

— IN HIM DAILY —



SEE JESUS IN EVERY STORY

A Free 7-Day Devotional Journey
Through Seven Books of the Bible

ADULT SAMPLER

Read • Reflect • Pray

Sir Henry M M
inhimdaily.org

A LETTER TO THE READER

Welcome to the road

The Scriptures opened. The Savior seen. A heart learning to trust his love.

On the road to Emmaus, Jesus walked beside two discouraged disciples and opened the Scriptures concerning himself (Luke 24:27, 32). In Him Daily grows from that invitation: to open the Bible and behold Christ, receiving his grace before carrying his truth into ordinary life.

For seven days, you will visit seven different books of the Old Testament. Each reading is adapted from a longer In Him Daily devotional. You will encounter Christ in creation, redemption, sacrifice, belonging, promise, refuge, and willing obedience.

Read slowly. Keep your Bible open. Let the Old Testament passage speak in its own setting, then read the New Testament connection. Some connections are explicit quotations or fulfilments; others are thematic comparisons that help us reflect on Jesus without making every detail a prediction.

There is room to pray and write. You do not need to feel a particular emotion for the reading to matter. Bring your honest questions, and let Scripture shape your understanding of the Savior who loves you.

Sir Henry M M

In Him Daily • Nairobi, Kenya

YOUR SEVEN DAYS

Seven books. One Savior.

DAY 1 / GENESIS

In the Beginning Was the Word

DAY 2 / EXODUS

The Name That Jesus Took for Himself

DAY 3 / LEVITICUS

A Life Entirely Without Yeast

DAY 4 / NUMBERS

Substitutes for the Firstborn

DAY 5 / DEUTERONOMY

Not Because of Your Righteousness

DAY 6 / JOSHUA

Cities of Refuge — A Place to Run

DAY 7 / PSALMS

A Body You Prepared for Me — I Have Come to Do Your Will

How to use this sampler

Read one devotional each day. Allow 10–15 minutes for the reflection prompts, using these journal spaces or a separate notebook. On the webpage, save and export your personal reflections.

After Day 7, explore the catalogue. Each book has a description and a link to inhimdaily.org, where you can choose your next journey.

DAY 1 / GENESIS

In the Beginning Was the Word

Adapted from In the Beginning, He Was There

Before there was light, there was a Voice — and the Voice was Jesus.

PART ONE — SEE JESUS FIRST

I want to take you back further than any memory you have, further than any history book reaches, to the very first verse of the Bible.

"In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, 'Let there be light,' and there was light."

— Genesis 1:1-3 (NIV)

Notice the opening scene before the world is filled and ordered. There is darkness. There is formlessness. There is nothing familiar to see, nothing to hold, nothing to stand on. And into that scene, God speaks.

'Let there be light' — and there was light. A word, spoken into the darkness, brings light into being.

Now turn to John's gospel, and watch what he does with this exact scene:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.

Through Him all things were made; without Him nothing was made that has been made."

— **John 1:1-3 (NIV)**

John is not writing a separate story. He is reaching back to that very first verse of Genesis and revealing the eternal Word through whom all things were made. The Father creates through the Son, and the Spirit is present over the waters. The Word through whom light came into darkness, order into chaos, and the universe into being was a Person. And that Person, John makes clear in verse 14, was Jesus.

Before there was a sun to give light, there was a Word who was the Light.

This means Genesis 1 is not simply the opening chapter of the Bible's story. Read in the light of John, it reveals the work of Jesus himself — a story whose human chapter began in a manger in Bethlehem, but whose central Person already existed in eternity, before time itself, already there, already creating.

PART TWO — THE VOICE THAT STILL SPEAKS INTO YOUR DARKNESS

Here is what I want you to see for yourself today, not just about history, but about your own life.

Whatever your life looked like before Christ found you — however formless, however empty, however dark — that was never a place too disordered for his Word to enter. The Word through whom all things were made is the same Savior who brings his light into the formless places in you.

You may be tempted to think that some areas of your life are too chaotic, too undone, too 'without form,' to be touched by God's order. But Genesis 1 says otherwise. He has never been afraid of your darkness. He is able to meet you in what feels empty and

bring life where you cannot create it for yourself.

He did not wait for the earth to organise itself before he spoke. He does not wait for you to organise yourself into worthiness before you come to him either.

He speaks first. His grace invites your response; it is not a reward for already having everything in order.

This is the same God Paul describes as the One who 'calls into being things that were not' (Romans 4:17). Paul is speaking about God's promise to Abraham and his power to give life to the dead. The Creator can be trusted where human possibilities run out, even when we do not know exactly how or when our circumstances will change.

PART THREE — THE LIGHT THAT DARKNESS COULD NOT STOP

John continues his opening chapter with a line that should make you sit up straight:

"In Him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it."

— **John 1:4-5 (NIV)**

Darkness, in Genesis 1, cannot prevent God's command from bringing light. And John tells us that the darkness has not overcome Jesus himself — the darkness of this world, of sin, of every system built to keep people in shadow. Not at the cross. Not in the tomb. Not now.

Whatever darkness you are facing today — in your circumstances, your family, your own mind — you can bring it to a Light that has not been overcome.

That does not promise the immediate disappearance of grief, illness, anxiety, or injustice. It gives you a secure hope in the

Savior whose love is present in suffering and whose risen life will not be extinguished.

His victory is not a possibility you must manufacture. It is the foundation on which you can stand.

PART FOUR — WHAT THIS LOOKS LIKE IN AN ORDINARY DAY

This truth is not just theological architecture for theologians to admire. It is meant to change how you walk into today.

It looks like bringing a situation that currently looks formless and empty to Jesus — a relationship that feels broken beyond repair, a financial picture that makes no sense yet, a diagnosis with no clear next step. You do not need to manufacture certainty. You bring your situation to the Word, receive the truth of Scripture, and seek the practical help and wisdom you need.

It looks like refusing to believe that any part of your story is too dark for him to enter. The Spirit who hovered over the deep is present with God's people today, however your 'today' looks.

It looks like remembering, in the smallest and most ordinary moments, that you are not a self-made person standing on self-made order. You are a created being, loved by the One through whom the universe was made, and invited to walk in his light.

PART FIVE — YOUR CONVERSATION WITH GOD: JOURNAL, REFLECT, LISTEN

Take 10 to 15 minutes now. Come exactly as you are. Work through each prompt slowly and honestly. Then pause, pray, and write your reflections. Weigh impressions against Scripture; a thought is not automatically God's voice because it comes during prayer.

Before you write, take a moment to be still. Remember that the Word through whom light came into the world welcomes you in this exact moment. You are not starting this time alone in the dark. The Light is already here.

STEP 1 — NAME YOUR FORMLESS PLACE

What part of your life right now feels the most like Genesis 1:2 — formless, empty, dark, unresolved? Name it honestly. Not to despair over it, but to bring it into the light of this moment.

STEP 2 — LISTEN TO HIS WORD

What truth from Genesis 1 or John 1 can you hold onto in that exact situation today? Write the Scripture reference and what it helps you remember, even if you still feel uncertain.

STEP 3 — WHERE HAVE YOU TRIED TO SELF-ORDER?

Be honest: where have you been trying to organise yourself into worthiness, or carry a situation without turning to God? What would it look like to receive his grace and take a wise next step with him?

PRAY AND REFLECT

Lord, what is the formless, empty place in my life that I need to bring to you today? Help me listen to your Word through my anxious noise.

Lord, where have I believed that some part of my story is too dark for your light to reach? Help me remember the truth.

DEEP REFLECTION QUESTIONS — SIT WITH EACH ONE

Do not rush these. Read each question. Let it find you. Then write whatever surfaces — even if it surprises you.

Before anything was created, the Word was already there. What does it change about how you see your own beginnings — your family, your past, your mistakes — to know that Jesus existed before any of it, and is not overwhelmed by it?

Genesis 1 shows God speaking order into chaos. Where have you been treating a problem as though it might be bigger than his power? What would it look like to bring it to the Creator in trust rather than carry it alone?

John says the light shines in the darkness and the darkness has not overcome it. How would your prayers sound different today if you prayed from Christ's victory, even while waiting for your circumstances to change?

Think of one moment when something shifted from formless to formed, from chaotic to ordered, in a way you could not engineer yourself. What does that memory tell you about trusting God today?

Before there was light, there was the Word. And the Word has come near to us in Jesus.

You are not a self-made person trying to hold formless chaos together by sheer effort. You are a creation loved by the One through whom the universe was made — and his Word still gives light.

Go now — receiving the light of Christ in the places you have brought to him.

DAY 2 / EXODUS

The Name That Jesus Took for Himself

Adapted from Christ Unveiled — Exodus

Before Abraham was, I AM. The God revealed to Moses is made known in Jesus Christ.

PART ONE — SEE JESUS FIRST

Moses, commissioned to confront Pharaoh, asks God a direct and practical question: when the people ask who has sent him, what should he tell them?

"Moses said to God, 'Suppose I go to the Israelites and say to them, "The God of your fathers has sent me to you," and they ask me, "What is his name?" Then what shall I tell them?' God said to Moses, 'I AM WHO I AM. This is what you are to say to the Israelites: "I AM has sent me to you."'"

— Exodus 3:13-14 (NIV)

God's answer reveals the One whose life is not derived from anything else. In the next verse he gives his covenant name, the LORD, represented in Hebrew by YHWH. The wording of verses 14 and 15 is closely related. Christians have long heard in this revelation God's self-existence, enduring presence, and faithfulness. He is not dependent on worship, sacrifice, or human belief to continue existing. He is the Giver of life, without beginning.

This God simply is — and everything else depends on him.

Centuries later, Jesus stands before a hostile crowd and makes a claim so direct that his listeners respond by taking up stones.

"Very truly I tell you,' Jesus answered, 'before Abraham was born, I am!' At this, they picked up stones to stone him."

— **John 8:58-59 (NIV)**

The crowd's violent reaction shows how serious they understood his words to be. Jesus did not merely claim to have existed before Abraham chronologically. His words set his existence before Abraham and use the striking expression 'I am.' Within John's Gospel, and alongside God's self-revelation in Exodus and Isaiah, this is a profound claim to divine identity.

John's Gospel also records seven well-known 'I am' images: 'I am the bread of life,' 'I am the light of the world,' 'I am the gate,' 'I am the good shepherd,' 'I am the resurrection and the life,' 'I am the way and the truth and the life,' and 'I am the true vine.' These sit alongside expressions such as John 8:58 and the 'I am he' in John 18:5-6, after which the arresting party draws back and falls to the ground. We can hear their shared testimony to Jesus' identity without claiming that every occurrence of 'I am' is an identical grammatical use of the divine name.

PART TWO — WHY THIS MATTERS

This is not a minor linguistic curiosity for scholars to debate. Jesus' declaration in John 8:58 is one of the Gospel's most striking claims about his identity. His hearers' response helps us feel the weight of what was said.

The connection also changes how we read the Bible. The God who spoke to Moses and the Father made known by Jesus are not competing deities with different purposes. John introduces the Son as the eternal Word who was with God and was God, and who became flesh. In Jesus we meet God's full self-revelation.

PART THREE — WHAT THIS LOOKS LIKE IN AN ORDINARY DAY

It looks like resting in the truth that the God you pray to is not dependent on your performance, your understanding, or even your emotional certainty to continue existing and being faithful. He remains who he is, regardless of your current spiritual state.

It looks like recognising that Jesus’ ‘I am’ sayings invite you to receive what he gives — life, light, care, truth, and a place to belong. These gifts are grounded in who he is, not merely in a comforting metaphor.

It looks like approaching your own uncertainty or instability with confidence in the eternal Son who makes the Father known and invites you to trust him.

PART FOUR — YOUR CONVERSATION WITH GOD: JOURNAL, REFLECT, LISTEN

Take 10 to 15 minutes now. Come exactly as you are. Work through each prompt slowly and honestly. Pause, pray, and write your reflections, testing your thoughts against Scripture.

Before you write, take a moment to be still. The eternal Son makes the Father known. His faithfulness does not begin and end with your feelings. Let that settle before you begin.

STEP 1 — WHERE DO YOU NEED TO REMEMBER WHO HE IS?

Is there an area of instability or uncertainty where you need to remember that God's existence and faithfulness do not depend on your circumstances changing first? Name it honestly.

STEP 2 — WHICH OF JESUS’ ‘I AM’ SAYINGS DO YOU MOST NEED TODAY?

Bread of life, light of the world, the gate, good shepherd, resurrection and life, the way and truth and life, the true vine — which speaks most directly to your current need? Find and read its passage. Sit with it.

PRAY AND REFLECT

Lord, help me rest in your self-existent, unshakeable nature, rather than tying my confidence in you to my current circumstances.

Lord, let the specific ‘I am’ saying I named above become more than words to me today. Help me receive what you are offering in it.

DEEP REFLECTION QUESTIONS — SIT WITH EACH ONE

Do not rush these. Read each question. Let it find you. Then write whatever surfaces — even if it surprises you.

The crowd in John 8 responded to Jesus' claim by taking up stones. How does their reaction help you see the seriousness of what he said about his identity?

How does knowing that God is the Giver of life change how you think about his reliability compared with anything else you might depend on?

If the eternal Son makes the God of Moses known, what does that tell you about the continuity between God's Old Testament promises and their fulfilment in Christ?

I AM WHO I AM. Before Abraham was, I AM.

Whatever uncertainty surrounds you today, you can turn to the One whose life and faithfulness do not depend on the things that shake you.

Go now — resting in the eternal Son who makes the Father known.

DAY 3 / LEVITICUS

A Life Entirely Without Yeast

Adapted from Every Offering Pointed to Him

Fine flour, oil, and frankincense — and a specific, deliberate exclusion of yeast from the offering burned to God.

PART ONE — SEE JESUS FIRST

Following the burnt offering, Leviticus describes a second offering built not from an animal but from grain. Its preparation invites careful attention.

"Every grain offering you bring to the Lord must be made without yeast, for you are not to burn any yeast or honey in a food offering presented to the Lord."

— Leviticus 2:11 (NIV)

This prohibition is specific and deliberate: yeast and honey were not to be burned on the altar in these offerings. Leviticus 2:12 permits them as firstfruits, so the restriction should not be turned into a claim that every use of yeast or honey is sinful. Yeast has different symbolic uses in Scripture; Jesus even uses it as an image of the kingdom's spreading influence in Matthew 13:33.

In 1 Corinthians 5, yeast becomes a vivid image of tolerated wrongdoing spreading through a community — a small amount working through an entire batch. The grain offering and Paul's teaching together invite reflection on purity and wholehearted devotion, while their distinct settings remain important.

Fine flour, oil, frankincense — and an offering carefully prepared according to God's instruction.

Paul applies the yeast image to the church's call to genuine purity in the light of what Christ has already accomplished:

"Get rid of the old yeast, that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with bread without yeast, the bread of sincerity and truth."

— 1 Corinthians 5:7-8 (NIV)

Paul's direct connection is to Passover and the Feast of Unleavened Bread. Christians can also see in the grain offering a picture of Christ's perfect life: entirely free from sin, a pure and pleasing gift to the Father. That is a thematic reflection rather than an explicit identification Paul makes here. The sinlessness of Jesus is stated directly elsewhere, including Hebrews 4:15.

Our acceptance rests on Christ's perfect life and sufficient sacrifice. And the grace that welcomes us calls us to sincerity and truth.

PART TWO — WHAT THIS LOOKS LIKE IN AN ORDINARY DAY

It looks like trusting Christ's own sinless purity as the basis of your acceptance before God, rather than imagining your own record could replace his work.

It looks like taking seriously Paul's call to 'get rid of the old yeast' in your ongoing life — as the grateful response of someone who has been made new. We confess wrongdoing, address harm, and seek change from a place of belonging to Christ.

PART THREE — YOUR CONVERSATION WITH GOD: JOURNAL, REFLECT, LISTEN

Take 10 minutes now. Come exactly as you are. Read Leviticus 2:11-13 and 1 Corinthians 5:6-8 in their settings.

Before you write, be still. Christ's life was genuinely without sin. Your acceptance rests on him, and you can bring what needs to change into the light of his grace.

STEP 1 — WHAT ‘YEAST’ HAS QUIETLY SPREAD THROUGH AN AREA OF YOUR LIFE?

Is there a small, easily overlooked compromise — a habit, an attitude, an excused wrong — that has been spreading through an area of your life or harming others? Name it honestly. What concrete response would sincerity and truth require?

PRAY AND REFLECT

Lord, help me identify and turn from the wrongdoing I have tolerated, trusting your grace rather than fearing exposure.

Lord, thank you that Christ's life was free from sin. Let me rest in his purity, and help me respond to your grace with honesty and willing obedience.

DEEP REFLECTION QUESTIONS — SIT WITH EACH ONE

Do not rush these. Let each one find you.

Yeast works through dough. Where might an easily excused compromise be affecting others more than you have recognised? What help or accountability would be wise?

Paul says believers should 'get rid of the old yeast' precisely because they already are a new, unleavened batch in Christ. How does this order change how you approach repentance and ongoing growth?

Fine flour, without yeast. A picture that invites us to reflect on purity and devotion.

Whatever wrongdoing you have recognised, bring it to Jesus. His purity is the ground of your acceptance; his grace teaches you to walk in truth.

Go now — resting in Christ, and taking one honest step toward the life he gives.

DAY 4 / NUMBERS

Substitutes for the Firstborn

Adapted from Christ in the Wilderness

One tribe given in place of Israel's firstborn — Numbers' opening picture of belonging, substitution, and redemption.

PART ONE — SEE JESUS FIRST

Numbers 3 introduces the Levites' role. The specific logic God gives for taking this tribe for tabernacle service is more than organisational. It is covenantal, grounded in his existing claim on the firstborn.

"I have taken the Levites from among the Israelites in place of the first male offspring of every Israelite woman. The Levites are mine, for all the firstborn are mine. When I struck down all the firstborn in Egypt, I set apart for myself every firstborn in Israel, whether human or animal. They are to be mine. I am the Lord."

— Numbers 3:12-13 (NIV)

The reasoning requires understanding what went before it. At Passover, Israel's firstborn were spared under the protection God provided through the lamb's blood. God then set the firstborn apart as his own. Every firstborn belonged to him, and Numbers describes how the Levites were taken in their place for sanctuary service. This was the covenant arrangement God commanded, rather than a financial debt the people had independently incurred.

Every firstborn spared at Passover belonged to the Lord. The Levites were taken in their place.

God's provision was substitution: one tribe taken in the place of the firstborn across Israel. The Levites were counted, the firstborn were counted, and when the totals were compared — 22,000 Levites, 22,273 firstborn — 273 firstborn remained to be redeemed by a payment of five shekels each (Numbers 3:39-51).

The arithmetic makes the arrangement visible. Every firstborn had to be accounted for through the provision God gave: a Levite taken in their place, or the prescribed payment. No one in the count was overlooked.

This opening picture of Numbers provides a concrete example of substitution and redemption. Read beside the New Testament, it helps us reflect on what Christ has done, while recognising that Levitical sanctuary service and the Son's saving sacrifice are not identical.

"For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters."

— **Romans 8:29 (NIV)**

"You have come to the assembly of the firstborn, whose names are recorded in heaven; to God, the Judge of all; to the spirits of righteous people made perfect; to Jesus, the mediator of a new covenant; and to the sprinkled blood that speaks a better word than Abel's blood."

— **Hebrews 12:23-24 (author's paraphrase)**

Paul identifies Christ as 'the firstborn among many brothers and sisters.' Hebrews describes the church of the firstborn, whose names are written in heaven, and directs us to Jesus, mediator of a new covenant. Through him we receive a place among God's people and an inheritance we could not earn.

Numbers' careful accounting offers a memorable picture of particular people receiving God's provision. The New Testament does not directly identify the 273 or their payment as a prediction of Christ's blood. We should therefore keep the comparison within its limits. The larger message of redemption through Jesus nevertheless gives us reason to rest in his costly saving work and his personal care for his people.

PART TWO — WHAT THIS LOOKS LIKE IN AN ORDINARY DAY

It looks like understanding your membership in Christ's community as a gift secured through him, rather than an achievement purchased through personal merit. You receive a family and an inheritance you could not create for yourself.

It looks like noticing that no one in Numbers' count was lost in a general total. God provided for each one. The New Testament draws us still nearer: we come to the Father through the Son, as people he knows and loves.

PART THREE — YOUR CONVERSATION WITH GOD: JOURNAL, REFLECT, LISTEN

Take 10 minutes now. Come exactly as you are. Read Numbers 3:11-13, 39-51, Romans 8:29, and Hebrews 12:22-24.

Before you write, be still. The Levites were taken in place of the firstborn under God's provision. Christ has secured a far greater inheritance for his people. Let the gift of belonging settle before you begin.

STEP 1 — HOW DEEPLY DO YOU RECEIVE YOUR STANDING AS GIFT?

Is there an area where you relate to membership in God's family as something maintained by consistent performance? What truth about Christ helps you receive your place as grace?

STEP 2 — THE 273 WHO WERE ACCOUNTED FOR

Every firstborn beyond the Levite total required the prescribed redemption payment. How does the specificity of that accounting shape what you notice about God's provision? How does the New Testament deepen your confidence that he knows you personally?

PRAY AND REFLECT

Lord, thank you that my place in your family rests on what Jesus has done for me, rather than a performance with which I purchase acceptance.

Lord, help me remember that I am personally known and loved. Help me see others as people whose lives also matter deeply to you.

DEEP REFLECTION QUESTIONS — SIT WITH EACH ONE

Do not rush these. Let each one find you.

Numbers connects redemption with belonging to God. How does being redeemed change what you understand your life to be for? How might gratitude shape your service today?

Hebrews describes the church of the firstborn, whose names are written in heaven. In the ancient setting, firstborn status carried inheritance rights and special standing. What does it mean for believers to share an inheritance through Christ rather than natural birth order?

One tribe taken in place of the firstborn. God's provision accounting for each one.

Christ has brought his people into a far greater inheritance. Your place in his family is a gift you receive through him.

Go now — grateful to belong to the family Jesus has made his own.

DAY 5 / DEUTERONOMY

Not Because of Your Righteousness

Adapted from He Spoke Before He Came

He Spoke Before He Came: Christ in Deuteronomy · Movement Two

The land is not given because of your righteousness — you are a stubborn people. God's faithfulness to his promise, rather than the merit of the receiver, is at the centre of Moses' warning. Romans 4 and Galatians 3 help us follow that promise to Christ.

PART ONE — SEE JESUS FIRST

Deuteronomy 9:1-6 addresses a subtle religious danger: the temptation to say, 'My righteousness merited this.' The prosperity warning of chapter 8 addressed the self-made person. Chapter 9 addresses the self-righteous person, and calls Israel to humility before the faithful God.

"It is not because of your righteousness or your integrity that you are going in to take possession of their land; but on account of the wickedness of these nations, the Lord your God will drive them out before you, to accomplish what he swore to your fathers, to Abraham, Isaac and Jacob. Understand, then, that it is not because of your righteousness that the Lord your God is giving you this good land to possess, for you are a stiff-necked people."

— Deuteronomy 9:5-6 (NIV)

Moses states the negative three times in verses 4-6 — 'not because of your righteousness' — and adds the devastating characterisation: 'for you are a stiff-necked people.' The repeated

denial makes the point unmissable. There is nothing in the people that supports a claim that they have earned the land. The passage names judgment on the nations and the oath sworn to Abraham, Isaac, and Jacob as the reasons for God's action.

It is not because of your righteousness or your integrity. The promise rests on the faithfulness of the Giver.

Romans 4:13-16 explains that Abraham received the promise through the righteousness of faith rather than through law: 'Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring' (Romans 4:16).

Guaranteed by the faithfulness of God. Our trust is directed toward the One who makes the promise, rather than toward our ability to purchase it.

Galatians 3:18 says: 'For if the inheritance depends on the law, then it no longer depends on the promise; but God in his grace gave it to Abraham through a promise.' Paul identifies Christ as the promised offspring in verse 16, and those who belong to Christ as heirs according to promise in verse 29.

These passages are connected by God's promise to Abraham, while addressing different settings. Israel's life in the land also carried covenant responsibilities and warnings about exile. We should not turn Deuteronomy into a guarantee that every possession, desired outcome, or material blessing is permanently ours. The inheritance Paul announces is received through faith in Christ.

Romans 8:3-4 directs us to what God did by sending his Son, so that the righteous requirement of the law might be fulfilled in those who walk according to the Spirit. The people whose performance could not earn the inheritance now hear the good news of what God accomplishes in Christ, and of the new life the

Spirit forms in his people.

The practical implication is personal. Your acceptance before God is not a wage paid for spiritual consistency. Receive his grace through Christ. Your best performance cannot buy it; your failures are a reason to turn toward his mercy. His faithfulness gives you a secure ground from which to repent, trust, and grow.

PART TWO — THE STIFF-NECKED PEOPLE AND GRACE

The characterisation 'stiff-necked people' is Moses' final reason for rejecting self-congratulation. Their stubbornness shows that merit cannot explain what they are receiving. It does not make stubbornness good or repentance unnecessary. God's faithfulness calls the people to respond with humility and obedience.

When you see your own repeated weakness, you do not have to hide it or defend it. Bring it to the Savior. Receive his forgiveness and ask the Spirit to reshape what self-righteous striving cannot heal. Grace gives you reason to be honest and hope for real change.

PART THREE — YOUR CONVERSATION WITH GOD: JOURNAL, REFLECT, LISTEN

Take 10 minutes. Read Deuteronomy 9:1-6, then Romans 4:13-16, then Galatians 3:16-18 before writing.

STEP 1 — THE NOT-YOUR-RIGHTEOUSNESS AUDIT

Deuteronomy 9:4 warns against saying to yourself, ‘The Lord has brought me here because of my righteousness.’ Where are you most inclined to treat recent faithfulness, spiritual consistency, doctrinal accuracy, or ministry fruitfulness as the reason God accepts you? Name the assumption honestly.

STEP 2 — THE STIFF-NECKED HONESTY

What repeated failure or chronic weakness most needs to be brought into the light of Christ's mercy? What would repentance and reliance on the Spirit look like in that specific place?

STEP 3 — THE PROMISE SWORN TO THE FATHERS

‘To accomplish what he swore to your fathers, to Abraham, Isaac and Jacob.’ Galatians 3:16 directs us to Christ as the promised offspring. Which promise are you most prone to treating as earned rather than received? Read it in context and name what God actually promises.

PRAY AND REFLECT

Lord, my righteousness and integrity cannot purchase your acceptance. Thank you for your faithfulness in Christ. Help me turn from pride and receive your grace with gratitude.

Lord, the promise comes by faith so that it may be by grace. Let me live from your faithfulness, and respond with a willing heart.

DEEP REFLECTION QUESTIONS — SIT WITH EACH ONE

Do not rush these.

Moses repeats ‘not because of your righteousness’ three times. Why does the human heart so persistently seek merit in what God gives by grace? Where do you find a gift harder to receive than a reward?

Romans 8 joins God's saving action in Christ with life according to the Spirit. How can assurance of grace and genuine growth belong together in your ordinary decisions, especially where you feel most stubborn?

It is not because of your righteousness or your integrity.

The promise comes by faith, so that it may be by grace. The inheritance depends on the faithfulness of the One who gives it.

In Christ, you are invited to receive what you could not purchase and respond in a life shaped by his Spirit.

Go now — standing on God's promise, grateful for his faithfulness, and ready to respond to his grace.

DAY 6 / JOSHUA

Cities of Refuge — A Place to Run

Adapted from He Entered Before He Came

He Entered Before He Came · Movement Three · Joshua 20:1-9

"Then the Lord said to Joshua: 'Tell the Israelites to designate the cities of refuge, as I instructed you through Moses, so that anyone who kills a person accidentally and unintentionally may flee there.'"

— Joshua 20:1-3 (NIV excerpt)

In the middle of the land distribution — between the tribal allotments and the Levitical cities — God commands the designation of cities of refuge. This is more than a military or administrative arrangement. It is provision for justice and protection.

Six cities: three east of the Jordan, three west. Spread throughout the land, they were open to Israelites and resident foreigners who had killed unintentionally and were fleeing the avenger of blood.

The cities of refuge are among the most pastorally tender institutions in the Old Testament. They were not places where a planned killing could escape justice. They protected the person who did not intend a death, who did not wake up planning to kill, and who now found themselves fleeing for their life.

For that person, God provided a city. A place to run. A place of protection while the case could be heard. The death still mattered, the grieving family still mattered, and the accused was not to be killed without a hearing.

THE CITY OF REFUGE — PROTECTION BEFORE JUDGMENT

Numbers 35:12 establishes the principle: the cities were to protect the accused from the avenger so that a person would not die before standing trial before the assembly. The city provided protection before the case was decided.

Joshua 20:4 describes the fugitive presenting the case to the elders at the gate, who were to receive the person. This was not a refusal to investigate. It was an arrangement in which protection and a truthful hearing belonged together.

The person fleeing was relying on the refuge God had provided rather than trying to survive alone. There was a place to come before every question had been settled.

Hebrews 6:18 speaks of those who 'have fled to take hold of the hope set before us.' Christians have often heard an echo of the cities of refuge in this language. Hebrews itself grounds our refuge in God's unchanging promise and oath, and in Jesus, who has entered God's presence as our high priest (Hebrews 6:19-20).

CHRIST OUR REFUGE

The comparison between the cities of refuge and Christ is beautiful. The cities made provision for Israelites and resident foreigners; Christ welcomes both Jew and Gentile. The cities offered shelter while the case was heard; Christ invites us to bring our need to the One who has made a sufficient sacrifice for sin.

The comparison also has limits. The cities protected people whose killing was unintentional; the gospel calls sinners, including people who knowingly did wrong, to repentance and faith in Jesus. His saving mercy never makes wrongdoing harmless, and it does not erase our responsibility to seek justice or repair harm.

Romans 8:1 declares: 'Therefore, there is now no condemnation for those who are in Christ Jesus.' The safety pictured by city walls helps us reflect on the far greater assurance of belonging to Christ. Our standing rests on the Savior who has dealt with sin through his own sacrifice.

Jesus says, 'I give them eternal life, and they shall never perish; no one will snatch them out of my hand' (John 10:28). The next verse speaks of the Father's hand. The city of refuge had walls. Christ's people are held by the Son and the Father, whose care no human enemy can overcome.

COME TO HIM AS YOU ARE

Numbers 35:20-21 distinguishes deliberate killing from an unintentional death. A person guilty of deliberate murder could not use the city to avoid justice. We should not flatten that distinction when we use the cities as an illustration.

Yet the provision teaches us to notice God's concern for someone caught in fear before all the facts are settled. The fugitive did not have to pretend that nothing had happened. The city offered a place for protection and truthful judgment.

The gospel goes further in its invitation to sinners. Romans 5:8 tells us: 'But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.' Christ did not wait for a faultless record. He came to save sinners.

You can come honestly, acknowledging your need. His mercy is a reason to tell the truth, seek help, and learn to walk in the new life he gives.

THE HIGH PRIEST'S DEATH AND THE RETURN HOME

Numbers 35:25 contains a striking detail: the assembly was to send the person found to have killed unintentionally back to the city of refuge, where they would remain until the death of the anointed high priest. After that, the person could return to the land of their possession (Numbers 35:28).

The high priest's death marked a release to return home. Christians can see an illuminating comparison with Jesus, our great high priest, whose death secures redemption and access to God. Hebrews 4:14 directs us to the Son who has passed through the heavens, and Hebrews 9:28 speaks of Christ offered once to bear the sins of many.

Hebrews does not explicitly identify this detail from Numbers as a prediction, so we should call it a comparison rather than an exact one-to-one fulfillment. Jesus' death and resurrection accomplish far more than a return from a refuge city: forgiveness, access to the Father, and a living hope through his enduring priesthood.

The high priest's death released the refugee. The great high priest who gave his life and rose again welcomes his people into a far greater freedom.

A PRAYER FOR TODAY

Lord Jesus, I come to you because I need your mercy. I do not bring a faultless record; I bring my need to the Savior who gave himself for me.

Thank you that there is no condemnation for those who are in you. Help me receive your forgiveness, tell the truth about my life, and take responsibility where I have caused harm.

You are my refuge and my great high priest. Teach me to rest in your care and walk in the life you give. Amen.

CARRY THIS WITH YOU

Hebrews 6:18 invites those who have fled to take hold of God's promised hope to be greatly encouraged. Have you come to Christ as someone who needs his mercy, rather than someone trying to make a faultless case for acceptance?

If there is anything you are still trying to sort out before coming to him — guilt you are hiding, distance you are maintaining because you feel unworthy — come now. His mercy is a reason for honesty. His faithfulness can hold you while you learn to walk in truth.

REFLECT AND JOURNAL

What are you afraid to bring to Jesus? How does his sacrifice change your reason for staying away?

Where might receiving mercy also mean telling the truth, seeking help, or making amends?

What does the living priesthood of Jesus in Hebrews 6:19-20 help you trust him with today?

"Therefore, there is now no condemnation for those who are in Christ Jesus."

— **Romans 8:1 (NIV)**

DAY 7 / PSALMS

A Body You Prepared for Me — I Have Come to Do Your Will

Adapted from He Sang About Himself

Read Psalm 40 alongside Hebrews 10. The wording “a body you prepared for me” follows the Greek Old Testament as quoted in Hebrews.

Hebrews 10 quotes Psalm 40 to explain why Christ came — the old sacrifices could not take away sin. So the Son came, in a body, to do what the entire sacrificial system could only picture. The incarnation is the Psalm's answer to the law's limitation.

PART ONE — SEE JESUS FIRST

Psalm 40 opens with praise for deliverance — God lifting David from a miry pit, setting his feet on a rock, putting a new song in his mouth. Then it transitions into an extraordinary declaration about sacrifice that the writer of Hebrews would recognise, centuries later, as the language the Son used when entering the world.

"Sacrifice and offering you did not desire — but my ears you have opened — burnt offerings and sin offerings you did not require. Then I said, 'Here I am, I have come — it is written about me in the scroll. I desire to do your will, my God; your law is within my heart.'"

— **Psalm 40:6-8 (NIV)**

The statement is striking in the context of the entire Mosaic system: 'Sacrifice and offering you did not desire.' Was God

expressing dissatisfaction with the very system He had commanded? Yes — not because the system was wrong to follow, but because the system was designed to point toward something that the sacrifices themselves could not accomplish. Burnt offerings and sin offerings were required — but they were required as signposts, not as solutions. They declared that blood was necessary to deal with sin. They did not provide blood sufficient to actually deal with it.

The Septuagint (Greek Old Testament) renders 'my ears you have opened' as 'a body you have prepared for me' — and this is the rendering the writer of Hebrews quotes. The relationship between these different wordings has been discussed by interpreters. One way of understanding their connection is that opened ears signify availability and readiness to serve, while the prepared body extends that availability into the specific vehicle through which the service will be rendered. Hebrews takes the Septuagint's 'body' and makes it the hinge of the entire argument.

"Therefore, when Christ came into the world, he said: 'Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased. Then I said, "Here I am — it is written about me in the scroll — I have come to do your will, my God."' First he said, 'Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them' — though they were offered in accordance with the law. Then he said, 'Here I am, I have come to do your will.' He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all."

— **Hebrews 10:5-10 (NIV)**

'A body you prepared for me.'

The incarnation is the Father's answer to the law's limitation.

The Son came in a body to do what no body could have done had the body not been His.

Hebrews' argument is precise and requires careful following. The Psalm says God did not desire the sacrifices — even though He commanded them. The Psalm also says someone is coming who will do God's will. Hebrews identifies these two statements as causally related: the reason God did not desire the sacrifices was that He had always intended something better, and the something better was the coming of His Son in a body prepared specifically to accomplish what the sacrifices could only picture.

The Son's entry into the world, as Hebrews reads it, was an act of deliberate, willing, joyful self-offering. 'Here I am, I have come — it is written about me in the scroll.' The Son knew what was written. He knew what was coming. He came anyway — not reluctantly, not under compulsion, but in active, enthusiastic fulfilment of the Father's will. 'I desire to do your will, my God; your law is within my heart.' The desire to do the Father's will was the interior motivation of the entire incarnation.

Philippians 2:7-8 gives the same event from Paul's perspective: 'he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death — even death on a cross!' The self-emptying of Philippians 2 is the 'here I am, I have come' of Psalm 40. The obedience unto death is the 'I desire to do your will.' Both describe the same event — the Son's willing entry into human flesh to accomplish what no animal's blood could accomplish.

John 4:34 provides Jesus' own statement of the same interior reality during His earthly ministry: 'My food is to do the will of him who sent me and to finish his work.' The Psalm's 'I desire to do your will, my God; your law is within my heart' is not the language of obligation or compulsion. It is the language of

appetite. The Son desired the Father's will the way a hungry person desires food. The incarnation was not duty reluctantly discharged. It was desire actively pursued.

PART TWO — THE BODY AS THE ANSWER

The body prepared for the Son was the specific instrument through which what no sacrifice could accomplish would be accomplished. Animal bodies could not carry the weight of human sin — not because God was arbitrary in designing the sacrificial system, but because only the eternal Son, truly sharing our humanity and remaining sinless, could offer himself as the sufficient sacrifice for human sin. His body was genuinely human; he is the one person who is both truly God and truly human.

The incarnation was therefore not merely an accommodation to human limitation — God becoming visible in terms humans could understand. It was the specific, necessary means by which the atonement could occur. The body had to be human (to identify with those whose sin needed dealing with) and had to be the Son's (to be of infinite worth and uncorrupted nature). No other body would do. The Father prepared the specific body required for the specific work.

PART THREE — WHAT THIS LOOKS LIKE IN AN ORDINARY DAY

It looks like receiving the incarnation not merely as a theological datum about Jesus' nature, but as the Father's love expressed in the most costly specific action possible — the preparation of a body for His Son, the sending of that Son into human flesh, the willing acceptance of that sending by the Son who desired to do the Father's will.

It also looks like understanding what Hebrews says was accomplished by that body: 'we have been made holy through the sacrifice of the body of Jesus Christ once for all.' Not partially holy. Not provisionally holy. Made holy — past tense, completed,

once for all. The body the Father prepared and the Son offered has accomplished what the sacrificial system spent centuries pointing toward.

PART FOUR — YOUR CONVERSATION WITH GOD: JOURNAL, REFLECT, LISTEN

Take 10 to 15 minutes now. Read Psalm 40 in full before writing.

STEP 1 — THE DESIRE TO DO YOUR WILL

'I desire to do your will, my God; your law is within my heart.'
Jesus used these words — from Psalm 40 — to describe His own interior motivation for the incarnation. John 4:34 confirms: 'my food is to do the will of him who sent me.' What would it mean for the Father's will to be your food — your appetite, your desire — rather than your obligation? How far is your current experience from this, and what would movement toward it look like?

STEP 2 — A BODY PREPARED FOR THE WORK

Christ's incarnation and saving work are unique. Your embodied life nevertheless matters to the Father. In your particular place and season, how might you offer your ordinary abilities and daily work in loving service to him and to others?

STEP 3 — ONCE FOR ALL

Hebrews 10:10 says 'we have been made holy through the sacrifice of the body of Jesus Christ once for all.' Our acceptance is grounded in Christ's once-for-all offering, rather than earned by performance. Hebrews also speaks of those who are being made holy (10:14): the security of his offering and our ongoing growth belong together. How does receiving this as your current actual status — made holy, once for all — change how you relate to your own ongoing failures and inconsistencies?

PRAY AND REFLECT

Lord, thank You that the Son came in a body prepared by You — willing, desiring, choosing — to do what no sacrifice could do. The incarnation was not reluctant duty. It was love actively pursuing the Father's will.

PRAY AND REFLECT

Lord, I have been made holy through the sacrifice of the body of Jesus Christ once for all. Help me receive this as my actual current status — not what I am working toward, but what has been accomplished.

PRAY AND REFLECT

Lord, make Your will my food — my desire, my appetite, not merely my obligation. The Son desired it from the heart. Form that desire in me.

DEEP REFLECTION QUESTIONS — SIT WITH EACH ONE

Do not rush these. Let each one find you.

Hebrews reads Psalm 40 as the words the Son spoke when entering the world — 'here I am, I have come, it is written about me in the scroll.' The Son, entering human flesh, was consciously aware that He was fulfilling a Psalm written about Him. How does understanding the incarnation as a conscious, deliberate, self-aware act of Psalm fulfilment — rather than simply God becoming human — change how you understand what the Son was doing at the moment of His entry into the world?

Hebrews says 'sacrifice and offering you did not desire — though they were offered in accordance with the law.' God commanded the sacrifices and did not desire them — simultaneously. This is not contradiction but design: the sacrifices were required as pointing devices, not as solutions. How does understanding the entire Old Testament sacrificial system as a centuries-long pedagogical pointing-toward rather than an incomplete attempt at solving the sin problem change how you read Leviticus, Numbers, and the temple passages?

'My food is to do the will of him who sent me' — Jesus describing the Father's will as appetite, desire, sustenance. Psalm 40 says 'I desire to do your will, my God; your law is within my heart.' The Psalm speaks of delight in doing God's will. How does understanding the Son's obedience not as reluctant duty but as delighted desire change what obedience looks like when the Spirit forms it in those who belong to Him?

'Sacrifice and offering you did not desire.'

'A body you prepared for me.'

'Here I am, I have come — I desire to do your will, my God.'

The law could only picture it. The Son came in a body to accomplish it.

And we have been made holy through that body — once for all.

The desire to do the Father's will drove the Son into human flesh, through the cross, and out the other side. That same desire, formed in you by the Spirit, is the deepest mark of belonging to Him.

Go now — made holy once for all, desiring the will of the One who prepared the body that made it possible.

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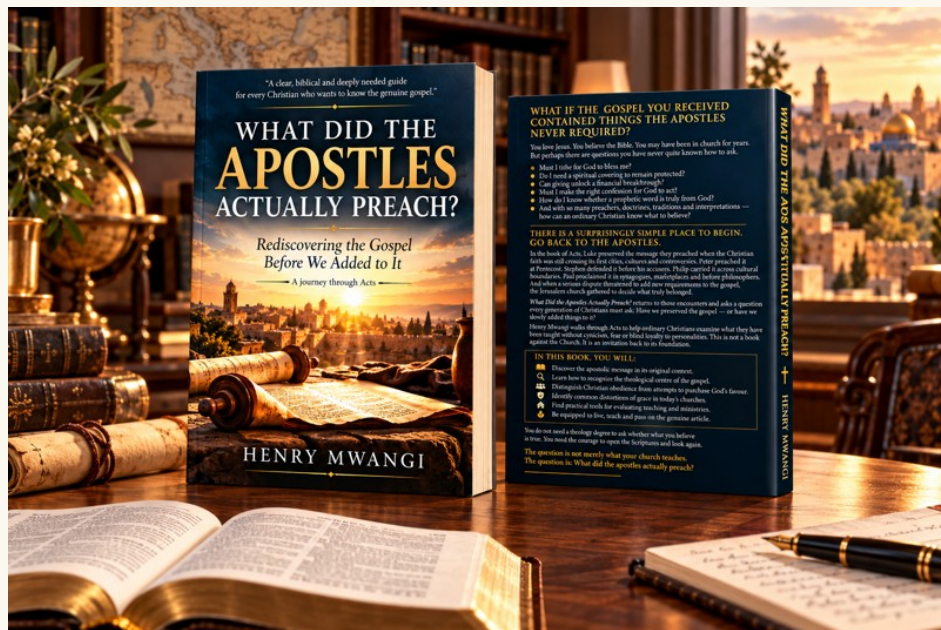
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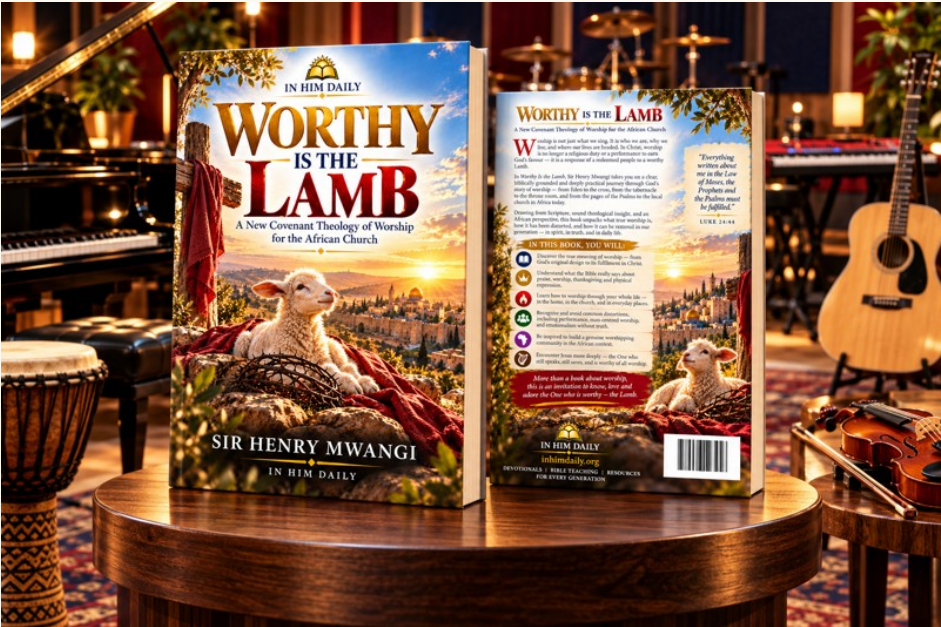
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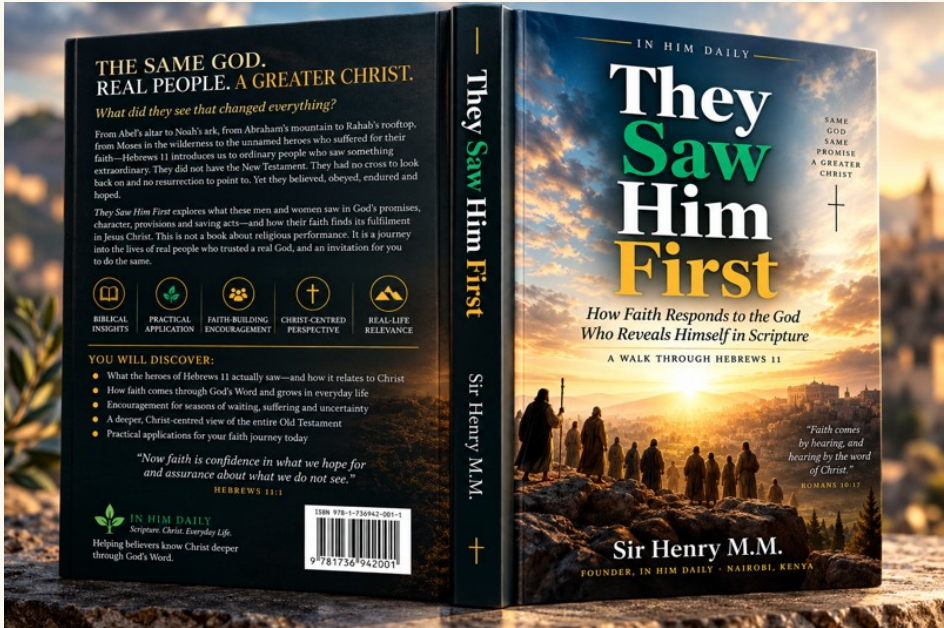
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