
blogger at *Between Two Worlds*, author of *John G. Paton:
Missionary to the Cannibals of the South Seas*

Introduction

Every generation tends to think they have it harder than everyone else. We've all heard the joke about how our parents had to walk to school. In the snow. Uphill. Both ways.

As the father of four daughters who are now in their teens and twenties, I think I can confidently say that no generation has faced the challenges and temptations of this one. No, you haven't had to endure the Great Depression or storm the beaches of Normandy. But temptation has never been so easily accessible. American culture (from the university to Washington to Hollywood) has never been so antagonistic to Christianity. And, ironically, the church has never been so eager to accommodate that hostile world. "It was the worst of times, it was the worst of times."

And yet, there is hope. There's always hope with the gospel. Throughout both Testaments, God's people have thrived under opposition. And based on the young people I'm meeting today, I think that continues to be true. The young Christians I regularly interact with aren't snowflakes. You aren't entitled. You're not merely consumers. You're not looking for a safe space. Quite the contrary. You have deep Christian convictions. You want to be discipled. And you want to *deploy*—to make a difference in the world for Christ. In many ways, it is indeed "the best of times."

We're grateful for three guest authors in this work. Two of them are our co-laborers in ministry. Joe Boulanger serves with me at Killian Hill Baptist Church in Georgia, and Greg Buchanan serves with Joe Tyrpak at Tri-County Bible Church in Ohio. Both are examples of godliness who are uniquely gifted to minister to young adults. Finally, Dave Marriott is a church-planting pastor at Lakewood Baptist Church, a thriving congregation in Wisconsin. Each of them has insightful things to say, and we're happy to introduce them to you.

Our prayer is that *Gospel Meditations for Young Adults* will help you. We write as pastors and parents to encourage you in your faith, to help you build up your resolve in the face of opposition, and to cast for you a vision of a deeply satisfying, eternally worthwhile life of ministry.

We pray that you will be strengthened and our Savior will be glorified through this little devotional. By God's grace, we expect you to do wonderful things for our Lord wherever He sends you. Uphill. Both ways.

—CHRIS ANDERSON, EDITOR

“Adventure Is Out There!”

READ GENESIS 1:26–31

“God took the man and put him in the garden of Eden to work it and keep it.” GENESIS 2:15

The Dominion Mandate doesn’t get enough attention. God’s first directive to humanity is epic. He commanded us to “have dominion” over everything else He made (Genesis 1:26). No fewer than three times, God told us that our job is to manage the created order on His behalf (Genesis 1:26, 28–30; 2:15). That’s important, and it has liberating and life-altering implications for you!

First, God wants you to find meaning in your work. What does exercising dominion look like? Agriculture. Economics. Medicine. Engineering. Chemistry. Composition. Technology. Education. Child-rearing. Pastoring. Law. Publishing. The Dominion Mandate (sometimes called the Creation Mandate) legitimizes a mind-numbing array of careers. It was fashionable at one time to stigmatize “non-ministry professions” as “secular.” But serving God in your area of interest and expertise is an act of obedience. Indeed, rightly understood, doing excellent work as a programmer or teacher or landscaper is worship!

Second, God wants you to take pleasure in His world. We live in a fallen world. It was entrusted to us, and we broke it. (“You had one job, Adam!”) And yet, even in its fallen condition, the world shouts the goodness and creativity of God. Because we have been made in God’s image, we are uniquely able to enjoy this world. So, enjoy it! What does that look like? Use your imagination. I challenge young people to travel the world. Make a bucket list. Schedule a safari. View Victoria Falls. Navigate the Nile. Look around the Louvre. Walk on the Great Wall. Squint up at Sequoias. Pose with the Pyramids. I’m serious about this. Cultivate a sense of adventure. Feed your wanderlust. Develop a taste for great music. Become a foodie. Learn to appreciate art. Read! Enjoy the glorious world God created for our enjoyment (1 Timothy 6:17).

These things won’t satisfy you. There are scores of well-read, well-traveled people who have found it all to be vanity. (Read Ecclesiastes.) Satisfaction comes from the Creator, not creation. Only the Savior truly satisfies (John 4:13–14). But once you’ve come to know Him and made Him the centerpiece of your life, well . . . Have a blast! Get to it!

Finally, God wants you to mash up the Dominion Mandate and Great Commission. The Dominion Mandate is important; the Great Commission is essential. God has called every Christian to invest his life in making disciples, all over the globe (Matthew 28:18–20). He has drafted us into His army and commanded us to preach the gospel, everywhere (Mark 16:15). For some readers, that means making missions your life work. But for far more, it means making missions *part* of your life work. You don’t have to choose between a killer career and missions. Your career can open doors for you that are closed tight to traditional missionaries. Get medical training. Then take it to a closed country like China. Learn technology. Then take it to a closed country like Sweden. (Yes, Sweden is closed. Most European countries are following its example.) Your God-given interest—solemnized in the Dominion Mandate—can take you all over the world, not just as a tourist, but as a tent-making missionary—often without having to raise missionary support! This is the future of missions. And it could be your future!

I love Pixar’s *Up*. Ellie was right: “Adventure is out there!” And you have a Bible that tells you to chase it for God’s glory!

Let the gospel give meaning to a lifetime of adventure and service.—CHRIS

“Dear God, I’m Awesome.”

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READ LUKE 18:9–14

“... *Not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.*” 1 JOHN 4:10

The parable of the tax collector and the Pharisee is a story of contrasts (Luke 18:9–14). Between the two characters is a chasm wider than crunchy vs. smooth, Mac vs. PC, or even Republican vs. Democrat! Jews saw tax collectors as dishonest sellouts to the Roman Empire, while the Pharisees were viewed as God’s closest followers. Jesus’ parable describes the prayers of a certain Pharisee and a specific tax collector; their words to God reflect two distinct ways of relating to God.

Profile of Self-Righteous Religion. If you want to be spiritually self-righteous, begin by building your spiritual identity through comparing yourself to others. After concluding that you’re better than everyone else, be sure to thank God, by repeating this simple prayer, “Dear God, I’m awesome” (v. 11). When you read the Ten Commandments, instead of confessing, “Woe is me! For I am lost” (Isaiah 6:5), try taking a selfie and saying, “Wow is me! Nailed it.” Instead of letting God’s law crush your heart and reveal your need for grace, believe you can do better than God’s standard of righteousness. The Pharisee says, “I fast twice a week; I give tithes of all that I get” (v. 12). Since the Law only required fasting once per year (Leviticus 23:27), it seems the Pharisee thinks he can earn extra credit with God by doing *more* than what God actually requires. Overcome with spiritual pride, the Pharisee’s self-congratulation merely *poses* as prayer. He doesn’t ask God for anything—no daily bread, no deliverance from temptation, and certainly no forgiveness. Tragically, the words from his own prayer are evidence that he is trusting in himself and in his own righteousness (v. 9).

At the conclusion of the parable, it’s the tax collector, not the Pharisee who ends up “justified” (v. 14). Ironically, the man that *everyone* regarded as godly ends up outside a right relationship with God while the man whom *nobody* viewed as godly ends up in a right relationship!

Profile of Right-with-God Religion. If you want to be right with God, you must see yourself as unworthy of God. Moving from the center to the perimeter, the temple had a Most Holy Place, a Holy Place, a courtyard for observant Jews, and a separate courtyard for Gentiles. The tax collector doesn’t think he belongs anywhere near the center; rather, he stands “far off” (v. 13). And instead of assuming a normal posture for prayer (Psalm 123:1), he won’t even lift his eyes to heaven because he is so overcome with a sense of his own unworthiness. If you want to be right with God, you must also recognize your sinfulness. The tax collector “beat his breast,” signifying sorrow over his own sin, and he pleaded for mercy (v. 13). In fact, in the original language, he cries out, “God, be merciful to me, *the sinner*” (v. 13). The Pharisee reasons that he’s the best, while the tax collector looks at the overwhelming weight of his own sin and concludes, “I’m the worst!” And when he requests, “God, be merciful,” he uses language that could be understood as, “God, be propitiated” (v. 13). In other words, this tax collector understands that the wrath of God for his sin must be absorbed—a price must be paid. Remarkably, the One telling the parable has come to provide sin’s payment in full; Jesus is the Propitiation for our sins (Romans 3:21–26).

Let the gospel strip you of all self-righteous pride.—DAVE

Comfort in Times of Loss

READ 2 CORINTHIANS 1:1-11

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction." 2 CORINTHIANS 1:3-4

In September 2018 my 35-year-old brother was told that he had only three weeks to live. As predicted, and as the result of a brain tumor that he had battled for several years, my brother passed away later that month, leaving behind his wife and two young children. His loss was very difficult for me and my family, but we have a relationship with the Source of all comfort.

Many in our world seek comfort in all the wrong places. In difficult times, some run into the arms of another. Some run to a bottle, or drugs. Some try hard to forget their circumstances, or wait in hopes that their circumstances will improve. Some compare their problems to others and take solace in the fact that someone may be worse off than they are. But none of these can provide true comfort. True comfort comes only from "the God of all comfort."

Why is He the God of all comfort? He is "the God of all comfort" because He is "the Father of mercies" (v. 3). Because God is the Source of mercy, He can provide comfort. In other words, it is only because of the mercy that we have received from God that we can be reconciled to Him and then approach Him to receive comfort from the hand of a loving heavenly Father. It is only because of the gospel that we can receive comfort from God.

When is He the God of all comfort? He is our Source of comfort "in any affliction" (v. 4). In any trial or tribulation, God is "our refuge and strength, a very present help in trouble" (Psalm 46:1). There is no affliction or loss too great for God's comfort. In fact, the greater the sufferings, the greater the comfort we receive (v. 5).

How is He the God of all comfort? True comfort is bestowed through Jesus. As Paul says, "through Christ we share abundantly in comfort" (v. 5). Just as with all other spiritual blessings, comfort is found only "in Christ." To receive the comfort that comes from God, one must be a Christian—"in Christ."

What should be our response to God's comfort? We should respond in two simple ways: by praising God and by helping others. When we consider the gift of God's comfort in the midst of our trouble, it should prompt us to praise! Paul began with these two words: "Blessed be . . ." (v. 3). We too should respond to God's comfort by declaring God's praise. We should also seek to help others in the midst of their affliction by pointing them to the God of all comfort. That is, because we have been the recipients of God's comfort, "we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God" (v. 4).

I've often wondered how a non-Christian can cope with the loss of a close loved one. And I think the answer is, they can't. At least not fully. They may run to all kinds of "band-aids" in an attempt to patch their broken hearts, but only our God, because of the gospel of Christ, can offer true comfort.

As a young adult, I pray that you will have many wonderful experiences throughout the rest of your life. And yet, at the risk of sounding like a "Debbie Downer," I can say with confidence that you will also encounter times of great loss. When you do, run to the Source of all comfort!

Let the gospel be a comfort to you in times of loss.—JOE B.

Time Flies

READ PSALM 90

"So teach us to number our days that we may get a heart of wisdom." PSALM 90:12

I have vivid memories of high school and college. Talks, events, and even smells linger in my mind like they happened yesterday. They didn't. I'm 48 now. Two of my four daughters are in college. One is in high school. And my firstborn recently got married. I'm a father-in-law, and I'm probably just a few years away from being a grandpa! That's crazy to me. I feel young. But I'm not. Like my friend and mentor Michael Barrett jokes, "No one prays for me to have wisdom beyond my years anymore. They pray that I'll be as wise as I ought to be for such an old man."

Your first twenty years feel fairly measured, like the click-click-clicking of a roller coaster as you ascend the first hill—ever so slowly. But make no mistake, the rest of your ride is going to fly by you at Mach 3, in a blur of plunges and curves, all leading up to a sudden stop. It's a blast, but it won't last. Not long. That's why Scripture repeatedly warns you about the brevity of your life. These biblical words are describing *you*:

Remember that my life is a breath. (Job 7:7)

For my days pass away like smoke. (Psalm 102:3)

What is your life? For you are a mist that appears for a little time and then vanishes. (James 4:14)

As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. (Psalm 103:15–16; see also Isaiah 40:6, 8 and 1 Peter 1:24–25)

One of my favorite gifts for young people when they reach milestones like graduation is John Piper's little book *Don't Waste Your Life*. If you haven't yet read it, fix that. He argues against a life lived thoughtlessly, haphazardly, unintentionally. Most young people I know don't mean to waste their lives. They don't throw them away. But they *scroll* them away, spending countless hours on Instagram and Snapchat. (I'm a Facebook guy myself. I know. I'm old.) They *game* it away, getting better at video games than anyone should responsibly be. They *binge-watch* it away on Netflix. (Fun and frightening fact: You could spend eight months doing nothing but watching the new content Netflix added in 2017 alone.)

All this screen time is worse than wasteful. It's addicting; notice how you mindlessly reach for your phone every time you have a chance. It's mind-altering; it corrodes your ability to focus on important tasks. And it's entirely contrary to the example of Christ, Who during His youth devoted Himself to His Father's business (Luke 2:49) and during His adulthood urged us to "work the works of him who sent me while it is day" because "night is coming, when no one can work" (John 9:4).

Time flies. And once it's gone, it's gone forever. There's no fountain of youth. There's no DeLorean time machine. (Hat tip to the 80s.) There's no Time-Turner. (Fist bump, Potterites.) Time spent is irretrievable. I have no doubt that my time is more than half gone. Per Psalm 90, I probably get about seventy years, maybe less. I'm nearing the end of my coaster ride. I want to "number my days" (Psalm 90:12). I want to "redeem the time" (Ephesians 5:16 KJV). I want to live "like I'm running out of time." (I see you, Alexander.) Because I am. And so are you.

Let the gospel that redeemed you motivate you to redeem your time.—CHRIS

Don't Drop Out of Church

READ ACTS 2:14–47

“They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.” ACTS 2:42

In our individualistic, “I don’t trust anyone” society, it’s unpopular to teach that followers of Jesus must join a church. But that’s normal Christianity. According to Matthew 18:15–20, disciples of Jesus should be accountable to the church—and it’s only in that kind of accountability that Jesus’ unique presence is experienced. According to John 21:15–17, those who love Jesus show it by their commitment to Jesus’ church. Similarly, according to Acts 2, Spirit-indwelt individuals are added to a Jesus-worshipping community. Luke’s account describes both how and why you join a church.

How do you join a church? Luke records the two prerequisites for being “added” to a local assembly (v. 41). First, you must personally “receive” the apostles’ message about Jesus (vv. 22–36). You must hear the message that Jesus is God’s chosen King to rule forever on earth; that Jesus was crucified in Jerusalem as God had planned before creation; that Jesus rose from the dead; and that Jesus is presently alive, enthroned, and soon returning to reign. That’s the gospel. You must personally receive it. You must turn from being your own authority, beg God for forgiveness, and commit to following Jesus.

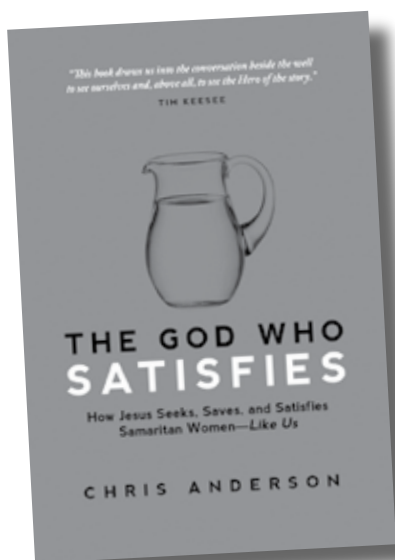
Second, after receiving the gospel, you must be publicly baptized. According to verse 41, those who received the word were baptized. Being immersed in water vividly depicts a real but invisible burial and resurrection that took place in your spirit (Romans 6:1–4). You go under the water, depicting that the old you—the person you were before submitting to Jesus—is now dead and buried; you come up out of the water, depicting that you are now living a brand new life as Christ’s follower. Baptism is not required for forgiveness; only *repentance* is (see Luke 3, 15, 17, 24; Acts 3, 5, 8, 17). But baptism is so closely connected with repentance that someone who claims to have repented but has not made it public in baptism can’t be “added” to the local church. If you claim to follow Jesus but haven’t been publicly baptized, I urge you to get baptized and thereby tell others that Jesus is your Lord—that you’re not the person you used to be.

Why should you join a church? There’s one primary reason: worship (v. 42). God’s Spirit compels disciples to gather to worship Jesus. The first disciples in Jerusalem gathered to worship Jesus by devoting their attention to the apostles’ teaching—accurate explanations of Who Jesus is and what He has done. The church also worshiped by giving—sacrificially pooling its resources to lovingly care for its needy members and to generously support the gospel’s furtherance (to “share things in common” or “pool” resources is what “fellowship” means here). The church worshiped Jesus by regularly remembering His death in communion—“the breaking of bread.” And the church worshiped the Lord in “the prayers”—lifting to Him their confession, adoration, and intercession. Notice that what attracts Spirit-indwelt believers is not the church’s website, coffee, music style, or kids’ programs—it’s the incessant focus on Jesus! Where the Spirit is, people want to learn about, promote, and trust Jesus!

Studies today show that “more than two-thirds of young churchgoing adults in America drop out of church between the ages of eighteen and twenty-two” (Thom and Sam Rainer, *Essential Church?* pp. 2–3). What is going on? The basic answer is pretty simple: Many young adults who have grown up in church are not indwelt by the Spirit. If the Spirit is in you, you’ll not “drop out.”

Let the gospel compel you to join a Jesus-worshipping church.—JOE T.

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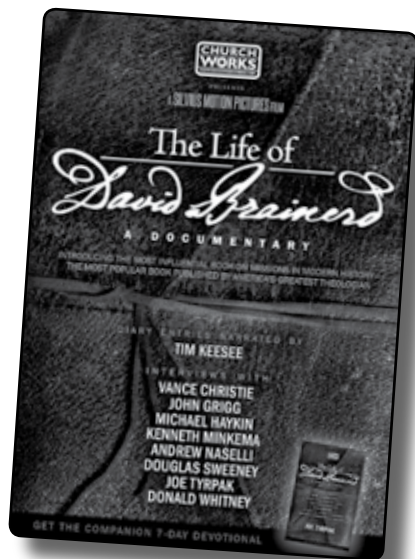


"In this little book, a gifted poet transitions to prose. I have known Chris Anderson for over two decades, first as a student and then as a fellow laborer in the work of the Kingdom. This book's focus on the Samaritan woman is full of Christ and the glorious gospel of grace. Written in an easy-to-read,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

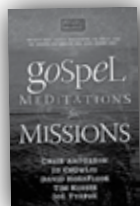
—**Holly Stratton**, conference speaker and blogger at *LifeHurts.us*



Gospel Meditations for Men

“A full month of meaty, masculine meditations. This is a wonderful resource for men seeking to deepen their understanding and build spiritual stamina. Each day’s reading is a rich feast. Devotional material of this quality for men is extremely hard to come by!”

—**Phil Johnson**, executive director of Grace to You, and the founder of *Pyromaniacs* and *www.spurgeon.org*



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 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

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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 published two full-length books, *The God Who Satisfies* and *Panosian: A Story of God's Gracious Providence*. Chris and his wife, Lori, have four daughters.



JOE BOULANGER has served at Killian Hill Baptist Church since 2007. He is a faithful shepherd, and he teaches and preaches the Word with passion and clarity. He is exceptionally good with high school and college students, and the youth ministries of KHBC have thrived under his leadership. He and his wife, Lauren, have three young daughters.



GREG BUCHANAN has served at Tri-County Bible Church in Madison, Ohio, since 2011—first for three years as a summer intern, and now as a full-time assistant pastor since 2014. Greg's responsibilities include student ministries, and his heart beats for evangelism and one-on-one discipleship. Greg and his wife, Becca, have two daughters.



DAVE MARRIOTT planted Lakewood Baptist Church in Pewaukee, Wisconsin, in 2009. He continues to serve as the lead pastor, focusing especially on expository preaching. Dave is passionate about mentoring the next generation of Christian leaders, and he regularly speaks at colleges and conferences. Dave and his wife, Emiley, have recently adopted four young children through the foster care system!



JOE TYRPAK has served as a pastor of Tri-County Bible Church in Madison, Ohio, since 2005. With Chris, he has written ten other *Gospel Meditations* devotionals. He has also written several modern psalms published by Church Works Media and has produced a DVD, *The Life of David Brainerd: A Documentary*, with a companion devotional. Beyond writing, Joe is the artistic editor for Church Works Media. He and his wife, Hannah, have four children.

ISBN 978-1-7343978-0-2



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