

# Jesus, Day by Day

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A ONE-YEAR, THROUGH-THE-BIBLE DEVOTIONAL  
TO HELP YOU SEE HIM ON EVERY PAGE

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SHARON KASELONIS

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## JESUS, DAY BY DAY

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*To my three treasures:*

*Ray, my husband and joy of my life*

*Raymond, my wise son*

*Emily, my kind daughter and constant encouragement*

*I love you.*

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Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

*—Luke 24:27*

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# Come and See Jesus

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I remember it like it was yesterday. I sat on my bed, a typical 1980s teenager, my Bible laid out in front of me. An industrious kid with a hint of mischievousness, I wasn't older than eight when I started a "private school" for the neighborhood kids one summer. I even charged tuition! But there was a problem. I could barely read and hated trying. I'd been diagnosed with a plethora of learning disabilities, and my reading comprehension was dismal. I'd recently become aware of another big problem: my heart was full of sin.

I sat there on my bed that day with a decision to make: whether I would give my life fully to Christ or live for myself. I had one request and prayed, *Lord, I'll follow You. Just please let me read Your Word and understand it.* I opened up my Bible, and for the first time I understood what I was reading! Even more miraculous was the fact that I loved it.

Over time God began to transform my mind. Through Bible college, undergraduate school, law school, and into my law career, I considered God's Word my anchor, but I often meandered through devotions, wondering where to read. Then in 2001 I was introduced to the *One Year Chronological Bible*. This reading plan went through the entire Bible in one year and put the Scriptures in the order the events occurred. My devotions were revolutionized. I no longer wondered what to read; it was mapped out. I no longer got lost in the order of events; they were organized. I no longer left parts of God's Word unread; they were all part of the reading plan. Even if I skipped days or weeks, I could jump right back in and know where to pick up. And I was reading through the Bible each year! A glorious accomplishment.

What truly transformed my relationship with God's Word, however, was learning to read it not as a collection of stories or principles but as a single narrative focused on one vital truth. In Bible college I learned theology. In law school I learned to look at things analytically. Both are use-

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ful in life as well as when approaching the Scriptures. But what you and I need most of all is Jesus! If we approach life without Him, we will be lost. If we approach His Word without looking for Him, we will miss the point. Jesus said to the Pharisees, “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me” (John 5:39, NASB).

Jesus is the very essence of the Scriptures. The Old Testament points to Him, and the New Testament reveals Him. If we look for Him, we will find Him on every page and in every story. After all, He is the Word made flesh (John 1:14). As we approach His Word looking for Him, we find purpose to even those “boring” chapters in Leviticus. Seeing Jesus gives meaning to the Old Testament sacrifices, purpose in the rejection and heartache of Joseph, hope pictured in the sweet love story of Ruth and Boaz, and a reason for even the deepest sorrows in Job. Truly, Jesus Christ is the focal point of the Bible from the beginning to the end. He is our beloved hope.

The power of reading with this one vital truth in mind is what I’m excited to share with you in the pages that follow.

## Let’s Begin

This devotional follows a chronological reading plan, which means the Scripture readings are organized into the order that the events historically took place. If you read each of the assignments in these daily devotionals, in one year you will have read through the entire Bible!

These 365 daily readings are designed to help you

- create a pattern of looking for Jesus throughout the Scriptures
- develop a love for the Bible as you study the purpose of the Old Testament and how it correlates with the New Testament
- maintain interest throughout the year by highlighting prophecies of Jesus’s birth, death, resurrection, and return

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- grow in your love for Jesus as you read the testimonies of His saints and understand how God used their lives to foreshadow Christ

Your journey through the Bible will lead you from the perfect creation in Genesis to the perfect restoration in Revelation, as you learn to recognize Jesus on every page.

Having read through the Bible using this format for nearly two decades, my love for Jesus Christ has deepened beyond words and my appreciation for His Word has grown exponentially. My desire is to share that with you. So let's begin!

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# In the Beginning

January  
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TODAY'S READING: **Genesis 1–2**

In the beginning God created. . . . And God said . . .

*Genesis 1:1, 3*

**F**or those with eyes to see, Jesus's first appearance in the Bible is right here, at the very beginning. In the beginning God created. He created simply by speaking. God spoke and it was. In creation He revealed to us the power of His word and introduced us to His Son!

God said, "Let us make man in our image" (Gen. 1:26). Here we find the first reference to the Holy Trinity. Jesus is here in the "us." Jesus, God the Son, who holds the creator rights, has been from the beginning (Prov. 8:22–23; Isa. 43:13; Col. 1:17).

We can liken the Old Testament to a picture book that sketches out sweet shadows and presents powerful portraits of our Prince of Peace. We find Jesus revealed in its pages as the "wisdom of God" (1 Cor. 1:24), the "redeemer" (Job 19:25), "Immanuel" (Isa. 7:14), the "righteous Branch" of David (Jer. 23:5–6), and the "Prince of Peace" (Isa. 9:6). But the New Testament reveals the image of the invisible God who became flesh and lived among us:

In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:1, 3, 14)

Jesus—the Word made flesh, the creator, our lord and savior—is here in Genesis. He is here from the very beginning!

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TODAY'S READING: **Genesis 3**

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Genesis 3:15*

Adam and Eve had everything anyone could ever dream of, but then they sinned. They rebelled against God. The Bible says that because of Adam's sin, all mankind was born into sin (Rom. 5:12). But God, who is rich in mercy, provided a remedy in the form of a redeemer who would take the punishment for sin—the sin of the whole world. That redeemer is promised right here in Genesis 3:15.

Jesus Christ is the seed of Eve, the one who would crush the head of the serpent. Because of Christ's atoning work through His death and resurrection, we are no longer under the curse of sin but are instead children of God. We are joint heirs with Christ, and our Enemy has been defeated!

God saw Adam and Eve in their exposed state of sin and divinely provided them coverings from a sacrifice (Gen. 3:21). Those animal skins pointed to God's ultimate sacrifice, His promised remedy—Jesus Christ.

God's grace covered Adam and Eve. This is good news for us, friend, because that same grace covers you and me. The blood of Jesus washes us clean. He covers our every sin, and we are clothed in Christ's righteousness (Rev. 19:8). So as you start a new day, no matter your situation, remember that God keeps His promises. He provided a redeemer who crushed the head of Satan, and that redeemer—your redeemer—lives! He is God's promised remedy.

## TODAY'S READING: Genesis 4–5

This is the document containing the family records of Adam.

*Genesis 5:1, CSB*

We serve a God who breathes life into the mundane. Today's reading is a great example. In Genesis 5 we find the first genealogy, listing the descendants of Adam. What appears to be an insignificant list of names becomes a masterpiece of intent and design when read through the lens of the gospel. Consider the Hebrew meaning of the names listed in Genesis 5:3–29.

Name	Hebrew Meaning
Adam	Man <sup>1</sup>
Seth	Appointed <sup>2</sup>
Enos	Mortal <sup>3</sup>
Cainan	Possession or possesses <sup>4</sup>
Mahalaleel	Praise of God <sup>5</sup>
Jared	Descend or come down <sup>6</sup>
Enoch	Dedicated or to train <sup>7</sup>
Methuselah	Men or friends <sup>8</sup>
Lamech	Powerful <sup>9</sup>
Noah	Rest <sup>10</sup>

And so it reads . . .

*Man*, although *appointed mortal*, through God's grace *possesses the praise of God*, who is His Son, Jesus Christ (2 Pet. 1:17; Col. 2:9; Matt. 3:17; Heb. 1:3; 2:9; John 14:7–9; 17:24), who *descended and came down*. He was *dedicated to teach men* (Luke 4:23; Matt. 7:29; John 7:16), His *friends*, (John 15:13–15) *powerful rest*.

You see, God is a God of details, and right here in the middle of a genealogy, He omnisciently orchestrates a glimpse of His plan of redemptive hope. God was writing a story throughout the generations that pointed to His Son.

*Keep reading: 1 Chronicles 1:1–4*

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TODAY'S READING: **Genesis 6–9**

Come thou and all thy house into the ark; for thee have I seen righteous before me. *Genesis 7:1*

What a powerful picture of our salvation we find in the story of Noah's ark! God extended glorious grace to Noah by giving him a way to escape His righteous judgment on a wicked world. Noah, however, first had to pick up his hammer and do the job God called him to do.

Noah did according unto all that the LORD commanded him.  
(Gen. 7:5)

Later in the Bible we read of another carpenter who finished the work God gave Him to do. Our precious Jesus is the master carpenter who took the nails meant for us and built a bridge to redemption.

Having canceled out the certificate of debt consisting of decrees against us, which was hostile to us . . . He has taken it out of the way, having nailed it to the cross. (Col. 2:14, NASB)

By obeying God's plan and finishing the work God gave him, Noah escaped the judgment of the flood and was kept safe through the storm. Through Christ's obedience in finishing the work God gave Him, we, too, have escaped judgment.

So by the obedience of one shall many be made righteous.  
(Rom. 5:19)

Dear reader, as you pick up whatever "hammer" or tool the Lord has put in your hand today, be faithful and obedient to do the work God has called you to for His glory. But remember, Christ has finished the ultimate work—the work of redemption. It is finished!



# On Christ the Solid Rock I Stand

January  
5

TODAY'S READING: **Genesis 10:1–11:26**

They said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.

*Genesis 11:4, ASV*

**I**n the Bible stones often signify God's unchanging truth (1 Cor. 10:4; Isa. 8:13–14; Rom. 9:33; Matt. 7:24), whereas bricks often represent human effort.<sup>11</sup> Bricks are crafted to replicate, replace, or provide an alternative to God's provision of stone, and therefore bricks represent a counterfeit.

The Tower of Babel provides a poignant look into our human nature and our propensity to build our own kingdoms using our own wisdom, ideas, and efforts, resulting in a false religion.<sup>12</sup> We humans tend to prefer to chart our own course and map our own way, but if our plans are not God's plans, then we're building with bricks instead of stone.

Humanity's stubborn determination to do our own thing apart from God's will always leads to confusion, or as we see in today's reading, babbling. These people in Genesis 11 started out with what seemed to be a reasonable plan. But they ended up confused and scattered. Sin nearly always looks like a great idea at first, but it inevitably leads to a mess of confusion.

There is a way that seems right to a man, but its end is the way of death. (Prov. 16:25, NKJV)

You and I are God's workmanship, living stones He is building up (1 Pet. 2:5). Rather than building with our own bricks for our own glory, let's determine today to yield to the work of the Holy Spirit, follow His plans, and walk in obedience to His Word. May our lives echo that old hymn: "On Christ, the solid Rock I stand!"<sup>13</sup>

*Keep reading: 1 Chronicles 1:5–27*

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## Blameless

TODAY'S READING: **Job 1–4**

Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. *Job 1:8, NIV*

Since we're reading through the Bible in chronological order (the order in which the events happened), we're leaving Genesis to spend several days in Job, one of the most ancient books of the Bible.<sup>14</sup> Biblical scholars believe that Job lived during the time of the patriarchs, specifically Isaac.<sup>15</sup>

Job is presented as a man of outstanding character, a prominent figure renowned for his wisdom and wealth, blessed by God. But Job's world was undone in a moment's time. He lost his family, his health, and his wealth, and he was shunned by his friends before God stepped in and restored his life. Some would say the main lesson of Job is that God can bring good out of the worst of situations (Rom. 8:28).

But even sweeter than when pain turns to profit, burdens to blessings, or a trial to a testimony is when Jesus is revealed in the midst of the difficulties. That is the treasure found in the book of Job. This book holds profound revelations and shadows of Jesus.

In the first chapter, for example, God refers to Job as “blameless and upright” (v. 1, NKJV). Yet we know that none are righteous, that “all have sinned and fall short of the glory of God” (Rom. 3:10, 23, NKJV). Herein lies the glorious grace and mercy of our Lord. Just as He declared His servant Job blameless and upright, so, too, He declares that over you.

You can stand before God in full confidence that your sins are forgiven, you are clothed in Christ's righteousness, and the blood of Jesus cleanses every spot and blemish (1 John 1:9; Eph. 5:27). Like Job, you have found favor with God. He declares you blameless and upright—all because of Jesus (Rom. 5:1).

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# What a Miracle

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TODAY'S READING: Job 5–9

He performs wonders that cannot be fathomed, miracles that cannot be counted. *Job 9:10, NIV*

*A*lthough Job did not know the name of Jesus, he *did* know of a promised redeemer (Job 19:25) and, inspired by the Holy Spirit, spoke of things to come. Job could look at creation and see that God performed wonders. But he could not fully understand how God would use his words to point to Jesus Christ (7:17–21, 9:2, 30–31). Job spoke without knowing that God Himself would become a man and fulfill what Job had written (9:8–10, 33–34).

The conversation between Job and his somewhat misguided friends is full of pictures that point to Jesus. Let's look at just a few.

He sets on high those who are lowly, and those who mourn are lifted to safety. (Job 5:11, NKJV)

Only Jesus can set the lowly sinner on high (Luke 19:10). He comforts those who mourn (Matt. 5:4), and we are safe under the tender care of our Good Shepherd (John 10:14, 28–29).

He bruises, but He binds up; He wounds, but His hands make whole. (Job 5:18, NKJV)

Jesus bruised that serpent Satan's head as He took our sins upon Himself (Gen. 3:15; Col. 2:15). He was willingly wounded for our transgressions and bruised for our iniquities (Isa. 53:5). His hands brought healing to the sick (Luke 4:18), and He makes us whole (Col. 2:10).

Why then do You not pardon my transgression, and take away my iniquity? (Job 7:21, NKJV)

Indeed, Jesus has pardoned our transgressions, removed our iniquity, and declared us righteous (John 1:29; Rom. 3:24–26). Even in the midst of Job-like trials, Jesus shows you His love by His wounds. He laid down His life, forgiving all your sins and making you whole. What a miracle!

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TODAY'S READING: Job 10–14

Lo, mine eye hath seen all this, mine ear hath heard and understood it. *Job 13:1*

Jesus came to bind up the brokenhearted, to give us joy for our sadness, to bear our iniquities, and to carry our sin. So it makes perfect sense that, here in the book of Job, in the midst of great loss, heartache, and suffering, we find hope and reassurance of redemption—a foreshadowing of our Savior.

Job's eyes had not seen exactly how God would keep His promises, and he had not heard all the details of how it would be accomplished, but in his heart he understood it (Job 13:1). Here are just a few of Job's observations that point to Jesus:

Who can bring a clean thing out of an unclean? (14:4)

Jesus literally made the unclean clean. He touched the leper and said, "Be thou clean" (Matt. 8:3). And He cleansed each of us from sin (Eph. 2:1–6).

Surely then you will count my steps but not keep track of my sin. (Job 14:16, NIV)

He destroyed the record of our sins and remembers them no more (Col. 2:14; Heb. 10:17; 1 John 1:9).

My transgression would be sealed up in a bag, and you would cover over my iniquity. (Job 14:17, ESV)

Jesus bore our iniquities. His forgiveness covers our sins (Rom. 4:7).

Your eyes may not yet see how God intends to keep His promises, and your ears may not have heard the details yet, but, like Job, you can let the longings of your heart point you to Jesus Christ. When your heart longs for forgiveness, look to Jesus. He forgives. When you need a fresh start, look to Jesus. He offers new beginnings. Open your eyes to see Jesus, open your ears to hear His Word, and open your heart to trust His goodness.

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# Jesus, Your Advocate and Friend

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TODAY'S READING: **Job 15–18**

My witness is in heaven, and my record is on high. *Job 16:19*

**T**ruly, we do have a witness in heaven! Jesus Christ, our great high priest, stands on high as our defender, friend, and advocate (Heb. 7:25; 1 John 2:1). Just as Job spoke of, our witness in heaven has blotted out every transgression recorded against us and has written our name in the Lamb's Book of Life.

As we've seen in our Bible readings over the past few days, the book of Job is packed with pictures and prophecies, types and shadows of Jesus. Job's sufferings foreshadowed those of Christ. In chapter 16 we find Job in the depths of despair, grappling with his circumstances and God's purposes for his suffering. In comparison, we look to the Gospels and see Jesus shouldering our deepest despair and bearing the suffering for our sin (Phil. 2:6–11).

We see Job buffeted and ridiculed by his friends. In the Gospels we see Jesus betrayed by His disciple Judas, denied by His friend Peter, and ridiculed and mocked by those nailing Him to the cross.

We also find Job pleading for an advocate. In the Gospels we find our advocate, Jesus Christ, who even now is at the right hand of God making intercession for you and me.

It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.  
(Rom. 8:34)

Without Christ shouldering our burden, we would be hopeless in this fallen world—but instead, we have all the hope in the world. Whatever your trial, big or small, you have an advocate, a defender, who can relate to your every need. He has offered to carry your burdens, to bear your sin, and to be your friend.

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TODAY'S READING: **Job 19–21**

I know that my Redeemer lives, and that in the end he will stand upon the earth. . . . Yet in my flesh I will see God; I myself will see him with my own eyes. *Job 19:25–27, NIV*

Our redeemer lives, and in the end we will see Him. What hope we find in Job's declaration! It's interesting to note that leading up to those confident words, Job described his trouble as a path shrouded in darkness with no escape or alternate way around (19:8–9). Have you ever felt trapped, with trouble on every side? Job expressed the depth of his heartache and confusion at the injustice he faced. Yet he ended his questions and complaints with a faith-filled declaration that captures the theme of the entire Bible: the hope of redemption through Jesus.

Job was basically saying, "None of this makes sense. This is utterly unfair and unjust. But I know this story has a happy ending—in the end I will see Him face to face."

The redemption Job anticipated foreshadowed the very real hope to come through Jesus Christ.

Regardless of today's circumstances, we, like Job, know how our story ends. Our redeemer promises to see us through! He has promised to take us from glory to greater glory (2 Cor. 3:16–18) and to present us faultless before the presence of His glory with great joy (Jude 24–25).

Whatever trial you face today, God's plans are good and His promises are steadfast. He is weaving His story into every situation you face. He promises to save, and, as for Job, your deliverance draws nigh. Lift your eyes and look to Jesus. Your redeemer lives and in the end you will see Him! This is our everlasting hope. You see, hope has a name and His name is Jesus. He lives, and knowing Him leads to great hope.



TODAY'S READING: Job 22–26

He stirs up the sea with His power, and by His understanding  
He breaks up the storm. *Job 26:12, NKJV*

When confusion rages and difficult situations batter our lives, it is His understanding that breaks up the storms. To look into God's Word, to see Jesus and gain understanding, is to experience what the disciples did when Jesus calmed the wind and the waves by simply speaking, "Peace, be still" (Mark 4:35–41).

The entire Bible, including the book of Job, points our eyes toward Jesus Christ. Through Him we have been given all things (2 Pet. 1:3; Col. 2:10), and in Him dwells the fullness of God (Col. 2:9). Jesus is mightier than the storms we face. Only in Him do we find understanding and peace.

The LORD on high is mightier than the noise of many waters,  
yea, than the mighty waves of the sea. (Ps. 93:4)

Job knew God was faithful, but he did not know how his personal story would end. He knew God promised salvation through a redeemer, but he could not see how exactly the Lord would accomplish such a thing. As New Testament believers, we have the privilege of looking back and seeing how God's plan unfolded.

Job longed to see his redeemer, to know His name and to experience fellowship with Him (Job 23:3). You already know His name, the name above all names—Jesus. He lives in you and fellowships with you. You have access into His presence at any moment you choose (Heb. 4:16).

This is the understanding that will break up your storms and bring calm in the midst of a raging sea. Remember, He can calm your storms by simply saying, "Be still." But even if He doesn't, keep your eyes on Him. That's how you will find understanding and purpose in your storms.

TODAY'S READING: **Job 27–29**

Where shall wisdom be found? . . . The gold and the crystal cannot equal it. *Job 28:12, 17*

The mining business has been around since the time of Job (Job 28:1–6). It takes great determination to uncover the earth's treasures, and to do so is risky. But for many, the hazards of tunneling through mountains is worth the lure of wealth.

Job reminds us of wealth far more valuable than anything the earth contains (28:17). That wealth is wisdom. And we know wisdom, God's wisdom, has a name—His name is Jesus (1 Cor. 1:24). Jesus is the Word of God; He is wisdom personified (John 1:14).

Jesus is the wisdom Job spoke of.

He looked at wisdom and appraised it; he confirmed it and tested it. (28:27, NIV)

Indeed, the wisdom of God, Jesus Christ, was confirmed by the Father (Matt. 3:17; 17:5); He was tested (Matt. 4:1–11; Luke 22:42) and found to be perfect.

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. (Heb. 5:8–9)

The worth of God's wisdom is incomprehensible, for Wisdom Himself redeemed us with a price more costly than gold (1 Pet. 1:18–20). As Matthew Henry noted, "There is more true knowledge, satisfaction, and happiness, in sound divinity, which shows us the way to the joys of heaven."<sup>16</sup>

Jesus is wisdom—and the wealth He gives has great worth!

# The One Who Answers

January  
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TODAY'S READING: Job 30–31

Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book. Surely I would take it upon my shoulder, and bind it as a crown to me. *Job 31:35–36*

Perhaps you can relate to Job's bewilderment. He didn't understand why God would allow such dread to fall upon him, and he was frustrated at the injustice of his situation. What Job could not see, however, was God weaving a masterpiece of divine revelation through his desperate plea. Job's heart cry was describing what Jesus would do for us.

Job longed for the One who would hear and answer. Jesus hears our every cry and answers when we call (Heb. 4:16; 13:5).

Job spoke of a written account of his shortcomings, but God's Word tells us that the record detailing our faults was nailed to the cross at Calvary (Col. 2:14) and our Adversary, who brings accusations against us, has been defeated (Rev. 12:10).

In essence, Job shamelessly declared, "I could shoulder any allegation and hold my head high." Unlike Job, we know we cannot shoulder our shame. But we have a Savior who carries the weight of the world on His shoulders. He bore our iniquities as He carried the cross. The crown of thorns placed on His head lifts our heads from shame. The weight of our sin rests on Him. He is our defense.

The longings expressed by Job remind us that God has given us an answer. That answer is the one who shouldered our guilt, the one who wore a crown of thorns, the one who lifts our heads: Jesus.

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TODAY'S READING: **Job 32–34**

He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. *Job 33:24*

**I**n addition to Job's three friends Eliphaz, Bildad, and Zophar (Job 2:11), a fourth companion was a young man named Elihu who had kept quiet due to his age (32:4–7). However, now he offered his elders some wisdom he felt they lacked (32:3; 33:6).

Even so, God in His abundant grace used imperfect, arrogant Elihu to powerfully prophesy of the coming redeemer (33:24), the one who would deliver us from the pit and provide our ransom—Jesus.

Hundreds of years later, the psalmist would echo this same sentiment as he declared,

The redemption of their souls is costly, . . . that he should continue to live eternally, and not see the Pit. (Ps. 49:8–9, NKJV)

The debt for sin was too great for us to pay. But God, who loves us, sent His only Son to bear the full cost. Christ paid the price with His own blood. Truly, as Elihu foretold, He is gracious and has delivered us.

You were not redeemed with corruptible things, like silver or gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Pet. 1:18–19, NKJV)

We live in a fallen world, where seasons of suffering are a result of the curse. But even when our days seem dim, we have the assurance that we've been saved from going down into the pit. Because Jesus graciously paid the ransom to rescue us from sin and eternal death (Matt. 20:28; Rom. 3:24), we are on our way to live with Him in glory!

# Where Is God My Maker?

January  
15

TODAY'S READING: Job 35–37

None saith, Where is God my maker . . . *Job 35:10*

**I**n his bold discourse, when Elihu pointed out that no one asks where God is, he meant everyone complains about troubles but no one repents of sin. Perhaps this is true in part. We find a similar statement in Romans:

There is none righteous. . . . There is none that seeketh after God.  
(3:10–11)

Regardless of Elihu's faulty conclusions, his statement here deserves consideration. Many of us may have asked, "Lord, where are You?" Such a reasonable question. To seek the Lord amid hardship is to seek hope. And that hope has a name. His name is Jesus.

You see, when you find yourself asking where God is, you are looking for Jesus! In his questions Elihu unknowingly spoke of Jesus as he asked, "Who teaches more to us . . . and makes us wiser?" (Job 35:11, NIV). Jesus is the master teacher, and in Him are hidden the treasures of knowledge and wisdom (Col. 2:3).

Elihu exclaimed that God reveals man's transgressions to him and commands him to return from iniquity (Job 36:9–10, 12). Jesus declared that He came to call sinners to salvation through repentance (Matt. 4:17; 12:41). Elihu described the roaring power of the voice of the Almighty (Job 37:3–5). John the Revelator tells us repeatedly that Jesus's voice is like the sound of many waters (Rev. 1:15; 14:2; 19:6).

Let's never forget that Jesus and the Father are one. So when you wonder where your Maker is, just open your Bible and you'll find Him—even here in Elihu's lecture to Job.

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TODAY'S READING: **Job 38–39**

Have the gates of death been opened unto thee? *Job 38:17*

*W*e've reached the end of the conversation between Job and his friends, the point at which God responds to Job's questions. God's answer turns Job's attention directly away from his situation and toward God's character: His omniscience, His majesty, His power, and His tender mercies.

Who hath put wisdom in the inward parts? or who hath given understanding to the heart? . . . Who provideth for the raven his food? when his young ones cry unto God . . . (38:36, 41)

But God's greatest answer to Job is found in God's greatest gift: His Son, Jesus.

Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? (v. 17)

In God's rhetorical question we recognize Jesus as the only one of whom this could truly be said. Jesus died on the cross, tasting death for us (John 19:30; Heb. 2:9), He descended into "the deep" or "lower parts of the earth" (Rom. 10:7; Eph. 4:9), where He preached to those held captive (1 Pet. 3:19), and as He ascended into heaven as a triumphant conqueror, He "led captivity captive" (Eph. 4:8; Ps. 68:18).

Indeed we see Jesus in Job 38. He is the one who has had the gates of death opened unto Him and yet returned to life, the one who has seen the doors of the shadow of death—and destroyed its power! For Jesus Himself declared,

I am He that liveth, and was dead; and behold, I am alive forevermore . . . and have the keys of hell and death. (Rev. 1:18)

Because of His victory, you and I can now boldly proclaim, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55).

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# Beauty for Ashes

January  
17

TODAY'S READING: Job 40–42

He had also . . . three daughters. *Job 42:13*

**A**t the end of Job's suffering, God gave him three daughters, in whom we find a tender portrait of Jesus, reminding us of His caring provision and sweet restoration. In a description that could be taken from a fairy tale, we're told that "in all the land there were no women so beautiful as Job's daughters" (42:15, *ESV*). God gave Job beauty out of ashes (Isa. 61:3). We don't know much about these women, but in their names we find a picture of Jesus that rivals their physical beauty.<sup>17</sup>

Jemima means "daylight."<sup>18</sup> Her name reminds us that through the restorative work of Christ we see the light (Matt. 4:16). Jesus is the light of the world, the "bright and morning star" (John 8:12; Rev. 22:16).

Kezia means "cassia," which was a sweet spice.<sup>19</sup> In the New Testament we find three women who came to anoint Jesus's body with sweet spices but found the tomb empty (Mark 16:1). Both in Kezia's life and in Jesus's resurrection, we are reminded of who holds the power of life and death.

Then there was Kerenhappuch, whose name means "horn of beauty."<sup>20</sup> Our hearts echo Psalm 27 as we desire to "gaze upon the beauty of the LORD" (v. 4, *NIV*). Truly, Jesus is the most beautiful Lord of lords and the "horn of salvation for us" (Luke 1:69).

Whatever difficulties we face today, let's remember the treasure found in the book of Job, a sweet picture of Jesus, our bright and morning star, our risen Lord who makes the bitter sweet, our beautiful restorer of life—our salvation.

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TODAY'S READING: **Genesis 11:27–14:24**

Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. *Genesis 14:18*

Yesterday we finished reading through Job, so now we are back in Genesis, where we first meet Abram, later called Abraham. In Genesis 14, on his way home from war, Abram meets the priest Melchizedek. Bible scholars have debated for centuries the identity of this mysterious priest. But since we know that Jesus is the very essence of the Scriptures, we can be certain that the priest Melchizedek points to our great high priest, Jesus. Let's look at a few notable connections between the two.

- Melchizedek was both a king and priest (14:18). Jesus is the King of kings and our great high priest (Heb. 10:12–14).
- Melchizedek was king of Salem, which translates as “peace.”<sup>21</sup> Jesus is the prince of peace (Isa. 9:6; Eph. 2:13–18).
- Melchizedek was without father or mother, “having neither beginning of days, nor end of life” (Heb. 7:3). Jesus, born of a virgin, is God made flesh. He reigns eternal and His kingdom has no end (Matt. 1:18–25; Luke 1:33).
- Melchizedek, as “priest of the most high God,” met Abraham after battle, giving him bread and drink to refresh him and a blessing to reassure him (Gen. 14:18–19). Jesus, our great high priest, has offered us His body as the bread of life and His blood as the cup of the new covenant that brings the everlasting blessing of eternal life (Luke 22:19).
- Melchizedek proclaimed Abraham victorious (Gen. 14:19–20). Jesus declares us victorious because of the Cross (1 Cor. 15:57).

After a careful comparison it's hard to conclude that Melchizedek was any other than Jesus Himself. Such an appearance in the Old Testament is called a Christophany, and in this Christophany we see Jesus, our great high priest, who blesses us, provides refreshment, and is worthy of our praise and honor. As we return home from our daily battles in this world, may we, like Abraham, be refreshed by our Great High Priest.

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TODAY'S READING: **Genesis 15–18**

The LORD made a covenant with Abram. *Genesis 15:18*

God established His covenant with Abram and promised to bless him and give him a son, by whom “all the families of the earth shall be blessed” (Gen. 12:3, NKJV). Sometime later, God confirmed His covenant and reassured Abram (13:14–18). But here in Genesis 15, utilizing a ritual Abram was accustomed to, God physically demonstrated His promise. Each aspect of this holy moment between God and Abram pointed to the very purpose of God’s covenant—Jesus Himself.

God told Abram to “take” certain animals. Abram, knowing what to do, split the sacrificial animals, took the parts, and created an aisle, a walkway between them (vv. 9–10).

Jesus, the lamb of God, was sacrificed for the sins of the world. Through the blood of Jesus, a way has been made to the Father (Heb. 9:13–10:18). Fulfilling the Old Testament, Jesus established the New Covenant when He broke the bread and said, “This is my body which is given for you” (Luke 22:19).

This covenant with Abram represented the deadly consequences of breaking the commitment. But God’s covenant with Abram was not a mutually binding agreement. This covenant would rely solely on God’s faithfulness, not Abram’s. Hence, God caused a deep sleep to fall upon Abram, after which God and God alone passed through the binding aisle of agreement (Gen. 15:12–17).

God kept His covenant, and He blessed all the families of the earth when Jesus, the seed of Abraham, was sent to shed His blood for the remission of sin (Gal. 3:16). Through the New Covenant we are sealed in the blood of Jesus, God’s perfect fulfillment of all He has promised.

TODAY'S READING: **Genesis 19–21**

The LORD being merciful unto him . . . brought him forth,  
and set him without the city. *Genesis 19:16*

Today's reading is full of examples of God's goodness, justice, and faithfulness despite our lack of all those things. In the account of Sodom and Gomorrah, we see God's righteous wrath against sin and are reminded to heed His call to run from it and not look back. Abraham's interaction with Abimelech gives us insight into how his lack of trust in God led to manipulation and deceitfulness. Doesn't this remind you of Abraham's "helping God out" with Hagar? How often do we, like Abraham, lose sight of God's promises and question His goodness? The result is a convoluted plan full of our own messy efforts and unfortunate, unnecessary consequences.

However, these chapters full of human failure culminate in a crescendo of praise as the long-awaited child of promise is born! What a wonderful picture of God's own promised Son, Jesus. God promised Abraham a son, by whom He would bring forth a nation, and God promised all mankind His Son, by whom He would redeem the world.

God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. (Gal. 4:4–5)

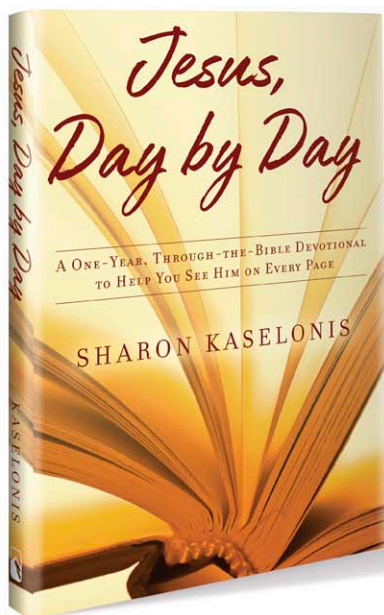
God never leaves His creation without hope! Regardless of past wrongs, failures, or shortcomings, your sins are forgiven through the precious blood of Christ. Truly, glory to God for His faithful, loving provision!

*Keep reading: Genesis 25:12–18; 1 Chronicles 1:28–31*



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