

DAY 31:

## THORNS, NAILS, AND A CROSS

**“Here is your king,” Pilate said to the Jews. But they shouted, “Take him away! Take him away! Crucify him!” “Shall I crucify your king?” Pilate asked. “We have no king but Caesar,” the chief priests answered. Finally Pilate handed him over to them to be crucified.  
— John 19:14-16**

→ **SEE HIM**

### *Jesus Is Sentenced to Be Crucified*

Since Israel is occupied by the Romans, the Jews have no say over who will live or die. So they’ve taken Jesus to the praetorium (the governor’s headquarters) and have handed him over to the Roman in charge, Pontius Pilate. The Jews—who hate paying Roman taxes and who reluctantly acknowledge Tiberius Caesar as their king—won’t enter the building, so the accusers are all outside.

Pilate is nervous.

His wife has recently had a troubling dream and warned him: “Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.”<sup>80</sup>

And to make matters worse, Jesus isn’t an easy man to interrogate. Inside the praetorium, the governor is in his usual spot—the Seat of Judgment—but shifts uncomfortably in his chair.<sup>81</sup>

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80. Matthew 27:19.

81. Charles B. Templeton, *Jesus* (New York: Simon & Schuster, 1973), 179.

Jesus is standing before him. Silent.

Pilate swallows and then asks point-blank, “Are You the king of the Jews?”

“Is that your own question,” Jesus replies, “or did others suggest you ask Me that?” The Lord’s response is not a diversion. Jesus is asking if Pilate is inquiring from a Jewish point of view—in which case the answer would be “yes”—or from a Roman perspective—in which case the answer would be “no.”<sup>82</sup>

“What do you take me for?” Pilate responds. “Am I a Jew? Your chief priests and own people arrested you and brought you before me. The question is. . .why? What’s your crime?”

“If I were the king of some country,” Jesus responds, “my servants would have fought to keep Me from being arrested. But I am not—My kingdom is elsewhere.”

“You *are* a king then?”

“Exactly as you say; I am. That’s why I was born. That’s why I came to the world—to be a witness for truth. And everyone on the side of truth heeds what I say.”

It’s an answer that gives Pilate a quiet sigh of relief. Yet he can’t help feeling amazed at the powerful presence and sense of authority exuding from a prisoner under such pressure.<sup>83</sup>

“Truth,” the governor says as he rises to his feet, “what’s truth?” He then turns and heads outside to address the Sanhedrin and the crowd waiting with them.

As the morning drags on, Jesus is bounced from the praetorium on the northeast side of Jerusalem to the Palace of Herod on the west side of the city. . .and then back to Pilate. The governor doesn’t find Jesus guilty of anything—not religious blasphemy, not corrupting the people, nor even political treason as the Sanhedrin claims. He wants to wash his hands of the whole ordeal and had hoped he could

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82. Anderson, *Jesus*, 328–29.

83. *Ibid.*, 329.

escape the conflict by sending Jesus across town. After all, the Man some believe is the Christ is from Galilee—and that’s Herod Antipas’s jurisdiction.

But the plan backfires.

Once again Pilate is standing face-to-face with Jesus. This time, the Lord is decked out in an elegant purple robe, the impressive clothes of a king. (It’s Herod’s little joke.) The governor is now certain that the chief priests had brought Jesus before him out of envy. But with the roar of the crowd growing louder—“Crucify Him!”—and pressure mounting from the Sanhedrin, Pilate gives in. He takes a basin of water and publicly washes his hands. “I am innocent of this man’s blood,” he says. “It is your responsibility!”

Finally, the hour has come.

The Lamb of God is about to be slain before the eyes of the world, but first the Roman soldiers decide to have some gruesome “fun” with Him.<sup>84</sup>

Jesus is flogged by a whip with multiple leather strips, each armed at the point with an angular bony hook or a sharp-sided cube. And after His captors have woven a crown from a thornbush, each thorn about an inch long and as sharp as a sewing needle, a soldier thrusts it onto Christ’s head. Another man wraps a purple robe around His body, which by now looks like one big, open wound. The crowd then makes fun of Jesus, saying, “Hail, King of the Jews!”

As a final insult, they began to spit on Him and beat Him. The soldiers even play a little game with our Lord, demanding that He prophesy who would hit Him next as they punch Him in the face again and again and again.

Once Jesus reaches Golgotha (which means “the place of the skull”),<sup>85</sup> those who gather around the cross witness hate at its worst and love at its best. People so hate Him that they put Christ to death; God so loves them that He gives people life.<sup>86</sup>

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84. See Matthew 27:27 MSG

85. Matthew 27:33.

86. Mears, *What the Bible Is All About*, 435.

Iron spikes are driven completely through each of Christ's hands and feet. He is stripped naked and raised high into the air for everyone to see and mock as He hangs for hours in the intense Middle Eastern sun. Jesus eventually becomes so exhausted that no matter how hard He tries, He is not able to hold His body up by His pierced feet. He begins to hang from His torn hands, His weight slowly pulling His arms and shoulders from their sockets.

He struggles to keep shifting the strain back to His feet, but exhaustion eventually overtakes Him until, finally, He hangs completely by His arms. And it is at this moment that His body begins to slowly cave in on itself until He can't get enough air into His lungs.

And there, in the blistering heat—His body already swollen and bleeding from the floggings and beatings in the face, spikes driven through His hands and feet, bones popping out of His sockets—Jesus ever so slowly begins to suffocate to death.

Words prophesied hundreds of years earlier come to pass: "He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all."<sup>87</sup>

## → HEAR HIM

### *Explore the Word: John 19:1–27*

Ugly scenes! They're hard enough to write about, let alone to read and to ponder.

Remember what happened when the screws began to tighten on Pilate? The religious leaders labeled Jesus a threat to the country. "If you let this man go, you are no friend of Caesar. Anyone who claims to be king opposes

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87. Isaiah 53:5–6.

Caesar.”<sup>88</sup> That was hypocrisy at its best—or *worst*, rather. Not one of those Jewish leaders cared what Caesar thought.

Sadly, though, there are times in most of our lives when each one of us sells out to something—usually against our better judgment. Sometimes we opt for what’s popular or what might advance a selfish desire. . . at the expense of truth. Maybe it’s out-and-out denial of what’s right as we observed earlier with Peter. Or maybe it’s a case of going along with the crowd when we know we’re making a wrong choice—as we just saw with Pilate. Whatever the case, most of us have done it.

It’s usually an issue of *truth* versus *popularity*.

It’s a tough spot to be in. But as we’ll see with Peter, it’s a dilemma that Jesus will constantly help us with. It’s a position we find ourselves in that He will give us chance after chance to get right.

## → KNOW HIM

• **God looks favorably upon those who set their minds to doing what’s right, not what’s popular.** Yet as author Henry T. Blackaby points out, the world won’t always applaud our efforts to live on the side of truth: “At times, God will be the only witness to your righteous behavior. Sometimes God is the only one who will understand your motives. Sometimes you will do all you know God has asked you to do, only to face ridicule from others. At such times all you can do is maintain your integrity, trusting that God always keeps His eyes on you.”<sup>89</sup>

\* **Work It Out:** *What sins are clouding your judgment? Describe a time when you sold out to something that was popular (or seemingly enriching) instead of doing what was right.*

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88. John 19:12.

89. Blackaby and Blackaby, *Experiencing God Day-by-Day* (Nashville: Broadman & Holman, 1998), 184.

• **A relationship in close communication with Jesus is the only way to live.** This relationship is dynamic, real, and personal. It is an invitation to a holy way of living. Jesus had an intimate relationship with the Father and He intends for us to know that we can be one in and with Him. This is the great invitation to be a holy people, not in our efforts, abilities, or energies, but in a death to self, so that He might live in us moment by moment. Without Him in this moment, nothing but darkness remains.

\* **Work It Out:** *Describe in very practical ways exactly how a Christian can “abide” in Jesus. What about the internal “tug-of-war” between sin and holy living? How can we defeat temptation?*

• **Pray: “Lord Jesus—You are God. I love You and want to serve You.”** Ask Him to help you live in truth. Ask Him to give you strength when you are tempted to compromise or give in to what’s popular, not what’s right.

## → NOTES FOR GROWTH

*A Key Point I Learned Today:*

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*How I Want to Grow:*

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*My Prayer List:*

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DAY 32:

## THE CRIMINALS AND THE KING

Two other men, both criminals, were also led out with him to be executed. When they came to the place called the Skull, they crucified him there, along with the criminals—one on his right, the other on his left. Jesus said, “Father, forgive them, for they do not know what they are doing.” And they divided up his clothes by casting lots.  
— Luke 23:32–34

→ **SEE HIM**

### *Paradise Lost . . . and Found*

Three rough-hewn wooden crosses stand starkly on a desolate hill. The ever-darkening sky sweeps down upon a motley crowd, painting an ominous backdrop to the rocky, arid landscape.

Jesus hangs on a cross—with two criminals on each side of Him.

People who pass along the road jeer, shaking their heads in mock lament: “You bragged that You could tear down the temple and then rebuild it in three days—so show us Your stuff! Save Yourself! If You are really God’s Son, come down from that cross!”<sup>90</sup>

In the same way the chief priests, the teachers of the law, and the elders mock Him: “He saved others,” they shout, “but He can’t save himself! He’s the King of Israel! Let Him come down now from the cross, and we will believe in Him.

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90. See Matthew 27:39–40, MSG.

He trusts in God. Let God rescue Him now if He wants Him, for He said, 'I am the Son of God.'"<sup>91</sup>

Even one of the criminals who hangs next to the Lord joins in the mockery. "Aren't You the Christ?" his voice croaks and wheezes. He gasps for air, wincing at the crushing weight upon his chest. "Save Yourself and us—if You can."

He knows death is imminent. The sticky blood that runs from his palms and the fluid in his throat serve as constant reminders. Sweat drips off his nose. His eyes roll back in his head like a crazy man's—yet he gathers enough hatred to focus them on the Man hanging beside him. "Even a son of the devil could call demons to save him," he says. "But You. . .are. . .nothing—"

"Enough!" snaps the other criminal. "Even in the face of death, you are a fool!" The man struggles to catch his breath. "Don't you get it? Don't you fear God? We are punished justly, for we are getting what our deeds deserve. But this Man has done nothing wrong."

As the second criminal glances at Jesus, tears begin to roll down his cheek.

A new weight has been pressing down on him, growing heavier as the day wears on. The nearer he comes to his end, the more rapidly the visions flow: victims, targets, innocents. Their faces haunt him now, each adding an unseen stone to the crushing weight of remorse. Yet as tormented as he feels, he somehow senses a greater weight upon Jesus. He'd heard the stories about Jesus—about healings and miracles. Hadn't He even stood up for the outcasts? Surely He did not belong here, dying between two notorious lawbreakers.

*Is this really the Christ? Is God right there beside me, forgiving sin?*

Jesus," he sobs desperately. "Remember me when You come into Your kingdom!" His body slumps forward from

91. See Matthew 27:41–43, NIV.



the effort, and he feels the nails pinch and tear in his flesh.

Jesus' breath is labored also, but His reply is clear: "I tell you the truth, today you will be with Me in paradise."<sup>92</sup>

## → HEAR HIM

### *Explore the Word: Luke 23:32–43*

Imagine how Christ's words of forgiveness reverberated deep into this man's soul. Love he had never known filled and cleansed him.

We, too, deserve to die for our sins. Yet how often are we like the first criminal? We do something wrong and find ourselves facing the consequences. We want Jesus to prove Himself, to save us from the situation we're in. We want Him to get us down off the cross, but we don't want to admit that we deserve to be there. Sometimes we even lash out at Jesus for the "injustice" we feel.

But like the second criminal, some of us choose to admit our sin, confess that Jesus is Lord—and receive the gift of eternal life. His story is a beautiful example of the power of confession. Casting aside pride, standing against shame, he submitted to Christ's authority.

Just as this criminal met his end with a peace certainly more powerful than death, so we can face our circumstances with strength, freedom, and guidance from God's Spirit.<sup>93</sup> Only when we make such a confession will we hear those exciting words from Jesus' lips, "You will be with me in paradise" (Luke 23:43).<sup>94</sup>

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92. This story is adapted from Jeremy V. Jones, Greg Asimakoupoulos, and Michael Ross, *Tribe: A Warrior's Calling* (Colorado Springs: Focus on the Family, 2006), 129–31.

93. *Ibid.*, 133.

94. Buursma, *Daylight Devotional Bible*, 1122.

## → KNOW HIM

• **Let go of pride.** While no one has escaped pride's grip, not many are willing to freely admit that they are guilty of this sin. Some people will confess other vices—a bad temper, a struggle with lust, an addiction—yet, somehow, a problem with pride is often overlooked. C. S. Lewis, on the other hand, challenges us to take pride very seriously. “The essential vice, the utmost evil, is pride. Unchastity, anger, greed, drunkenness, and all that, are mere flea bites in comparison: it was through pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-god state of mind.”<sup>95</sup>

\* **Work It Out:** *C. S. Lewis describes pride as “spiritual cancer.” Have you—or someone you know—been infected by it? (Describe what you observe and how you feel.) Has the presence of pride in your life blocked you from growing closer to God?*

• **Accept Jesus' invitation to a transformed life—for all eternity!** Reflect on these life-giving words from the apostle Paul (Colossians 1:21–23): “Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation—if you continue in your faith, established and firm, and do not move from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.”

\* **Work It Out:** *Have you been real with Jesus and allowed Him to cleanse and free you from sin? (Read 1 John 1:9 and explain how this transforms a Christian's life ... and helps us to grow spiritually.)*

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95. C.S. Lewis, *Mere Christianity* (New York: HarperCollins, 2001), 121–22.

• **Pray:** “Lord Jesus, I confess my sin to You today. Please forgive me, purify me, and help me to grow closer to You.” Thank God that He is faithful even when you are not. Ask Him to forgive you and to help you change your actions so you can live in a way that is pleasing to Him.

## → NOTES FOR GROWTH

*A Key Point I Learned Today:*

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*How I Want to Grow:*

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*My Prayer List:*

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DAY 33:  
“WHY HAVE YOU  
FORSAKEN ME?”

At noon, darkness came over the whole land until three in the afternoon. And at three in the afternoon Jesus cried out in a loud voice, “*Eloi, Eloi, lema sabachthani?*” (which means “My God, my God, why have you forsaken me?”).

— Mark 15:33–34

→ SEE HIM

*The Death of Jesus*

Darkness. Silence. The world stands still for three long hours.

Some at the foot of the cross hear Jesus’ cry and say, “He’s calling for Elijah.” (Perhaps “Eloi, Eloi” sounds like “Eli-yah, Eli-yah.”)

One of the soldiers runs and gets a sponge dripping with sour wine, puts it on a stalk of a hyssop plant, and then lifts it so Jesus can drink.

Another says, “Leave Him alone. Let’s see if Elijah comes to take Him down.” Sarcasm? Probably. Yet there may be a deep-seated longing in this man’s heart for a miracle—the hope for a supernatural rescue.

In reality, that rescue is happening for all of humanity. John the Baptizer got it right when he described Jesus as “the Lamb of God, who takes away the sin of the world!”<sup>96</sup> At this very moment, God is laying all of human sin on

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96. John 1:29.

Jesus, and the last of the ancient prophecies are being fulfilled.

Jesus literally feels the physical torment and spiritual agony of the whole planet; every generation—past, present, and future. Yet despite the Lord’s words of despair under persecution and divine rejection—God the Father has to turn His back on sin and, therefore, on His Son—Jesus clings to the victory of Psalm 22:30–31: “Posterity will serve him; future generations will be told about the Lord. They will proclaim his righteousness, declaring to a people yet unborn: He has done it!”

“It is finished,” He gasps. “Father—into Your hands I commit My spirit.”<sup>98</sup>

His body falls far forward, and His head sinks down between the wings of His rising arms. His long, wet hair falls over His head like a curtain.<sup>82</sup> He takes His last breath and dies.

At that moment, an earthquake rumbles the ground and the heavy temple curtain at the entrance of the Holy of Holies rips in two, top to bottom. Rocks are split in pieces. Tombs are opened up, and many bodies of believers asleep in their graves are raised. (After Jesus’ resurrection, they leave the tombs, enter the holy city, and appear to many.)

The captain of the guard and those with him, when they see the earthquake and everything else that is happening, are scared to death. They say, “This has to be the Son of God!”<sup>99</sup>

## → HEAR HIM

### *Explore the Word: Mark 15:33–41*

Onlookers witnessed even more than the fulfillment of prophecy during those hours. Nature itself began to cry out and writhe at what humanity was doing to its Creator. And

97. See Luke 23:46.

98. Ibid.

99. See Matthew 27:45–54, MSG.

the captain was right. The barrier between the created and the Creator was destroyed—torn in two. Jesus’ payment on the cross now made it possible for anybody to be pure enough to stand in God’s presence.

God had paid for the world’s disobedience. The sacrifice, the substitution for our punishment, was complete. We were freed from the deadly menace that taunted Adam and Eve and every human since.

Satan had lost. The war with sin was over!

Now it was simply up to each man, woman, and child to step forward and claim the victory that had already been won.

Now it is time to fight back.

Jesus once said, “This is war, and there is no neutral ground. If you’re not on my side, you’re the enemy; if you’re not helping, you’re making things worse.”<sup>100</sup>

Where do you stand?

## → KNOW HIM

• **Accepting that we have a sinful nature can help us to remain humble and connected to the Savior.** Take a look at Charles Haddon Spurgeon’s observations about the desperate state of the human heart. . .and God’s forgiving, healing touch:

What a mass of hideous sickness Jesus must have seen. Yet He was not disgusted but patiently healed them all. What a variety of evils He must have seen. What sickening ulcers and festering sores. Yet He was prepared for every type of evil and was victorious over its every form. . . . In every corner of the field, He triumphed over evil and received honor from the delivered captives.

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100. Luke 11:23 MSG.

He came, He saw, He conquered everywhere. . . . Whatever my case may be, the beloved Physician can heal me. Whatever the state of others whom I remember in prayer, I have hope in Jesus that they will be healed. My child, my friend or my dearest one, I have hope for each and all when I remember the healing power of my Lord. In my own situation, however severe my struggle with sin and infirmities, I too may be of good cheer. He who on earth walked the hospitals still dispenses His grace and works wonders among His children. Let me earnestly go to Him at once.<sup>101</sup>

\* **Work It Out:** *In what ways do you want Jesus to heal you? Do you believe that He can do it? (Explain.)*

• **If all are broken, why do only a few admit it?** This is a question worth pondering. The truth is, God doesn't expect us to have it all together; it's okay to be broken. The Lord is our Healer. He can accomplish in us what we cannot do on our own. He will clean out all the junk that weighs us down: our pride, our shame, our stubborn wills, our tendency, as Paul wrote, to do "what I do not want to do."

\* **Work It Out:** *What kind of "internal junk" is weighing you down? (Be honest.)*

• **Pray:** "God, in the Bible You've promised me a way of escape from temptation so I can stand up under it. Please show me that way right now." Ask Jesus to give you clear steps that you can begin taking that will help you break free from the repeated struggles you face.

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101. Charles Haddon Spurgeon, quoted in Calvin Miller, *The Book of Jesus* (New York: Simon & Schuster, 1996), 51–52.

## → NOTES FOR GROWTH

*A Key Point I Learned Today:*

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*How I Want to Grow:*

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*My Prayer List:*

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## DAY 34:

# RISEN FROM THE DEAD

The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.”

— Matthew 28:5-7

## → SEE HIM

### *The Empty Tomb*

Early Sunday morning, just before dawn, Mary Magdalene, Mary the mother of James, and Salome head to the tomb—their hearts breaking and their minds whirling with questions. They’ve come to anoint Jesus’ body with more spices, but as they enter the graveyard, they receive the shock of their lives: Suddenly the earth reels and rocks under their feet as God’s angel comes down from heaven—right up to where they are standing. He rolls back the stone and then sits on it. Shafts of lightning blaze from him. His garments shimmer snow-white.<sup>102</sup>

The guards are lying like dead men and the stone has been rolled away (see Matthew 28:1–11; Luke 24:10).

The angel seems to glow brighter and brighter, like white lightning. The women had already had enough to be startled about today, but the presence of this celestial being surely is the most frightening so far.<sup>103</sup> And the brightness

102. See Matthew 28:1–4, MSG.

103. Anderson, *Jesus*, 350.

of the angel is too much for them, so they look down and shield their eyes.

“Don’t be frightened,” the angel says. “And there’s no need to be surprised. You’re here looking for Jesus, but why do you look for the living in a tomb? He’s not here. He’s alive! Do you not remember that, back in Galilee, He told you He would be arrested and crucified and rise from the grave on the third day?”

“Come and see the place where He lay,” the angel continues. “Then go quickly and tell His disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see Him.’ Now I have told you.”

The women, deep in wonder and full of joy, lose no time leaving the tomb. They run to tell the disciples, but Jesus meets them along the way, stopping them in their tracks. “Greetings,” He says.

They fall to their knees, clasp His feet, and worship Him.

“Do not be afraid,” Jesus says. “Go and tell My brothers to go to Galilee; there they will see Me.”

Meanwhile, the guards scatter. A few of them race to the chief priests with an incredible story about an earthquake at the tomb and an angel who rolled away the heavy stone. What do the chief priests do? They bribe the soldiers to lie. “Tell everyone that you fell asleep and that those disciples stole the body. Above all, don’t even mention the earthquake and the angel!”

## → HEAR HIM

### *Explore the Word: Matthew 28:1–15*

The resurrection was the proof, the seal of authenticity, that Jesus is who He claimed to be: the Son of God, the Messiah, the Savior—the King!

And here’s what should make us all jump for joy: Jesus

destroyed the power of death and has given us eternal life. Your sinful nature, and mine, were crucified on the cross with Him. The “old you” died, and then Jesus raised up the “new you.” As Christ-followers, we are no longer under the power of sin.

Jesus’ death paid the price; His resurrection sets us free.

## → KNOW HIM

• **Never try to mask sin.** Our specific sins are, and our sin nature is, a minute-by-minute reminder that the whole human race has the same disease. Not only does the Bible say, “All have sinned and fall short of the glory of God” (Romans 3:23), it also doesn’t say, “All who come to faith don’t sin and don’t continue to need a Savior.” Every one of us is stuck in the muck of our nature—just like Pilate who allowed the execution of an innocent man. . .and just like the chief priests who tried to cover up the truth when they discovered an empty tomb. Even as Christ-followers, too many of us pat ourselves on the back for “not sinning quite as much”—when, in reality, we’ve just learned to hide it better than those outside the household of faith.

\* **Work It Out:** *What sins are clouding your judgment? List some steps you can take that will help you break free from these sins.*

• **Accept God’s free gift of grace.** None of us deserves God’s love and forgiveness. None of us deserves eternal salvation. We may *think* we deserve it, telling ourselves we’ve worked hard and “been good,” but the truth is, the words *I deserve* don’t enter into the grace equation. We don’t earn grace, we don’t sacrifice for it, and we don’t work to get it. Likewise, even if we conclude we *don’t* deserve grace on account of our bad behavior or persistent sins, we still get it. Grace

isn't withheld from us just because we haven't met a certain standard. Grace depends entirely on one factor: Jesus' ultimate sacrifice. Jesus' death on the cross—the fact that He sacrificed His own life for each one of us—guarantees that we are forgiven again and again, loved abundantly by Him, and given eternal life.<sup>104</sup>

\* **Work It Out:** *Does God's free gift of grace seem too good to be true? (Why or why not?) Have you ever thought that you are unacceptable in God's eyes? (Please explain.)*

• **Pray:** “**Lord Jesus—thank You for Your free gift of forgiveness, love, and salvation.**” Ask Him to help you turn from sin daily and embrace the forgiveness He extends to all who call on Him.

## → NOTES FOR GROWTH

*A Key Point I Learned Today:*

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*How I Want to Grow:*

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*My Prayer List:*

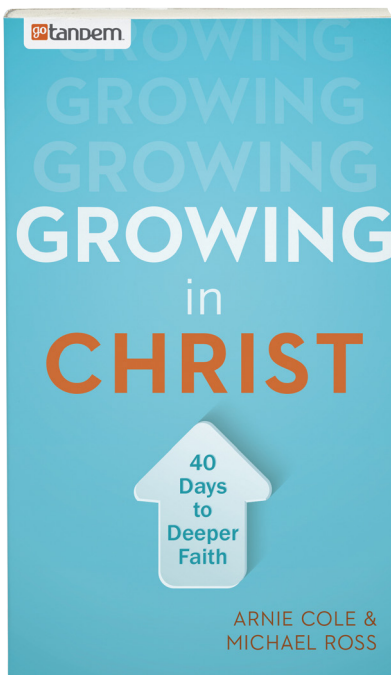
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104. Portions of this section have been adapted from Arnie Cole and Michael Ross, *Tempted, Tested, True* (Minneapolis: Bethany House, 2013), 228, and was contributed by Michelle DeRusha.



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