SANDRA QUERIN

(A 365-DAY DEVOTIONAL)

Drawn from her four books:

- *The Prayer of Moses • The Prayer of Job • The Prayer of Donny • The Road to Sanctification*

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FOREWORD

It is the Word of God that transforms us and keeps us as we reach for growth in our Savior, Jesus Christ.

Through the trials and joys of life, the Lord is our constant companion.

It is my hope that, as you read these pages, you will be comforted, encouraged, and challenged to "go the distance with excellence."

Honor the King, being bound by Calvary,

Rev. Sandra Hardister Querin, MBA, JD, MDiv, ThD

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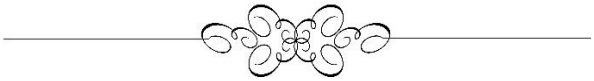
HOW TO USE THIS 365-DAY DEVOTIONAL



Sandra Querin's four books — The Prayer of Moses, The Prayer of Job, The Prayer of Donny, and The Road to Sanctification — were written out of hard-won, personal experience with God: seasons of sickness and healing, rejection and identity, grief and restoration, bondage and sanctification. Each book is rich in Scripture, testimony, and hard-earned spiritual insight for believers who want to walk closely with God through every season of life.

This devotional has been prayerfully drawn from those four books so that the truths within them — agreement with God, the favor that follows it, the healing of rejection, the trust that survives trial, and the road to sanctification — can be experienced daily and consistently over the course of a year.

Rather than approaching these teachings as four separate books, this devotional allows you to walk through them one day at a time, in order, allowing the Holy Spirit to gradually shape your heart, renew your mind, and deepen your understanding of what it means to truly agree with God.

This guide will help you get the most out of the year ahead.

1. Approach Each Day with a Seeking Heart

The goal of this devotional is not simply to read spiritual content but to encounter God through His Word. Each day begins with a Scripture drawn directly from Sandra Querin's teaching. Before reading the devotional reflection, pause and meditate on that verse. Ask the Holy Spirit to open your understanding and prepare your heart to receive what He wants to show you.

Sandra returns again and again to a single conviction: that favor, healing, and breakthrough follow agreement with God, not merely information about Him. Approach each reading prayerfully, and do not rush. Let the Word speak to you personally before you move to the reflection that follows it.

2. Read Slowly and Reflect Deeply

Each entry includes:

- A leading Scripture
- A quotation drawn from Sandra Querin's own writing
- A devotional reflection developed from her teaching
- Real-life application
- A closing prayer
- A corresponding reading from the One Year Bible Reading Challenge

Take time to reflect on the message and consider how it applies to your life. Ask yourself: What is God teaching me through this passage? Where have I been agreeing with a report other than His? What is one specific way I will respond today, not just believe?

3. Let the Word Shape Your Life, Not Just Inform It

Sandra Querin's writing is not primarily concerned with giving readers new information. It is concerned with transformation — with a life that comes into agreement with God in every area: our fears, our wounds, our obedience, our identity, and ultimately our sanctification. As you move through this devotional, let each day's teaching challenge a specific habit, attitude, or belief, not merely add to what you already know.

4. Use the Devotional as a Tool for Daily Spiritual Discipline

This devotional can be used as part of your daily quiet time, morning or evening. Many readers find it helpful to combine it with personal prayer, worship, journaling, and the accompanying Bible reading. Write down what God speaks to you as you go — over the course of a year, you will be able to look back and see exactly how He has been shaping your agreement with Him.

5. Follow the One Year Bible Reading Challenge Alongside the Devotional

Each day of this devotional is paired with a reading from a One Year Bible Reading Challenge that will take you through the entire Bible — Old and New Testaments — in 365 days. The devotional reflections draw primarily from Sandra Querin's four books, but reading the wider Scripture alongside them will deepen your understanding of the biblical stories and passages her teaching is built upon, particularly the life of Moses, the account of Job, and the larger sweep of God's redemptive story.

You do not need to complete the Bible reading before reading the devotional — use whichever order best fits your time with God.

6. Share the Message with Others

Sandra Querin's teaching was never meant to remain private. Consider using this devotional in family devotions, small group studies, or personal mentoring relationships. Discussing what God is teaching you can deepen your own understanding and encourage growth in others.

7. Pray the Closing Prayer with Sincerity

Each entry ends with a short prayer designed to help you respond to that day's message. Do not treat it as a routine

formality — let it become a sincere conversation with God, inviting Him to apply what you have just read to your actual life.

A Year-Long Journey

This 365-day devotional is more than a reading plan. It is an invitation to walk, day by day, through the same journey Sandra Querin describes in her own writing — from favor to rejection, from rejection to trust, from trust to authority, from authority to grief and overcoming, and finally, onto the road to sanctification. If approached with humility and sincerity, this year can become a genuine turning point in your walk with God.

May the Holy Spirit use these pages, and the whole counsel of Scripture alongside them, to deepen your understanding, strengthen your faith, and draw you into deeper agreement with the God who has never once stopped speaking favor over your life.

DAY 1
THE FAVOR OF GOD

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

— Genesis 1:1-3 (KJV)

"He wants to tell us about His majesty and our destiny. Our fellowship with Christ must be about the journey and not the destination, otherwise our disappointments will find a way to manipulate our faith."

— Sandra Querin

Before there was a burning bush, before there was a Red Sea, before there was even a baby in a basket, there was God — the Almighty One who has never once been reluctant to bless what He has made. Genesis does not open with a warning. It opens with an invitation. Into formlessness and darkness, the Spirit of God moved, waiting, and then God spoke, and light answered. That is the pattern

of everything that follows in the story of Moses, and it is the pattern of your story too: the Spirit hovers, God speaks, and something that was void begins to take shape.

It is worth noticing what God did not do in those first three verses. He did not scold the darkness. He did not demand the waters explain themselves before He would move. He simply spoke, and the Spirit that was already present carried out what He said. That is favor in its rawest form — not something earned by the earth's good behavior, but something given because it is in the nature of God to give it. Before Moses ever did a single noteworthy thing, favor was already the atmosphere he was born into, because favor is the atmosphere every child of God is born into.

So why begin a study of Moses with the creation account at all? Because Moses himself becomes a picture of what it means to live inside that atmosphere. Scripture calls him the friend of God — not merely a servant who carried out instructions, but a man who came to hold nothing higher than the Lord. That kind of closeness was not an accident of personality. It was the fruit of a life that had learned, slowly and sometimes painfully, to agree with what God was saying rather than argue with it.

"Moses found a way to agree with God, and so must we. Favor is not chiefly a reward. It is what happens when a

soul stops resisting the voice that is already speaking light into its darkness."

— Sandra Querin

This is where so many of us get stuck. We treat God's favor like a prize to be won through performance, so we work and worry and perform, and then wonder why peace stays just out of reach. But favor was never meant to be chased down the road ahead of us; it was meant to be received in the present moment, the same way light answered a word rather than a demand.

Consider how many times in your own life something has felt formless and void — a diagnosis, a relationship, a calling that hasn't yet come into focus. The temptation in those seasons is to assume God has gone quiet, that the darkness is proof of His absence. But darkness upon the face of the deep was never evidence that God was absent from Genesis 1; it was simply the canvas He was about to speak into. Sandra recalls a season when a specialist's diagnosis threatened to become the loudest voice in the room — a report she refused to fully receive until she had sought God's own verdict in prayer. Clarity, and eventually healing, followed that refusal to agree with fear before agreeing with Him.

Today, before you ask God for anything else, ask Him this: What have You already said about me that I have not yet agreed with? His majesty is not distant information reserved for theologians. It is meant to be personal, spoken over the specific formlessness of your Tuesday, your diagnosis, your unfinished calling. And your destiny, like the light in Genesis 1, is simply waiting on a word — His word — to be received.

Real Life Application

1. Name what feels formless.
Identify one area of your life that currently feels shapeless, dark, or unresolved — a relationship, a diagnosis, a decision. Write it down honestly, without softening it. What is the "without form and void" place in your life right now, and have you been waiting for it to explain itself before you'll trust God with it?

2. Ask what God has already said.
Favor is received, not manufactured. Spend a few minutes in prayer asking God directly what He has already spoken over the situation you named, rather than asking Him to say something new. Can you recall a verse, a prompting, or a settled peace God has already given you about this?

3. Practice agreement, not argument.

Choose one specific way today to act as though what God has said is more true than what your circumstances are shouting — a prayer of thanksgiving before the outcome changes, or a decision to stop rehearsing the negative report. What is one action today that agrees with His word rather than your fear?

"Favor is not a prize you win by performing for God; it is the atmosphere you were always invited to live in the moment you agree with what He has already said."

— Sandra Querin

Prayer

Father, before I had done anything to deserve it, You were already speaking light over my darkness. Today I bring You the formless, unfinished places in my life and ask You to show me what You have already said about them. I choose to agree with Your word above every other report I have been listening to. Move over what feels void in me the way You moved over the waters in the beginning, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 1-3

DAY 2
GOSSIP FROM HELL

"And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

— Genesis 50:19-20 (KJV)

"The enemy of our soul will tell us something that hasn't been worked out in heaven yet and convince us to believe a negative report. I must never run to my rights, but run to the Lord."

— Sandra Querin

There is a particular kind of lie the enemy specializes in — not the obvious kind, easily dismissed, but the kind dressed up as legitimate news. It tells us something that has not yet been settled in heaven and convinces us to treat it as final. Sandra Querin calls this "gossip from hell": a rumor from the accuser that we are tempted to receive as truth simply because it arrives sounding official, medical, financial, or relational. And if the enemy has

his way, by the time heaven's true announcement finally arrives in our favor, we have already resigned ourselves to the lie.

Moses knew this voice intimately, long before he ever knew the God who would deliver him from it. When he saw a fellow Hebrew being mistreated, something in him reacted rather than responded, and a man ended up dead in the sand at his hands. For the next forty years, the accusing words of his own kinsmen would play over and over in his memory, complicating and delaying his search for the God he had sworn to serve.

Joseph faced the same voice from a different angle. His brothers' betrayal was not a rumor — it was a real, devastating act of evil. Yet years later, standing in a position to punish them, Joseph refused to let their evil have the final interpretive word over his story.

"A report, however accurate its facts, is not automatically a prophecy. We get confused sometimes thinking that just because we have a need, God must answer in our time and our way."

— Sandra Querin

This is precisely the discernment that gossip from hell tries to steal from us. It wants us to let the facts of our circumstance — a frightening diagnosis, a betrayal, a closed door — dictate the meaning of our circumstance, without ever consulting the God who alone has the authority to interpret it.

So what do we do when the report comes? We do exactly what kept both Moses and Joseph from being destroyed by their circumstances: we run to the Lord instead of running to our rights. Running to our rights looks like demanding vindication or trying to force an outcome by our own strength. Running to the Lord looks like taking the report directly to God in prayer and refusing to move until we have His verdict.

Today, ask yourself honestly what report you have been carrying as though it were already final. Whatever it is, you are permitted — even instructed — to hold it before God and ask Him what it means before you let it dictate what you believe.

Real Life Application

1. Identify today's gossip from hell.
Write down one report, opinion, or fear you have been treating as settled truth without having taken it to God first. Is this something heaven has actually announced, or something the enemy is hoping you'll agree with before heaven speaks?

2. Separate the facts from the meaning.
Like Joseph, acknowledge the reality of what happened or what was said, without minimizing it, and then ask God specifically what it means, rather than assuming you already know.

3. Run to the Lord, not to your rights.
Choose one concrete way today to bring your case to God in prayer instead of defending yourself or trying to force a resolution in your own strength. What would it look like, in the next twenty-four hours, to run to the Lord with this instead of running to your own rights?

"A report can be factually accurate and still be gossip from hell if it is trying to settle something God has not yet finished writing."

— Sandra Querin

Prayer

Lord, I confess how quickly I receive bad news as final without first bringing it to You. Today I bring You the report I have been carrying and ask You to tell me plainly whether it is gossip from hell or an assignment from Your hand. Give me Joseph's clarity and Moses' patience to wait for Your answer rather than reacting in my own strength, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 4-7

DAY 3
THE POWER OF HIS MIGHT

"Finally, my brethren, be strong in the Lord, and in the power of his might."

— Ephesians 6:10 (KJV)

"Calvary gave us the power of the blood; the empty tomb gave us the authority to walk in that power. We can only do that when we are in agreement with Him."

— Sandra Querin

There is a difference between power and authority, and most of us confuse them our entire lives. Power is the capacity to do something. Authority is the right to do it. A star basketball player may possess enormous physical power, but a five-foot-tall referee holds authority over him — and when the whistle blows, the player sits down, not because the referee could overpower him, but because the referee has been granted a right the player has agreed to submit to.

This matters enormously for how we read the story of Moses, because Moses was, by any human measure, a man of considerable power. He had been trained in the finest schools of Egypt. But power alone did not qualify him to deliver a nation. What Moses lacked for the first eighty years of his life was not strength — it was authority, the legitimate, God-granted right to act on Israel's behalf.

This is the same dominion Adam once held and gave away in the garden. Authority in God's kingdom is not taken; it is granted to those who have first agreed to be under authority themselves.

"When Moses agreed with God, miracles abounded and promises were realized: a river of favor flowed, a red sea opened. When he disagreed with God, doubt became his companion."

— Sandra Querin

It would take Moses a lifetime, but he eventually learned what so many of us resist learning — that obedience to God, and not merely obedience to the assignment God has given, is the true measure of success. It is entirely possible to be busy doing exactly what God called you to do while quietly disobeying Him in how you're doing it.

Be strong, then, is not a command to grit your teeth and try harder. You are not being asked to summon willpower; you are being invited to agree with a might that has already been given to you and simply hasn't yet been activated by your obedience.

Today, examine not just whether you are doing what God called you to do, but how you are doing it — in what spirit, under what authority, in what posture of ongoing obedience.

Real Life Application

1. Distinguish power from authority in your own life.
Consider an area where you have been relying on natural ability, willpower, or talent rather than on submitted, granted authority from God. Where have you been trying to be strong in your own power rather than in the Lord and the power of His might?

2. Examine your obedience to the caller, not just the call.
Identify one assignment God has given you and honestly assess whether you are obeying God's heart within it, not merely completing its tasks.

3. Stand in agreement rather than striving.
Choose one situation today where, instead of trying harder in your own strength, you will consciously agree with the

authority Christ has already given you through prayer and a settled confession of trust.

"Authority is not seized through power or talent; it is received by those who first agree to live under authority themselves."

— Sandra Querin

Prayer

Lord, thank You that Calvary gave me the power of the blood and the empty tomb gave me the authority to walk in it. Forgive me for the places where I have obeyed the call You gave me while resisting obedience to You, the One who gave it. Be strong in me, in the power of Your might, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Genesis 8-11

DAY 4
FROM FAVOR TO BONDAGE

"Now there arose up a new king over Egypt, which knew not Joseph."

— Exodus 1:8 (KJV)

"Isn't that the way it happens? Right when it looks like things might be turning your way, 'Wham,' the bottom falls out! Adjust your position, and your attitude will change."

— Sandra Querin

Nine words are all it takes to end an era: "There arose up a new king over Egypt, which knew not Joseph." Everything Joseph had built — the trust, the favor, the honored place his family held in a foreign land — collapsed the moment a new administration decided it no longer remembered him. Favor granted by people is only ever as durable as the people who remember why it was granted.

It is tempting to feel that history had wronged Joseph somehow, but notice that the text does not blame God for the change of kings. Israel's true foundation had always been the

promise God made to Abraham, not the goodwill of any particular Pharaoh, and that promise did not require a king who remembered Joseph in order to remain true.

This is the pattern grief and disappointment often follow in our own lives. We build a sense of safety on a job, a relationship, a season of favor with people, and then the bottom falls out. In each case, the temptation is to believe that because the favor of people has ended, the favor of God has ended along with it.

"God is a better caretaker than our lives generally give Him credit for. We need to always set our minds and hearts on the One who gave the promise, and then the new king can never destroy us."

— Sandra Querin

The real danger in this passage is not the new king — it is what fear does inside him, and what that fear produces. Bondage in Scripture rarely announces itself all at once. It typically arrives disguised as policy, as a shift in circumstance, as someone else's fear finding an outlet in your life.

If we are riding in the backseat of our circumstances, fixated only on when the trial will end, the waiting becomes torment. But if we climb into the front seat — fellowshipping with the

Driver rather than merely enduring the ride — even a difficult journey becomes bearable, because our security was never actually located in the scenery outside the window.

Real Life Application

1. Locate where your security has actually been resting.
Consider whether your sense of safety has depended more on a person's favor, a job's stability, or a season's ease than on God's unchanging promise. If the "king who knew Joseph" in your life changed tomorrow, would your security remain intact?

2. Recognize early bondage before it hardens.
Identify one area — a habit, a relationship dynamic, a fear-driven pattern — that may be quietly building toward greater bondage if left unaddressed.

3. Move to the front seat.
Choose one practical way today to engage with God as a companion in your current waiting season, rather than merely enduring it — through worship, unhurried prayer, or naming your gratitude for His presence.

"A new king who does not remember your history cannot cancel a promise God swore before that king was ever born."

— Sandra Querin

Prayer

Father, I confess how often I have built my sense of safety on the favor of people rather than on Your unchanging promise. Help me recognize the early signs of bondage before they harden into chains, and move me out of the backseat of my circumstances into fellowship with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 1-5

DAY 5
THE GOODLY CHILD KNOWS REJECTION

"And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months."

— Exodus 2:2 (KJV)

"When you have a healthy respect for God, you will be provoked to do amazing things for His honor. BEING great is different from KNOWING that you are!"

— Sandra Querin

Before Moses was a deliverer, before he was a prince, before he was even old enough to speak, he was simply a helpless infant hidden in fear for three months by parents who refused to obey a death sentence. It is easy to romanticize this story once we know how it ends, but slow down and sit inside the actual moment. Their obedience was costly precisely because the outcome was not yet visible.

What followed for Moses was a childhood built on a series of losses most of us would find difficult to comprehend. He was drawn from the river, adopted into the very household of the oppressor, and eventually handed over by the mother who had nursed him. Scripture records the transaction with almost unbearable simplicity: "he became her son."

This is where the spirit of rejection finds its opening. Rejection is not merely an emotion we feel in a difficult moment; it can become a spiritual stronghold, a root planted in fertile soil that, given the right circumstances, grows to dominate the landscape of a person's entire life.

"Moses was being raised for success. His identity was stripped away and he spent the next 80 years trying to find it again."

— Sandra Querin

Being great is different from knowing that you are. Moses was, by any measure, being raised for greatness — trained in the finest schools of Egypt. But being positioned for greatness and possessing a settled knowledge of your own identity and worth are two entirely different inheritances.

If you carry a wound like this — a divorce, an adoption, a job loss, a friendship that simply ended without explanation —

you are not imagining its weight, and you are not wrong to name it honestly. But you also do not have to let it write the rest of your story.

Real Life Application

1. Name your own "handed-over" moment.
Identify an early experience of loss, separation, or rejection in your own life. What early moment shaped how you have believed about your own worth?

2. Separate positioned greatness from settled identity.
Consider the gifts, callings, or potential others have spoken over you, and honestly assess whether you carry a matching, secure sense of identity underneath them.

3. Bring the old root into the light.
In prayer today, invite God to show you whether an old rejection has been quietly occupying space that belongs to your true identity, and ask Him to begin replacing it.

"Being positioned for greatness and knowing your identity in Christ are two different inheritances — and only one of them can carry you through the wilderness."

— Sandra Querin

Prayer

Father, thank You that even when I have been handed from one circumstance to another, I have never once been outside Your knowledge or Your care. Show me the difference between the greatness others have spoken over me and the settled identity You have already given me as Your child, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 6-9

DAY 6
THE SPIRIT OF REJECTION

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment."

— Hebrews 11:23 (KJV)

"Faith is knowing something will come to pass; trust is not caring how or when it will."

— Sandra Querin

It is worth pausing on the word Hebrews chooses to describe Amram and Jocabed's decision to hide their son: faith, not merely caution or parental instinct. Faith is what allowed two Levite parents to defy a royal death sentence for three months, hiding a baby whose cries and needs made concealment nearly impossible.

But faith did not exempt Moses from experiencing rejection — it simply positioned him for a redemption that rejection alone could never have produced. Moses' parents' faith did not

prevent the ache of separation; it simply ensured that separation would not have the final word.

Rejection, left unaddressed, can become what Scripture describes as a spiritual stronghold, a root capable of causing even the most chosen and deeply gifted people to crumble under its pressure.

"Amram and Jocabed gave Moses up for the cause of God. Trusting the Lord took on an entirely new meaning when they let go of their son that day."

— Sandra Querin

This is where many of us stall out in our own spiritual journeys. We are willing to believe God for an outcome, but we are unwilling to release our grip on the timeline or the method.

The spirit of rejection thrives specifically in the gap between what we know intellectually about God's faithfulness and what we have actually surrendered to Him experientially. Today, consider whether you have been managing the fruit of rejection without ever addressing its root.

Real Life Application

1. Distinguish belief from surrender.
Consider a promise of God you believe intellectually but have not yet released control of — the timeline, the method, or the outcome.

2. Locate the root, not just the fruit.
Rather than only addressing the symptoms of rejection, ask God to show you the original moment or relationship where the root was planted.

3. Practice trust, not just faith.
Choose one situation today where you will consciously release your grip on how or when God's promise will come to pass, trusting Him with the outcome rather than managing it yourself.

"Faith does not remove the wound of rejection; it entrusts the wound to the same God who was present the day it was planted."

— Sandra Querin

Prayer

Lord, show me where the root of rejection was first planted in my life, and give me the courage not to simply manage its fruit but to invite You to pull it up by its root. Teach me the difference between faith, which knows

something will come to pass, and trust, which releases how and when it will, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 10-13

DAY 7
DEATH BY CHOICE

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."

— Hebrews 11:24-26 (KJV)

"In order to agree with God, we have to be willing to be wrong."

— Sandra Querin

Somewhere between the river and the wilderness, Moses had to make a decision that no one else could make for him: whether he would be merely called by God or whether he would actually choose God. To be called is to be invited or appointed — something that happens to you. To be chosen is to accept that invitation, to prefer it over every competing option, and to submit yourself to what it requires.

This is precisely the choice Hebrews 11 describes Moses making. He was not chosen from birth in the sense of having no options — he had every option Egypt could offer a prince. What made him remarkable was that, when he came to years of understanding, he refused the label "son of Pharaoh's daughter" and deliberately chose affliction with an enslaved people.

It is worth remembering that this same man had once tried to force God's calling into being through his own strength, striking down an Egyptian in a moment of unprocessed passion. That single choice did not erase his calling, but it did complicate it severely, costing him forty years of wilderness obscurity.

"God corrects those He loves because it profits us and allows us to partake of His own holiness. A person unwilling to be corrected has chosen to remain merely called rather than truly chosen."

— Sandra Querin

This is where the willingness to be wrong becomes essential. Moses could not move from being called to being chosen while still defending his earlier mistake, still insisting his instincts had been correct, still protecting his own righteousness above his relationship with God.

Perhaps you are living today in the tension between called and chosen — aware of an invitation from God that you have not yet fully accepted. Or perhaps, like Moses in his earlier years, you are carrying the weight of a mistake made while trying to force God's timing. It has not disqualified you. Moses' murder in Egypt did not erase his eventual place at the burning bush; it simply delayed his readiness to arrive there with a humbled, willing heart.

Real Life Application

1. Name your own Egypt.
Identify the specific comfort, security, or pleasure that competes most directly with your full obedience to God right now.

2. Practice willingness to be wrong.
Consider an area where you have been defending your own instincts, timing, or methods rather than remaining open to God's correction.

3. Choose, don't just accept the call.
Ask God today to show you one place where He is inviting you to move from merely being called to actually being chosen — deliberately, with open eyes, understanding the cost.

"To be called is to receive an invitation; to be chosen is to accept it with open eyes, understanding exactly what it will cost."

— Sandra Querin

Prayer

Father, thank You for the invitation You have extended to me — not just to be called, but to be truly chosen, agreeing with You even when it requires admitting I have been wrong. Give me Moses' courage to choose affliction with Your people over comfort without You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 14-16

DAY 8
CALLED OR CHOSEN?

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

— 1 Peter 2:9 (KJV)

To be called is to be invited or appointed. To be chosen is to accept the invitation — not to have been the choice, but to have made the choice.

— Sandra Querin

There are two words worth sitting with before we follow Moses any further: called and chosen. Their roots run back to a single sentence of Jesus in Matthew 20:16, "many be called, but few chosen." To be called is to be invited or appointed. To be chosen is to accept that invitation — not to have been selected against your will, but to have made a decision. Almost everyone, it turns out, is invited. Only a few accept. God is not standing at the door whispering the name of one favorite while ignoring the rest.

He is calling out, "Y'all come!" Some will, and some won't, but every one of us is the one who chooses.

So what is this "coming" that turns a called person into a chosen one? It is agreeing with God. It is walking in partnership with Him, preferring Him above every other option, and submitting to Him even when it costs. Isaiah 48 says the Lord has chosen us out of the fire of affliction — which means chosen people go through the fire. Called people will stand at a safe distance and describe how warm and beautiful and dangerous it looks, but they never step in, because they never truly choose to. The qualification for the favor of God is simply a willingness to be made excellent in agreement with Him.

That willingness has a strange doorway, and most of us hesitate at it.

In order to agree with God, we have to be willing to be wrong.

— Sandra Querin

Hebrews 12 tells us that God corrects us because it profits us and lets us share in His own holiness. But you cannot be corrected until you are willing to be wrong. This is precisely where Moses had been stuck. For decades he had drawn his

identity from what had happened to him rather than from whom God had chosen him to be. It was only when he became willing to be wrong — willing to be misunderstood — that his world began to open up and he started to walk as a chosen vessel of God.

Paul walked through the same door on the Damascus road. Only after he had submitted, lost himself in blindness, and agreed with God does heaven call him "a chosen vessel unto Me." He forsook the comfortable status of the called and stepped into the peculiar life of the chosen, and Scripture says he never looked back — because the favor of God is a forward force. Hebrews 11 remembers Moses the same way: a man who refused the pleasures of Egypt and kept choosing, deliberately, the reproach of Christ as greater riches. His whole life became a series of choices, and every one of them was a choice to be chosen.

Real Life Application

1. Answer the invitation.

The call has already gone out over your life; the choosing is yours. Name one area where you have been content merely to be "called" — involved, informed, nearby — without ever stepping into the fire of true agreement. What would it look like to actually accept the invitation there?

2. Be willing to be wrong.
Agreement with God begins with the humility to be corrected. Ask Him honestly today where your reading of your own life has been mistaken. Is there a belief about yourself, drawn from what happened to you rather than from what God says, that you need to lay down?

3. Choose Him above all else.
To choose Christ is to un-choose yourself — not merely to add Him to your options, but to prefer His fullness above everything. Make one concrete decision today that only makes sense if He is worth more than the thing you are giving up.

Chosen people will go through the fire. The favor of God is a forward force — it never asks you to look back.

— Sandra Querin

Prayer
God of Truth, I hear You calling, and today I want to do more than stand near the invitation. I choose to be chosen. Make me willing to be wrong, willing to be corrected, willing to be misunderstood, if that is the doorway into agreement with You. I lay down the identity I built out of what has happened to me and take up the one You have spoken over me. Lead me into the fire, and let me come out excellent in agreement with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 17-20

DAY 9
PRIDE CONFUSES THE CHOOSING

"And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand… And Moses feared, and said, Surely this thing is known."

— Exodus 2:12, 14 (KJV)

When we begin to place the greatness of who we are above the greatness of what we are chosen by God to do, it all goes bad.

— Sandra Querin

Moses did not lack ability. Acts 7:22 says he was learned in all the wisdom of the Egyptians and mighty in words and deeds. He had been trained for nearly four decades as a prince, and there were few who could measure up to him. When he saw his kinsman being beaten, he was sure of what needed doing, and he did it — and left a man dead in the sand. The tragedy is not that Moses lacked passion or capability. It is that he had the "what" of his

calling firmly in hand while the "how" and the "when" were still hidden inside a God he did not yet know.

This is how pride confuses the choosing. When we set the greatness of who we are above the greatness of what God has chosen us to do, we begin reaching for the "why" of things, which is strictly God's business — for only He is eternal and all-knowing. Moses told the mountain to move, and the whole world was watching, and the mountain did not so much as flinch. In that instant he discovered he was not, as he had assumed, "all that." He had jumped into the middle of his calling, and God had not jumped when he said to.

The difference between an empowering and a limiting action is the difference between living in God's wisdom or following our own foolishness.

— Sandra Querin

The same story has been told over many lives. It happened to Jonah on his way to the belly of the whale. It happened to Samson when he assumed his destiny would be fulfilled in the camp of the Philistines. It happened to Jehu, who put a little too much of who he was into what he was doing for the Lord. When we do that, we stop leaning on God and stop learning from Him.

Sandra puts the order of things plainly: you can have desire and no gifting; you can be gifted and not called; you can be called and not anointed; anointed and not ordained; ordained and not appointed. It is God who brings balance and makes it work. Being gifted is not the same as being sent. "I can make a pretty good pie," she writes, "but that doesn't mean I'm supposed to set everything aside and open a bakery. It means I'm supposed to be a preacher who can make a pie." As we wait on God, He supplies every piece — the gifting, the calling, the anointing, the appointing — in its proper time. Pride cannot wait that long; it grabs the "what" and runs, and calls the wreckage that follows a calling.

Real Life Application

1. Separate the "what" from the "how" and "when."
You may be certain of what God has put in your heart and still be dangerously ahead of Him on the timing and the method. Write down one thing you feel sure God wants — then ask Him honestly whether you have also been told how and when, or whether you assumed it.

2. Refuse to run ahead.
Getting ahead of God is not zeal; it is pride wearing zeal's coat. Where have you been forcing an outcome in your own

strength because waiting felt like weakness? What would it look like to hold still until He moves?

3. Let gifting wait on calling.
A gift you possess is not automatically a mandate to use it right now. Name one ability you tend to reach for reflexively, and ask God whether this is the moment He is asking you to use it — or a moment to lay it down and simply follow.

Just because we're gifted doesn't mean we're called to do anything with our gifts at that moment.

— Sandra Querin

Prayer

Father of Power, I confess how easily I place the greatness of who I am above the greatness of what You have chosen me to do. Forgive me for grabbing the "what" and running before I ever waited for Your "how" and "when." Teach me to lean on You and learn from You instead of trusting my own strength. Hold my gifts until You are ready to use them, and keep me from calling my own impatience a calling, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 21-23

DAY 10
GETTING AHEAD OF GOD

"And Joab said unto him, Thou shalt not bear tidings this day… But howsoever, said he, let me run. And he said unto him, Run."

— 2 Samuel 18:20, 22-23 (KJV)

God wants our obedience more than our sacrifice, service and talent.

— Sandra Querin

There is a small, sharp story tucked into the account of Absalom's death that shows getting ahead of God as clearly as anything in Scripture. Two men wanted to carry the news to King David. Cushi had both the gift and the assignment; Joab sent him. Ahimaaz had only the gift. He was a famous runner — people could recognize his stride from far off — and he could not bear to be left behind. He begged Joab to let him run. He was told no. He begged again, until the general finally gave in and let him go, though the true messenger was already on his way.

So Ahimaaz ran, and he ran so well that he actually overtook Cushi and reached the king first. Too bad the mission was never about the running. When he arrived, he had a story but no real message — an incomplete truth delivered with an inappropriate flourish — and the king told him to turn aside and stand in the corner. Scripture even notes that he stood there very still. It is always harder to discover you have been foolish when everyone around you is discovering it at the same time. Ahimaaz had commissioned himself while looking in the mirror; he could run, and he knew it, and that was precisely the problem.

A need does not automatically present you with a calling to fulfill that need.

— Sandra Querin

This is where so many sincere people stumble. We see a need, we notice we have the gift to meet it, and we assume the two together add up to a call. They do not. A need is not a summons. Possessing the ability to run does not make you the messenger; God still decides who carries the word. The mission was never really about the running — it was about how Ahimaaz would handle himself when the running was done, and there he had nothing.

The Lord adds His power to our process, but only when the time is right and only when we have been made ready. And the honest truth is that me thinking I am ready and God thinking I am ready are often two very different things. Cushi arrived carrying both the gift and the calling, and the grace with which he handled himself before the king was proof he was the right choice all along. When God actually sends a person, everything about their arrival is different — there is authority in it, not just athleticism.

Real Life Application

1. Check your commission.
Ahimaaz was ordained by no one but himself. Before you launch into something, ask plainly: did God send me here, or did I volunteer myself because I knew I could? Is there a task you are running toward mainly because you are good at it?

2. Don't confuse a need with a call.
A real need in front of you is not automatically your assignment to fix. Name a need you feel pressure to meet, and take it to God before you move — asking not "can I?" but "are You sending me?"

3. Wait for God to add the power.
Readiness in your own eyes and readiness in God's are not the same thing. Where have you been straining to make something

happen that only His power can accomplish? Choose to wait for Him to add His strength to your process rather than forcing it with your own.

Never underestimate the running shoes of a man with a mandate from God.

— Sandra Querin

Prayer

Father of Truth, keep me from getting ahead of You. I have gifts I love to use and needs I am quick to notice, but I do not want to commission myself in front of a mirror. Show me the difference between a need and a call, and give me the patience to wait until You add Your power to my process. Let me be a Cushi — sent, and carrying the whole truth — and never merely a fast runner with no message, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 24-28

DAY 11
THE DESERT EXPERIENCE

"But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well."

— Exodus 2:15 (KJV)

Moses went to the desert for forty years to destroy who he was and to find out who God was.

— Sandra Querin

When the revelation finally landed that he could not go on in his own strength, Moses gained a reverence for God that left no room to revere himself. That reverence is what drove him into the desert. At some point every one of us has to return to the very first revelation, the one Adam had: "Behold, I am made of dirt." Moses now faced the prospect of being nothing more than the dirt king, and it undid him. He fled his own country and became a stranger in a strange land, and though he did not know it, his heart was being readied for some of the loneliest and most frustrating years of his life.

The setting aside is not unusual for those God intends to use. Paul spent three years in the Arabian desert. John the Baptist was in the wilderness until the day he simply emerged. But there is a difference between being set aside and merely sitting down, and Moses drifted into the second. "He sat down by a well." Sitting by a well is what people do when they don't know what to do — mindless entertainment, killing time. He had Israel on his mind and a mountain of God nearby, and yet for forty years he tended another man's flock, becoming one of the "someday" people who talk about what they will do but are unwilling to pay the price to do it.

Killing time is mindless; preparing has purpose.

— Sandra Querin

Sandra tells of two men, Bob and Charlie, hired by the railroad on the same day, in the same hour, for the same job. Twenty years later Bob was still working the line when the president's train pulled up — and the president turned out to be Charlie, who greeted his old coworker warmly before rolling on. A puzzled worker asked Bob how, after starting together and doing the same work, he was still on the line while Charlie ran the company. Bob answered, "That's easy. Twenty years ago, I just went to work. But Charlie? He went to work for the railroad." So who are you working for?

It is not that sitting down is always wrong. But when you are advancing in the Kingdom of God and pulling down the enemy's strongholds, sitting down is rarely the best weapon of choice. Sometimes our pride is hard to lay down simply because we cannot find it — it is buried too deep, hiding inside us. To become a vessel of God we have to root it out and hand Him a clean canvas, refusing to build on the paint that life has thrown across our lives and trusting Him to put there only what He wants. God was working the whole time to make Moses able in Him, for that is what vessels are made of — God's ability, not ours.

Real Life Application

1. Get up off the side of the well.

There is a difference between a season God set you aside for and a rut you have simply settled into. Where have you "sat down by a well" — waiting, drifting, entertaining yourself — when God has been asking you to move? What is one step up and out?

2. Prepare, don't just pass time.

Killing time is mindless; preparing has purpose. Look honestly at how you've spent this present season. Are you being made ready, or just waiting for "someday"? Name one thing you can do today that prepares you rather than merely occupies you.

3. Give God a clean canvas.

Some pride is buried so deep we can't even locate it. Ask the Lord to show you what needs rooting out so He has a clean canvas to paint on. What is one thing life has painted on you that you need to let Him cover over?

God was trying to make the man able in Him — for that is what vessels are made of: God's ability, not ours.

— Sandra Querin

Prayer

God Who Answers Prayer, I do not want to spend my desert years sitting by a well, killing time and calling it waiting on You. Turn my drifting into preparing. Root out the pride I cannot even find on my own, and hand me back a clean canvas for You to paint. I want to work for You the way a man works who has given his whole life to the task — not just showing up, but truly Yours. Make me able in You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 29-31

DAY 12
REJECTING WORDS

"And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?"

— Exodus 2:14 (KJV)

When you minister out of your own hurt, you will always attract wounds, and your gifts cannot be trusted.

— Sandra Querin

Return to the murder scene for a moment, because there is something easy to miss. Moses had just killed a man, and there is no hint of insecurity in him — no fear, no second thoughts — until someone spoke up. "Who made thee a prince and a judge over us?" The knife had not shaken him, but the words did. He seemed fine until somebody spoke, and then everything came apart. Because he was so consumed with what he was doing, Moses was not free to pursue God, and along the way he collected a little insecurity that would follow him for forty years.

Wounds never like to be alone. When you minister out of your own hurt, you will always attract more wounds, and your gifts can no longer be trusted to carry clean water. This is exactly what Jesus meant when He said of the devil, "he hath nothing in Me." The Lord had taken such care with His own soul that the enemy could find no chink in His armor — no holes, no dents, no unattended wounds oozing poison. That is the same care we are told to take in Ephesians 6, where we are instructed to put on the whole armor of God. Armor only protects you if it actually fits. Does yours fit, or is it clanging around ineffectively?

Healed people heal, and wounded people wound. It doesn't get any simpler than that.

— Sandra Querin

Grace, Sandra reminds us, means our inherited right and our ability in Christ — and grace accommodates our ability to choose. If Moses had been secure in who God was in him, this whole detour could have been the work of a single moment. He could have admitted he had gotten out of step, repented of getting ahead of God, and recovered the reverence he needed. One honest moment could have healed it.

Instead, on his way to gain the reverence he lacked, he packed a bag of emotional terror and carried it into Midian. He began

organizing his garbage rather than getting rid of it. His rejection wound was a separate problem from his lack of reverence, but it rose up to complicate the cure, and the armor made its telltale sound — that small metallic "ChaChink" of a dent that lets the poison in. We do not have to live that way. We can practice handing our pain to the Lord until, after a while, it becomes our automatic response, and the enemy finds nothing in us to grab.

Real Life Application

1. Give your pain to the Lord.
Unattended wounds do not stay quiet; they attract more. What is one hurt you have been organizing and carrying rather than handing over to God? Practice giving it to Him today, and again tomorrow, until releasing it becomes your reflex.

2. Check your armor for dents.
The enemy looks for a chink — an old wound, an unhealed place — to grab hold of. Ask the Lord to show you where your armor doesn't quite fit. Where do certain words still land far harder than they should, and what does that reveal?

3. Repent quickly, don't relocate.
Moses could have recovered in a moment but moved to Midian instead. When you get out of step with God, is your instinct to make an honest, quick repentance — or to run and

start managing the wreckage? Choose the moment over the move today.

Healed people heal, and wounded people wound. It doesn't get any simpler than that.

— Sandra Querin

Prayer

Bright Morning Star, You kept such care over Your soul that the enemy found nothing in You to grip. I want that. Show me the dents in my armor, the old wounds I have been carrying and organizing instead of surrendering. I give You my pain today, and I ask You to make the giving of it my automatic response. Let me be a healed person who heals, not a wounded one who wounds, in Your name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 32-34

DAY 13
THE WORDS OF OTHERS

"And David said, What have I now done? Is there not a cause?"

— 1 Samuel 17:29 (KJV)

Moses had confidence only in who he was in God — not in who God was in him.

— Sandra Querin

The words of an angry man watered a seed of rejection that had been lying buried in Moses's soul, and watered seeds grow roots. Familiar spirits and strongholds look for exactly those roots to wrap themselves around and steer a life. A single sentence from someone who neither understood his actions nor his destiny — "Who made thee a prince and a judge over us?" — paralyzed his calling and cost him forty years. The trouble was never that Moses lacked confidence; it was where his confidence was placed. He was sure of who he was in God, but not of who God was in him, and that difference is the whole battle.

The spirit of rejection will push you to run your life from one of two platforms: protection or performance. Either you avoid anything that might launch you into the deep, guarding your heart from the possibility of pain, or you find a safe pocket of acceptance and settle there so you are never at risk of failing. Elijah did it when he found the cave. Lot did it when he lost his voice in Sodom. And it happens every day to people who long to be Shadrach, Meshach, and Abednego but are so afraid of the fire that they bow before the idol and pretend they are only tying their shoes.

We must never allow the reactions of other people to either validate or destroy our passion for what the Lord has set in our hearts to do.

— Sandra Querin

Young David felt this War of the Words the day before he faced Goliath. He came carrying food to his brothers, stirred that God's army stood dismayed, and his oldest brother Eliab turned on him: "Why camest thou down hither? I know thy pride, and the naughtiness of thine heart." David simply answered, "What have I now done? Is there not a cause?" and turned away to recite the greatness of the God he served. Even King Saul told him he was not able. But David refused to take his identity from any of them, and he killed the giant.

Sandra tells of a frog-climbing contest up a tall mountain in the pouring rain, with the crowd of frogs at the base shouting up that it was hopeless, that the climbers should quit before they got hurt. One by one the climbers dropped off, discouraged — all but one, who reached the top. When the mayor asked the winner's mother how her son had done what the others could not, she smiled and said, "Because he is deaf." The moment you agree with people to please them, they change their minds. The moment you refuse the crowd in order to obey God, they resent you for your courage. You might as well save yourself the grief and go with God when He calls your name.

Real Life Application

1. Test the words — truth or gossip?
Some words carry truth and deserve a hearing; others are just gossip from hell dressed as news. What is one thing said over you lately that you have been treating as final? Hold it up to God and ask which kind it is.

2. Refuse both flattery and insult as identity.
If someone calls you wonderful, that doesn't make you wonderful; if they call you worthless, that doesn't make you that either. Where have you let another person's reaction

either inflate or crush you? Take your identity back to Christ alone.

3. Be a little deaf.

The winning frog climbed because he could not hear the crowd. What is one voice — a person, a channel, a running commentary in your own head — you need to go deaf to today in order to keep climbing where God has sent you?

If someone else understands your destiny, it doesn't make it valid. It may make it easier, but not valid.

— Sandra Querin

Prayer

Almighty Father, I confess how much power I have handed to the words of other people — letting their approval lift me and their criticism sink me. I want my confidence to rest not in who I am in You, but in who You are in me. Teach me to test every word for truth, to receive the true ones and go deaf to the rest, and to keep climbing when the crowd below is shouting me down. Let my identity be hidden in Christ and nowhere else, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 35-37

DAY 14
LOOKING AND TURNING

"And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush… And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."

— Exodus 3:2-3 (KJV)

The worst thing that happened to Moses was that he became content.

— Sandra Querin

"And Moses was content to dwell with the man." It sounds harmless, even healthy, until you notice which word Scripture chose. This is not the contentment Paul described in Philippians when he said he had learned in whatever state he was to be content — that word means selfless, satisfied, sufficient. The word used of Moses in Exodus means something almost opposite: to be slack or foolish, to give in to mental weakness, to make a yielding decision. Moses was not at peace. He was settling for

second best and he knew it. The man of God had quietly become merely a man from Midian.

This is the danger of a counterfeit contentment. It looks like acceptance but it is really surrender — to depression, to apathy, to a land you were never called to defend or possess. For forty years Moses tended another man's flock, and it is remarkably easy to tend another man's goods when you are only trying to survive, when you are no longer sure who you are, when someone else's words are still ringing in your ears, and when you would rather not carry any real responsibility. Killing time can feel a great deal like peace.

It is easy to tend another man's goods when you are no longer sure of who you are.

— Sandra Querin

But tending sheep is not the problem in itself. When Jacob tended Laban's flock, he eventually made it his own. When David tended sheep, he left them behind to lead a nation. Tending sheep is only wrong when God has another plan and you have grown too content to leave. Moses had a mountain of God within walking distance and Israel on his heart, and still he stayed by the well, killing time when he should have been preparing.

And then the bush burned. It burned and was not consumed, and everything hinged on one small motion: "I will now turn aside, and see." Scripture is careful to note that it was when the Lord saw that Moses turned aside that God called to him out of the fire. God had been waiting on the turn. The flame had likely flickered on that mountain for a long time, but a wonder unnoticed changes nothing. Moses had been ready to see this sight for years — ready and willing can be worlds apart — and the moment he finally stopped, looked, and turned toward it, forty years of contentment ended and his real life began.

Real Life Application

1. Refuse a counterfeit contentment.
Not all peace is from God; some of it is just surrender in disguise. Is there a place where you have called it "contentment" when honestly you have gone slack — settling for second best and quietly knowing it? Name it before God.

2. Notice what's burning.
God had a fire going on Moses's mountain long before Moses looked. Where has the Lord been quietly getting your attention — a nagging prompting, a wonder you keep walking past? What has been "burning" that you have been too busy or too numb to see?

3. Turn aside.
God called only after Moses turned. Seeing is not enough; you have to stop and step toward it. What is one deliberate turning-aside you can make today — an interruption to your routine to actually attend to what God is showing you?

Ready and willing can be worlds apart. God waited on the turning — and when Moses turned aside to see, God called to him out of the fire.

— Sandra Querin

Prayer

Father of All Grace, guard me from a contentment that is really just surrender. I don't want to grow slack tending what was never mine to keep while Your fire burns unnoticed on the mountain. Open my eyes to what You have been quietly showing me, and give me the grace not only to see it but to turn aside and step toward it. I am ready and willing — call to me out of the fire, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 38-39

DAY 15
THE BACKSIDE OF THE MOUNTAIN

"Now Moses kept the flock of Jethro his father in law… and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb."

— Exodus 3:1 (KJV)

We can be involved with God and not really participate in His plan for us. We can be acquainted with Him, but never have a conversation with Him.

— Sandra Querin

For forty years Moses grazed his father-in-law's flock in the shadow of the mountain of God, always circling the backside of it, never once facing it head on. Sandra wonders whether he kept the sheep near Horeb on purpose — close enough to God to feel religious, far enough away to stay in control. He wanted to know who God was, but passion was not leading him, and he was not convinced the

journey was worth what it would cost. So he stayed in the shadows, just in case.

That backside is a place many of us know well. We can be involved with God without ever participating in His plan for us. We can be acquainted with His name and never let our lives be changed by His presence. Relationship will let you call His name for a lifetime and stay unchanged; fellowship abides by the burning bush and craves His heart at all costs. Sandra puts it plainly: she knows the name Billy Graham — he is a preacher, she is a listener — but she couldn't tell you his favorite food, because knowing about someone and knowing them are not the same thing. Fellowship lives past the name, in the place where you actually know Him.

Fellowship goes past calling His name and lives where you know Him.

— Sandra Querin

The trouble with the backside of the mountain is that you can stand there for forty minutes or forty years — noticing something holy, wondering about it, discussing it — and never do a single thing about it. Sandra tells of a lanky man who cornered her after overhearing a conversation about weight lifting, insisting she vouch for how much he knew about fitness and nutrition. She took him aside and said gently that a

tall, skinny man with no muscle trying to convince people he knows how to build them is like a fat man selling a diet, or a bald man teaching hair care. Knowledge admired from a safe distance changes nothing; it has to be lived.

God was watching Moses wonder, and He is patient with our wondering — but He does not build His plan on lookers. He waits by the bush for the person who will stop circling and finally turn toward the flame. You cannot fully know Him from behind the mountain of yourself. He will love you there, but He cannot be known there. He is not the God who hides on the backside of anything, and He is calling you to come around to the front.

Real Life Application

1. Name your backside of the mountain.
There may be a place where you stay religiously near God without ever facing Him — close enough for comfort, far enough for control. Where have you been circling God rather than meeting Him? What keeps you in the shadow?

2. Move from relationship to fellowship.
Knowing about God is not the same as knowing Him. What is one way you could actually converse with Him this week — not recite His name, but seek His heart — that goes deeper than your usual routine?

3. Stop admiring and start living.
Truth admired from a distance builds no muscle. What is one thing you've been discussing and wondering about for a long time that God is asking you to finally step into and do?

He is not the God who hides on the backside of anything — and you cannot fully know Him until you come out from behind the mountain of yourself.

— Sandra Querin

Prayer

Sovereign Father, I confess how long I have circled the backside of Your mountain — near enough to feel religious, far enough to stay in charge of my own life. I don't want a relationship that only calls Your name; I want the fellowship that knows Your heart. Draw me around to the front of the mountain, to the bush that burns, and give me the courage to face You directly, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Job 40-42

DAY 16
A TRUST ISSUE

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush."

— Exodus 3:3-4 (KJV)

Moses was wounded, and he had to find the courage to believe again.

— Sandra Querin

Underneath all of Moses's hesitation was a wound, and the wound was about trust. Once, long ago, he believed God had called him to do something — and it had ended with a man dead in the sand and forty years of exile. Could he ever trust this God again, the One who seemed to have let him down and hung him out to dry? Wounded faith does a subtle, damaging thing: it makes us draw our identity from a failed prayer or a disappointed hope. Moses was wounded, and before he could go forward he had to find the courage to believe again.

We do the very same thing. We entrust our marriage, our children, our job, our safety, our sanity to God — and when something appears to go wrong, we quietly decide that we still love Him but will not trust Him anymore. We bury that decision fast, and the wound festers there for years, often never discovered. But a lack of trust will keep faith from ever growing. You cannot build a living faith on top of a buried refusal to trust.

We only have to trust God enough to let Him overcome the fears that hold us back.

— Sandra Querin

Sandra compares Moses to a window-shopper. Experienced window-shoppers linger on the sidewalk as long as possible, with no real intention of buying, unwilling to give up their safe spot and step into the domain of those who actually pay a price. While Moses was only looking, God was not compelled to respond. He loved him, but He does not lean on lookers, because lookers move on. Notice the exact hinge of the story: it does not say God spoke when He saw Moses looking. It says that when the Lord saw that he turned aside, God called his name out of the fire.

That is the whole difference. Lots of people look; lots of people can tell you a story of something God did — but it

belongs to their grandfather or their mother, not to them, because a story like Moses's requires more than looking. The moment you stop midway up the mountain, alter your path, and turn toward the flame, you know you will never sit in your lawn chair by the well again. You won't be sure where you're going, but you will be very sure Who is going with you. We do not have to act out of our own ability; God acts out of His. We only have to trust Him enough to let Him overcome the fears that hold us back.

Real Life Application

1. Find the buried refusal.
Somewhere you may have decided, after a disappointment, to love God without trusting Him — and buried it fast. Ask Him honestly whether there is a place where you handed Him something, it went badly, and you quietly stopped trusting. Name it.

2. Stop window-shopping.
God doesn't build on lookers who linger safely on the sidewalk. Where have you been admiring a calling from a distance, counting the cost forever without ever entering the store? What would stepping inside cost — and is it time?

3. Turn aside to see.

God called only when Moses turned. Trust doesn't require certainty about the outcome, only enough courage to turn toward the flame. What is one deliberate turn you can make today that says, "I'm no longer just looking"?

A lack of trust will prevent faith from growing. You cannot build a living faith on top of a buried refusal to trust.

— Sandra Querin

Prayer

Everlasting Father, I see now that some of my hesitation is really an old wound about trust — a place where I decided to love You but not lean on You. Forgive me, and heal that. I don't want to window-shop my calling from the safety of the sidewalk. Give me the courage to believe again, to turn aside from my own agenda, and to trust You enough to let You overcome the fears that have held me back, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Genesis 12-15

DAY 17
GOD'S PLAN

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

— Exodus 3:10 (KJV)

When the Lord calls us to "come up" to where He is, He will enable every step we take toward Him.

— Sandra Querin

Once Moses turned aside, God did not lead with a to-do list. He led with tenderness: come a little closer, just a little closer; take off your shoes, for I AM here and I AM enough; there is a miracle up here as a token of My affection for you. Only after drawing Moses near did God unfold the plan — to come down and deliver His people from Egypt and carry them into a land flowing with milk and honey, and to send Moses as the one through whom He would do it. God had held that same plan for forty years, and it had never once changed.

Moses answered the way we so often do: "Who am I, that I should go?" And when God assured him, "I will be with thee," Moses still wasn't buying it — he circled back, as always, to the people and their words: "They shall say to me, What is His name?" Forty years later, the opinions of others still weighed more than the voice of God. The last cruel words spoken over him in Egypt were the first ones he remembered when God came calling; God was calling him forward while those old words called him backward.

He's not the God that hides on the backside of anything. You can't fully know Him there.

— Sandra Querin

Standing before the great I AM, Moses felt like Batman without the car, Samson without the hair, David without the sling — certain he was supposed to do something and equally certain he did not have the goods to get it done. That is exactly the lesson he needed as he descended toward Egypt: not how to be adequate, but how to trust God enough to lean on Him. When the Lord calls us to come up to where He is, He enables every step we take toward Him.

Hear both voices God uses in this chapter, because He uses both with you. With all the drama of heaven He thunders from the fire, "I AM God!" And then, placing His hand on your

heart, He whispers, "I love you, and I won't hurt you. You can trust Me — come a little closer." He longs to take the wounds you have been guarding and heal them. He is not the God who hides on the backside of anything; He is the God who calls you gently home.

Real Life Application

1. Come closer before you serve.
God drew Moses near before He commissioned him. Before you take up any assignment, spend time simply drawing close to His affection. What would it look like to let God love you today before He sends you anywhere?

2. Notice which voice weighs more.
Forty years on, other people's words still outweighed God's for Moses. Whose words are loudest in your head right now — an old wound, a critic, God? Name the voice you've been ranking above His, and choose to rank His higher.

3. Take the next step and trust Him for the rest.
God enables each step we take toward Him — He rarely shows the whole staircase. What is the single next step of obedience in front of you? Take that one, and trust Him to supply the strength for the one after it.

He thunders "I AM God!" from the fire, and then whispers over your heart, "I love you, and I won't hurt you — come a little closer."

— Sandra Querin

Prayer

Loving Father, thank You that You call me closer before You call me to work — that You lead with Your affection, not a list of demands. I have let old words and other voices outweigh Yours for far too long. Quiet them. Let me hear both the God who thunders "I AM" and the God who whispers that I can trust Him. Enable every step I take toward You, and I will come a little closer, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 16-18

DAY 18
CAUSES OF REJECTION

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

— Ephesians 1:6 (KJV)

Rejection is an insidious two-sided coin that never quits flipping until you are delivered from it.

— Sandra Querin

Moses was stuck in Midian because of a spirit of rejection, and as He sent him back toward Egypt, God went to great lengths to prove one thing to him: you are accepted, not rejected. Rejection is the root beneath so much of what tangles us, and it usually arrives innocently. Sandra tells of a flight home from Central America, seated beside a weary mother and her restless toddler. Across the aisle sat a calmer, easily amused little boy. Then it happened. The frustrated mother snapped at her son, "Why can't you be good like that other little boy? See how good he is? Why can't you be like that?" Deed done.

Sandra's heart broke, not only at that sentence but at the certainty that it would be reinforced a thousand more times over that child's life until it became a permanent piece of his puzzle. Did the mother mean to wound him? No. Do any of us mean to? No. But it happens, and often we don't discover until decades later that rejection was quietly built into us in our earliest years.

The spirit of rejection will cause us to gravitate toward the common and comfortable in an attempt to never suffer rejection again — while desperately seeking out situations where we are rejected, so it can be validated.

— Sandra Querin

That is what makes rejection so insidious. It is a two-sided coin that never stops flipping: it drives us toward the safe and common so we'll never be hurt again, and at the very same time it hunts for fresh rejection to confirm the lie it has already planted. It breeds a fear of failure that actually provokes the mistakes we dread. Studies suggest rejection is the number one cause of suicide among the young, and that roughly three-quarters of what we hear and think runs negative. Hear something long enough and you begin not only to behave as a rejected person, but to reinforce the verdict privately, in the quiet of your own mind.

But heaven's verdict over you is fixed and public: you have been made accepted in the Beloved. Jesus overcame the spirit of rejection the moment you asked Him to. The work that remains is teaching your body, soul, and mind to agree with the Spirit of God who now lives in you — to stop rehearsing an old rejection God has already overturned.

Real Life Application

1. Trace the root.
Rejection is often planted early and innocently. Ask the Lord to show you where a wound of rejection may have first lodged in you. Is there an old sentence, spoken over you long ago, that you have been rehearsing ever since?

2. Watch the flipping coin.
Rejection both avoids risk and courts fresh wounds to confirm itself. Where do you notice yourself either shrinking to the safe and common, or unconsciously setting up situations where you'll feel rejected again? Name the pattern honestly.

3. Agree with heaven's verdict.
Ephesians says you are accepted in the Beloved — already, publicly, permanently. Choose one specific way today to act as though that verdict is truer than the old one. What changes if "accepted" is the loudest word over you?

Once we believe we are rejected, we not only behave as rejected people — we quietly reinforce the verdict to ourselves in the privacy of our own minds.

— Sandra Querin

Prayer

Father of Peace, thank You that in Christ You have made me accepted in the Beloved — not tolerated, but embraced. Show me the root of rejection that was planted in me before I could even understand it, and pull it up. Break the two-sided coin that keeps me hiding from pain and hunting for it at the same time. Teach my mind and heart to agree with Your verdict over me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 19-21

DAY 19
ENLIGHTENING SURVEY

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

— 1 John 4:18 (KJV)

No matter what your occupation, you are meant to live in the joy of the Lord.

— Sandra Querin

After a forty-day water fast and much prayer, Sandra set out to answer one question: which human emotion most powerfully keeps people from fulfilling the purpose of their lives? The Lord gave her five candidates — insecurity, abuse, instability, rejection, and failure — and she asked more than five hundred people, of every age, background, and belief, which one most kept them from doing what they knew they should. She told them nothing of the survey's purpose. Of the 507 people, 412 named rejection. Failure and insecurity tied for a distant second — and most of those said they feared failure because

failure would make them feel rejected, or felt insecure because they had been rejected before. Rejection, she concluded, is nothing short of an epidemic.

When you probe the source, most of it traces back to childhood — that innocent time when you can receive what you never earned and never asked for. One man wept as he told Sandra that his mother had seemed to be on the phone his whole childhood, and he would act up just to be seen. He knows, as an adult, that she loved him; and yet to this day he cannot bear to be with someone who takes a call while he is visiting. A bitter little seed, planted without anyone intending it, still bearing fruit decades later.

When you are continually in conflict, you have to ask yourself if maybe, just maybe, you are the cause and creator of that conflict.

— Sandra Querin

Rejection is a resourceful tenant. It wants to keep its residency in your soul, so it manufactures scenarios to feel rejected all over again, reinforcing its own claim. Sandra offers a searching diagnostic question: is there always a conflict or a problem in my life? No matter your occupation or circumstances, you were made to live in the joy of the Lord — so if you find yourself perpetually embroiled, it is worth asking honestly

whether the root of rejection is generating the very storms it then points to as proof.

The good news is that a planted root is not a permanent one. Jesus overcame this spirit the moment you asked Him to. What remains is the daily, deliberate work of refusing to behave as a rejected person — letting perfect love, as John says, cast out the fear that has tormented you, so that your life stops rehearsing an old wound and starts resting in a settled acceptance.

Real Life Application

1. Name your greatest fear.
For 412 of 507, it was rejection. Ask yourself which of the five — insecurity, abuse, instability, rejection, failure — most stops you from doing what you sense you should. Where does that fear trace back to?

2. Check for a bitter seed.
The man could not bear a ringing phone forty years later. Is there a small, old wound still quietly shaping how you react today? Bring that seed to God and ask Him to pull it before it bears more fruit.

3. Ask whether you're creating the conflict.
You were made for the joy of the Lord, so constant conflict is worth examining. Is there a recurring storm in your

relationships that you may, unknowingly, be generating? Invite the Lord — or a trusted friend — to show you honestly.

Rejection wants to maintain its residency in your soul, so it will manufacture scenarios to feel rejected again — reinforcing the very lie it planted.

— Sandra Querin

Prayer

Father of Life, rejection has been an epidemic in my generation and, if I am honest, in me. Show me the fear that most keeps me from the purpose You have given, and the old seed still bearing fruit in how I react today. Where I have been creating the very conflict I complain about, open my eyes. Let Your perfect love cast out my fear, and restore me to the joy I was made for, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 22-24

DAY 20
EFFECTS OF REJECTION

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

— James 5:16 (KJV)

Deliverance becomes complicated and ineffectual when the stronghold root is not addressed.

— Sandra Querin

Moses became a vessel rather than staying merely a man because, in the middle of his own identity crisis and spiritual inability, he kept showing up. That is worth remembering as we look at how rejection actually works its damage. Years ago Sandra was leading a conference and sensed God wanted to set people free from unforgiveness. She asked how many had genuinely tried to forgive, believed they had, and yet found the anger kept returning to capture them. About two-thirds of the room

stood — an epidemic in miniature. She prayed for them, and felt no release in the spirit at all.

So she asked God for the cure she did not have, and He gave her a revelation: rejection was the thing holding these people in the bondage of unforgiveness. Unforgiveness was not the disease; it was a symptom. When they took that root of rejection to Jesus and He tore it out, the people were suddenly able to forgive, and they were set free. Deliverance stays complicated and ineffectual as long as we keep pulling at symptoms and leaving the root untouched.

Rejection will cause symptoms to be planted in our lives — safely hidden within that root, which often goes undetected for years.

— Sandra Querin

This is why so much sincere spiritual effort seems to fail. We pray hard against the branch — the anger, the anxiety, the jealousy, the need to control — while the root that feeds all of them sits hidden and undisturbed. Cut a branch and it grows back; the tree is still alive underground. Rejection is expert at hiding itself inside the very symptoms it produces, so that year after year we treat the fruit and wonder why nothing changes.

The starting place is confession. James says to confess our faults to one another that we may be healed, because confession takes the power away from the enemy and opens the door to repentance. Naming the wound — admitting the rejection is there, rather than defending against the thought — is not weakness; it is the first honest cut toward the root. God is fully able to destroy that root in an instant. The only question is whether we are willing to let Him near it.

Real Life Application

1. Look past the symptom.
Unforgiveness in that room was a symptom, not the disease. Is there a struggle you keep praying against — anger, anxiety, control — that never quite lifts? Ask God whether there's a deeper root feeding it that you've never addressed.

2. Confess it out loud.
Confession takes power from the enemy. Is there a wound or fault you've kept hidden, even from God, out of shame? Practice bringing it into the light today, to Him and, where wise, to a trusted person.

3. Let Him near the root.
God can pull the root in an instant — the question is willingness. Where have you been guarding a hurt so carefully

that you've never let Him touch it? Tell Him today that He may.

Unforgiveness was a symptom of rejection. Cut the branch and it grows back — the tree is still alive underground until the root itself is torn out.

— Sandra Querin

Prayer

Mighty God, I have spent so much energy praying against branches while the root grew on undisturbed. Show me what really feeds the struggles I can't seem to shake. I confess my hidden wounds to You now, refusing to defend them any longer, and I ask You to come near the root of rejection in me and tear it out. I am willing — do the deep work only You can do, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 25-26

DAY 21
OUR TRUE IDENTITY

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

— 2 Corinthians 4:7 (KJV)

We must find our identity in Christ alone — not in another person or their words, not in a ministry or a job, not in a family or a cause.

— Sandra Querin

Paul says we carry a treasure in earthen vessels so that the surpassing power will obviously be God's and not ours. We are troubled but not distressed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed — and all of that care rests on us because the face of Christ is steadfastly gazing our way, never once flinching. That is our true identity: not the sum of what has happened to us, but the beloved of an unflinching God. We must find that identity in Christ alone, and never in

another person, their words, a ministry, a job, a family, or a cause.

When we hold onto the wounds of rejection instead, the tree grows branches. Sandra names seven that keep sprouting from that root: a lack of trust, pride that corrects others but refuses correction itself, fear (especially of failure), a need for control, jealousy, insecurity, and unforgiveness. These are not seven separate problems to fight one by one; they are seven leaves on a single tree, and rejection wears them like coats so it will never be discovered.

A need for control indicates a lack of trust. A lack of trust will create a weak faith.

— Sandra Querin

Trace the chain and it is sobering. A need for control betrays a lack of trust; a lack of trust produces a weak faith; weak faith breeds fear; and fear, John tells us, means love has not yet been made perfect in us. Follow it the other direction and you find the way out: perfect love casts out fear, and love is what makes faith operate — and without faith it is impossible to please, or agree with, God. Love is down at the bottom of the whole mess, trying to rise up and speak the word that dissolves fear and produces faith.

So when rejection has wrapped itself around your soul, you will often pretend to walk in the cure while quietly defending your right never to change. You'll insist you're fine even as relationships fall apart, always needing to be right, arguing positions that don't even matter. The way home is not to attack all seven coats at once, but to let the love of the unflinching Christ reach the root beneath them and give you back your true name.

Real Life Application

1. Locate your identity.
Identity built on a person, a role, or a cause will always wobble. Where have you been getting your sense of worth lately? Name it — then bring it back to Christ, in whom your identity is unshakeable.

2. Recognize the coats.
The seven — distrust, pride, fear, control, jealousy, insecurity, unforgiveness — are leaves on one tree. Which of them shows up most in you? Ask God to show you the rejection root they may all be covering.

3. Let love reach the bottom.
Control signals distrust; distrust weakens faith; fear follows. Perfect love reverses the chain. Where do you most need to let Christ's love, rather than your effort, do the work today?

All this care rests on us because the face of Christ is steadfastly gazing upon us, never flinching.

— Sandra Querin

Prayer

Ever-Present Help, I am an earthen vessel, and I have too often let cracks and wounds tell me who I am. Thank You that Your face never flinches away from me. Show me where I've pinned my identity on people, roles, or being right, and pull it back to You alone. Reach beneath the coats of fear and control and pride to the root beneath them, and let Your perfect love cast out my fear, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 27-29

DAY 22
ACCEPTANCE AND REJECTION

"And the LORD said unto Samuel… they have not rejected thee, but they have rejected me, that I should not reign over them."

— 1 Samuel 8:7 (KJV)

A rejected person will often bring opportunities to be further rejected upon themselves.

— Sandra Querin

One of the strangest features of a spirit of rejection is that it needs to be accepted and rejected at the same time. Sandra sketches it with four friends. Jane admires Sally's shoes; Sarah agrees they're great; and immediately Sue asks, "What about MY shoes?" Jane compliments Sarah's haircut; Sue asks, "What about MY hair?" Jane finally tells Sue she looks like she's lost weight — and Sue answers, "So you're saying I was fat before?" Sue is desperate to be loved, and just as desperate to confirm the rejection at her core, so she keeps manufacturing reasons to

feel it. A rejected person will bring fresh rejection upon themselves, and often carries self-hatred alongside it, the settled sense of never quite measuring up.

Samuel knew this ache. He had been dropped at Shiloh as a small boy to be raised by Eli, a well-meaning but incapable father whose own parents visited only once a year. Years later, when Israel demanded a king in his place, the old wound reopened — the word Scripture uses for "displeased" means he was genuinely angry. He felt fired, discarded. And God came with a reality check: "They have not rejected you; they have rejected Me."

When we have rejection or an unhealed wound in our past, we often take injustices around us very personally, and always find ourselves in some kind of trauma.

— Sandra Querin

What Sandra loves about Samuel is how fast he recovered. He heard God, and he let go of what was trying to hold him hostage to pain. He didn't nurse the grievance or build an identity on being cast aside; one true word from God was enough, and he was free. Elijah, by contrast, let the people's rejection drive him into a cave and a deep depression — that horrible gift the spirit of rejection loves to give.

The difference between the cave and the recovery is a single willingness: to hear God when He reframes the wound, and to let go. If a rejection you're carrying is really aimed at God more than at you — or if it simply isn't the verdict God has spoken — then you don't have to keep it. Sometimes we are so busy protecting our pain that we can no longer hear the Lord at all. Samuel could still hear, and hearing set him free.

Real Life Application

1. Catch the self-sabotage.
A rejected heart manufactures new rejection to feel confirmed. Where have you, like Sue, turned a kindness into a slight or set yourself up to feel left out? Name one place you may be creating the rejection you dread.

2. Let God reframe it.
"They have not rejected you, but Me." Is there a rejection you've taken deeply personally that may not actually be about you at all? Ask God how He sees it, and listen for His reframing.

3. Choose Samuel's recovery, not Elijah's cave.
One heard God and let go; the other withdrew into depression. What would it look like today to hear the Lord's word over a wound and actually release it, rather than retreating to protect the pain?

Sometimes when we get so busy protecting our pain, we can't hear the Lord anymore. Samuel could still hear — and hearing set him free.

— Sandra Querin

Prayer

God Who Hears Me, I confess how a rejected heart can manufacture the very wounds it fears, and how personally I take slights that may not even be about me. Like Samuel, I want to hear You reframe my pain — "they have not rejected you, but Me" — and to let go instead of retreating into a cave. Quiet my defenses enough to hear Your voice, and set me free from the pain I've been guarding, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 30-31

DAY 23
THE CURE

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

— Galatians 5:1 (KJV)

He is able if you are willing.

— Sandra Querin

Moses was, above everything else, a man who walked out the cure for his own rejection — and Sandra lays that cure down in five plain steps, each anchored in a verse, for anyone willing to be moved by the Holy Spirit. He is able, she says; the only variable is whether you are willing. The first step is confession: "Confess your faults one to another… that ye may be healed." Admit the wounds and the errors, because confession strips the enemy of his power and opens the door. The second is repentance — the Lord is longsuffering, not willing that any should perish but that all should come to repentance — and repentance breaks the barriers rejection builds.

The third step is to be free, resting in the truth that Christ was made sin for us so that we might be made the righteousness of God in Him; you no longer carry your sin, and knowing that brings freedom. The fourth is to sin no more — to stand fast in liberty and refuse to be entangled again in the yoke of bondage, no longer entertaining the attitudes and actions of rejection, because Christ came precisely so you could be free.

You must believe you are free and not entertain the actions and attitudes of rejection any longer.

— Sandra Querin

The fifth step is the ground the other four stand on: know that you are loved. Paul is persuaded that nothing — not death nor life, angels nor principalities, things present nor things to come, height nor depth nor any other creature — can separate us from the love of God in Christ Jesus. You are accepted, adored, and cherished by the Savior and the Father who sent Him. He will never leave you or forsake you; He looks on you with everlasting lovingkindness and sends His angels ahead to prepare your way.

Notice that the cure is not a single dramatic moment but a set of daily choices. Body, soul, spirit, and mind all have to come into agreement, and sometimes that agreement takes training. God will redefine the way you do things and protect you as

you've never known — but you will have to keep choosing, day after day, to stop behaving in a rejected way. He is more than able. Are you willing?

Real Life Application

1. Confess and repent.
The cure begins by naming the wound and turning from the old pattern. What is one specific thing to confess today — and one attitude of rejection to deliberately turn from?

2. Stand fast in your freedom.
Liberty can be re-entangled if we keep entertaining old attitudes. Where have you slipped back into a yoke Christ already broke? Name it, and choose today not to pick it up again.

3. Rehearse how loved you are.
Nothing can separate you from God's love. Write down the truth from Romans 8 in your own words and speak it over yourself when the old verdict returns. What changes when "loved" is settled?

Neither death, nor life, nor things present, nor things to come shall separate you from the love of God — you are accepted, adored, and cherished.

— Sandra Querin

Prayer

Alpha and Omega, I come willing, because You are able. I confess my wounds and my faults; I repent of the attitudes of rejection I've carried; I receive the freedom Christ bought when He was made sin for me. Help me stand fast and not pick that yoke back up. And settle deep in me the truth that nothing can separate me from Your love — that I am accepted, adored, and cherished by You. Train my whole being to agree with that, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 32-34

DAY 24
BUT… BUT… BUT

"And God said unto Moses, I AM THAT I AM… Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

— Exodus 3:14 (KJV)

"But Lord" and "What if" come from people without a purpose — and I've given you one.

— Sandra Querin

God gave Moses the greatest name ever spoken — I AM THAT I AM — and promised to be with him at every step, even mapping the journey so it would loop back to this very mountain for worship once the people were free. He promised plagues that would break Pharaoh's grip and favor so lavish that Israel would leave Egypt laden with its gold. "Just agree with Me," God was essentially saying, "and all this favor will fall on you." And Moses answered, "But… behold, they will not believe me." Different flavor, same dish. The man was in a panic, letting external fears dictate his faith until the voice in his head and

the fear in his heart married and made a force stronger than his will.

Sandra knows that panic from the inside. As a teenager, God asked her to do a very hard thing, and she exhausted two phrases in her argument with Him: "But Lord…" and "What if…" Both were born of a fear of rejection. And God answered in a way that changed her vocabulary forever.

Your job is to obey, and My job is to perform the purpose of that obedience.

— Sandra Querin

"The 'But Lords' and the 'What ifs' of this world," God told her, "will make your heart too small for My plan. They come from people without a purpose, and I've given you one. Your job is to obey; My job is to perform the purpose of that obedience." She says she never spoke either phrase again. Pointless excuses do real damage: they pull us out of agreement with God and out from under His favor, because agreement is what releases His divine influence upon us and through us.

That was Moses's whole struggle. He genuinely knew who he was once, but forty years of playing with his calling had taught him to doubt his destiny and ask what he was truly made to

do. His negative self-talk would have topped any national survey. Sandra asks the piercing question the whole chapter turns on: are you so afraid of being wrong that you never risk being right? That fear was the affliction of Moses — and the great I AM was patiently dismantling it one "but" at a time.

Real Life Application

1. Notice your two phrases.
For Sandra they were "But Lord" and "What if." What are the recurring phrases you reach for when God asks something hard? Write them down — naming them robs them of some of their power.

2. Trade arguing for obeying.
Your job is to obey; His job is to perform the purpose. Where have you been debating God instead of simply taking the next step of obedience? What would obeying, and leaving the results to Him, look like today?

3. Risk being right.
Moses was so afraid of being wrong that he nearly forfeited being right. Where has fear of failure kept you from acting on something you sense God is asking? Take one concrete risk of obedience.

The "But Lords" and the "What ifs" of this world will make your heart too small for God's plan.

— Sandra Querin

Prayer

Righteous Father, You are more than enough for whatever You ask of me, and yet I keep answering with "But Lord" and "What if." Forgive me for letting my fears grow larger than Your name. Remind me that my job is simply to obey and Yours is to perform the purpose of that obedience. Make my heart big enough for Your plan, and let me risk being right rather than hide from being wrong, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 35-37

DAY 25
THE NEXT DELUSION

"And Moses said unto the LORD, O my Lord, I am not eloquent… but I am slow of speech, and of a slow tongue."

— Exodus 4:10 (KJV)

He smiles with delight at your willingness to say, "You and me, God — that's more than enough!"

— Sandra Querin

Moses had just watched his rod become a serpent and return to a rod, his hand turn leprous and heal in an instant — God demonstrating, "I can lift up or cast down; I can fix any mess you have." And still Moses found the nerve to tell the Almighty, "I am not eloquent… I am slow of speech." But Stephen reminds us in Acts that Moses was once learned in all the wisdom of Egypt and mighty in words and deeds. He was not describing how God made him; he was describing what he had become. He had developed his handicaps through his wounds. A once-

eloquent prince had grown slow — slow of speech, slow of tongue, slow of purpose — from four decades of sitting down.

Because the excuse "I'm not good enough" suited him, he used it. Sandra imagines how it sounded from heaven's side: like telling a former gold-medal swimmer to jump in and win the race, or a brilliant surgeon after a breakdown to go operate again. Frightening, yes — but God specializes in exactly those odds. He loved that it was Gideon's few, Noah's family against the world, David alone against a giant.

If you feel guilty, rejected, or poor, you will find ways to become guilty, rejected, and poor — the root protects itself.

— Sandra Querin

That is the tragedy underneath Moses's eloquent case for his own inadequacy: he was trying to get God to reject him. He felt unworthy and, on some level, needed to be rejected, and the root of rejection is a master of self-protection. If you feel guilty, you'll find ways to become guilty; if you feel rejected or poor, you'll sabotage yourself into rejection and poverty, because the root defends its own residency. Moses had grown expert at finding an excuse instead of a way.

And God, in abounding mercy, would not insult him for it. He didn't call Moses a weakling; He answered the anxiety attack with a question: "Who hath made man's mouth? Have not I the Lord? Now go, and I will be with thy mouth, and teach thee what thou shalt say." Heaven kept lowering itself to reassure a frightened man. The invitation underneath it all is simple enough to change a life: stop building a case against yourself, and say instead, "You and me, God — that's more than enough."

Real Life Application

1. Separate "am" from "became."
Moses said "I am slow of speech" about a condition his wounds created. What "I'm just not…" statement do you make about yourself that is really a wound, not a fact? Name it as a became, not an always-was.

2. Catch the self-protecting root.
Rejection defends itself by engineering more rejection. Where might you be, even subtly, sabotaging yourself to confirm an old verdict of unworthiness? Ask God to expose it.

3. Say "You and me, God."
He delights in impossible odds — Gideon, Noah, David. Where do you feel outmatched right now? Practice trading

your case against yourself for the simple confession, "You and me, God — that's more than enough."

Moses had become well versed in finding an excuse instead of a way.

— Sandra Querin

Prayer

Father of Wisdom, I am so skilled at building an eloquent case for my own inadequacy — and I see now that some of it is just an old wound defending itself. Forgive me for trying, in effect, to get You to reject me. You made my mouth; You know exactly what I became and exactly what You can do through me. I lay down my excuses and say it plainly: You and me, God — that's more than enough. In Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Genesis 38-40

DAY 26
INABILITY TO TRUST

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

— John 15:16 (KJV)

We are not called to be "normal" — the Lord has brought us to a wealthy place as a peculiar people.

— Sandra Querin

Moses's next words to God were, at bottom, a confession that he could not fully trust Him. He knew more about who God was that day than the day before, but he had not yet applied it to his own life. His root of rejection was still busily growing branches, and the wind of opportunity kept nervously blowing leaves all over him. That same root had once driven him into a strange land to do things he was never designed to do, and it had reshaped how he saw everything. More than anything, Moses was desperate to be normal — to make no waves, since the last wave he made had caused such a stir.

But we are not called to be normal. The Word calls us a peculiar people, brought into a wealthy place. Jesus told His disciples they would be scattered, and the word for "scattered" carries the sense of penetrating like a scorpion. In Scripture, scorpions represent something to be feared and reckoned with — there is nothing plain about them, and once you've encountered one, you remember it.

Has the enemy had to reckon with you? Or is he treating you like a plain old bug?

— Sandra Querin

To scatter like a scorpion is to stop tolerating the injustices around you — to become a danger to the darkness rather than a victim of it. When you become a scorpion for the sake of the gospel, your insecurities and wounds are no longer permitted to manufacture fears and frailties in you. Sandra asks the confronting question: what evil have you been a danger to? What environment have you actually changed for God's glory? Has the enemy had to reckon with you, or is he treating you like a plain old bug he can brush aside?

This is precisely what an inability to trust steals. Moses wanted to shrink back to safety, to be ordinary and unnoticed, when God had chosen and ordained him to go and bear fruit that would remain. Trust is what turns a wounded man hiding in

Midian into a scorpion the enemy must fear. The promise Joshua would later hear was already true for Moses: every place the sole of your foot treads, God has given you. But you have to be willing to put your foot down.

Real Life Application

1. Give up "normal."
Moses longed to be ordinary and unnoticed. Where has a desire to be "normal" and make no waves kept you from a peculiar calling? What would it mean to accept being set apart?

2. Become a danger to the darkness.
A scorpion is reckoned with, not brushed aside. What specific evil or injustice is God asking you to stop tolerating and start confronting in His name?

3. Put your foot down.
Every place your foot treads is given. Where is one piece of ground — a habit, a fear, a situation — God is telling you to step onto in faith rather than shrink back from?

When you become a scorpion for the sake of the Gospel, you no longer tolerate injustices around you — your wounds are no longer allowed to create fears in you.

— Sandra Querin

Prayer

God of Justice, forgive me for how often I just want to be normal and unnoticed, shrinking back where You have chosen and ordained me to go and bear lasting fruit. I don't want the enemy to treat me like a plain old bug. Make me a peculiar person, a danger to the darkness, someone hell has to reckon with. Give me the trust to put my foot down on the ground You've already given me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 41-42

DAY 27
FEAR PARALYZES

"And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send."

— Exodus 4:13 (KJV)

When you are doing something for the Lord, it should look easy. There should be great joy in it, no matter what that thing is.

— Sandra Querin

By the end of the burning-bush conversation, Moses had run completely out of excuses — and still refused to move. The "I can't," the "Who are You?", the "Who am I?", the "they won't believe me," the "I'm a poor speaker" — none of it had worked, because God had answered every one. So Moses reached his true objection: "Send somebody else." Beneath all the reasons was a will that simply did not want to go. He was paralyzed, and Sandra warns us to be careful when we start judging the will of God through the lens of our own fears and insecurities. A paralyzed person

cannot agree with God, and where there is no agreement, favor slips away.

The Shunammite woman in 2 Kings did the same thing in miniature. With the mighty prophet Elisha in her house promising her a son, she hovered in the doorway, would not come in, and protested, "Nay, my lord… do not lie unto thine handmaid." She could not let herself believe or receive it. The Lord overcame her fear in a moment and made her a lasting example — but Moses's fear would die by a longer, harder road.

Be sure to kill all the excuses in your heart that are preventing you from agreeing with God.

— Sandra Querin

Sandra remembers being a frightened child asked by God to do bizarre, seemingly unfair things — things easier for someone older and wiser. But the point that steadied her was simple: it was what God asked. So it became her job not only to find a way to do it, but to find a way to love doing it. When you are doing something for the Lord, it should look easy; there should be joy in it, whatever it is. When we are full of excuses and empty of joy, we prevent the grace of God from fully manifesting.

That is what grace is — our ability to be Christlike in any situation, our inherited right to operate out of Christ's authority once we've submitted and agreed with Him. Moving in grace carries a joy and a peace, because it means operating as an overcomer, the way Jesus did. So kill the excuses. There is an abundant place God wants to take you, but you cannot climb that hill with all this baggage strapped to your shoulders.

Real Life Application

1. Find the real objection.
Under all his reasons, Moses simply didn't want to go. Strip away your excuses about something God is asking — what's the honest objection underneath? Name it to Him plainly.

2. Refuse the doorway.
The Shunammite almost missed her miracle hovering at the threshold. Where are you hesitating to fully step in and receive what God is offering? What would coming all the way into the room look like?

3. Aim for joy, not just compliance.
It should look easy and carry joy. Is there an obedience you're dreading? Ask God not only to help you do it, but to help you love doing it — and watch His grace show up.

When we are full of excuses and have no joy, we are preventing the grace of God from fully manifesting in our lives.

— Sandra Querin

Prayer

God of Truth, I don't want to be paralyzed at the very edge of Your call, hovering in the doorway like the Shunammite, asking You to send someone else. Show me the real objection hiding under my excuses, and give me the courage to lay it down. Teach me not merely to obey but to love obeying, so that Your grace flows freely and there is joy in whatever You ask. Help me drop the baggage and climb the hill with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 43-45

DAY 28
PARTIAL OBEDIENCE

"And the anger of the LORD was kindled against Moses… Is not Aaron the Levite thy brother? I know that he can speak well."

— Exodus 4:14 (KJV)

God doesn't want us able — He wants us willing.

— Sandra Querin

In the end God relented to Moses's fear: "Fine — you think this is about being a good speaker? Your brother Aaron speaks well; we'll bring him along." But it was never about Moses's ability. It was always about God's. God does not want us able; He wants us willing. It is a dangerous thing to push God the way Moses did, insisting He accommodate our weaknesses. The Lord will not force His will on us, so Moses won the argument — and he would live to regret winning it, because a partial obedience always costs more than it seems to save.

Sandra saw a picture of this after a service, when a woman kept pushing a reluctant teenage boy toward her. His parents

were in jail; his aunt was raising him. She asked if he wanted prayer. "No." Had he already decided to do whatever he wanted in the world? He laughed — "yes." She told him that people had been set free that very night from the exact bondages he was starting toward, and that he could still change his destination. He said he was already into those things, "and I like it that way." She sent him off loved, wept over him, and told him he'd be back someday, because every knee will bow. Like that man-child, Moses seemed to want deliverance from his own destiny.

May we embrace the full move of God — not just the pieces we are comfortable with.

— Sandra Querin

Partial obedience has a long, sad history. When the prophet Elisha told King Joash to strike the ground with arrows, Joash struck three times and stopped. Elisha was angry: had he struck five or six times, he'd have destroyed Syria completely; now he would only defeat them three times. Joash had no passion — he just wanted to be delivered. He was only slightly impressed by God, and he received victory measured out to the exact level of his passion and belief. Hezekiah, too, argued with God for fifteen more years and got them — but they

were years of trial, not blessing, and history took an evil leap because a man said, "Wait, I have something to say."

Moses was agreeing with God, but with reservations — a passionless man moving in a controlled, manageable obedience. He would discover that a calling this size cannot be carried by an obedience you can control. It requires passion and compassion, a full-hearted yes. God is still looking not for the able but the willing, and not for the partial yes but the whole one.

Real Life Application

1. Count the cost of winning.
Moses won his argument and regretted it. Is there a place you've been pressing God to accommodate your weakness rather than trust His strength? What might that "win" actually cost you?

2. Strike more than three times.
Joash's half-hearted response limited his victory. Where have you responded to God's provision with a weak, cautious effort instead of passion? What would going "all in" look like there?

3. Give the whole yes.
God wants willing, not able — and whole, not partial. Where have you been offering God a controlled, reserved obedience? Name the reservation, and offer Him the full yes today.

Moses won the argument, but he would come to regret it. A calling this size cannot be carried by an obedience you can control.

— Sandra Querin

Prayer

Father of Every Good Gift, I would rather be willing than able, and I would rather give You my whole yes than a careful, partial one. Forgive me for the times I've pushed You to accommodate my weakness, or struck the ground three times when You wanted six. I don't want a victory measured out to the size of my hesitation. Give me passion and compassion for what You've called me to, and let me embrace the full move of Your Spirit, not just the parts that feel safe, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 46-47

DAY 29
RESPONDING WITH A PASSIONATE FAITH

"And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed."

— 2 Kings 13:18 (KJV)

May we embrace the full move of God — not just the pieces that we are comfortable with.

— Sandra Querin

The last miracle God worked through Elisha turned on a matter of passion. King Joash, in trouble with the Syrians closing in, dragged the dying prophet off his sickbed for help. Elisha put the king's hands on the bow, had him shoot an arrow eastward, and declared, "The arrow of the Lord's deliverance!" Then he told Joash to strike the ground with the remaining arrows. The king struck three times and stopped. Elisha was angry: had he struck five or six times,

he would have consumed Syria completely; now he would defeat them only three times.

The tragedy is that Joash received exactly the measure of victory his passion purchased. He was only slightly impressed by God. He wanted to be delivered, and nothing more — no fire, no fervor, no "go for broke." The moment that deserved a triumphant, whole-hearted pound on the ground got a limp, distracted tap, and heaven honored the size of his response rather than the size of His own power. He forsook favor because he would not put his heart into the miracle God was handing him.

He was only slightly impressed by God — and he received victory according to the level of passion he displayed and the belief he had hidden in his heart.

— Sandra Querin

This is where Moses still stood as he walked toward Egypt. He was agreeing with God, but with reservations — a passionless man moving in a controlled, manageable obedience he could keep his hands on. He would soon discover that a calling this size cannot be carried by an obedience you can measure out. It requires passion, and compassion, poured out without counting.

God rarely rations His deliverance; we do. He hands us a full quiver and waits to see how hard we'll strike the ground. So when He gives you an arrow of deliverance — a promise, a prompting, an opportunity to war in prayer — don't tap the floor politely and sit down. Strike until the enemy is consumed. Embrace the full move of God, not just the comfortable pieces of it, and receive the whole victory rather than a fraction measured out to the size of your hesitation.

Real Life Application

1. Find where you've tapped instead of struck.
Joash's half-hearted response capped his victory. Where have you responded to God's provision with a cautious tap rather than passion? What would striking "five or six times" look like there?

2. Refuse a rationed obedience.
Moses obeyed with reservations. Is there an assignment you're carrying out in a controlled, minimal way? Name the reservation, and pour yourself in fully instead.

3. Strike until it's consumed.
God hands a full quiver and watches how hard we strike. What is one battle in prayer you've been quitting too early? Commit to press it all the way through.

God hands us a full quiver and waits to see how hard we'll strike the ground — don't tap the floor politely and sit down.

— Sandra Querin

Prayer

God of Breakthrough, I don't want to be only slightly impressed by You, striking the ground a few times and sitting down while whole victories slip away. Forgive my rationed, careful obedience. When You hand me an arrow of deliverance, give me the passion to strike again and again until the enemy is utterly consumed, holding nothing back and leaving no victory half-won, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Genesis 48-50

DAY 30
MINISTERING GOD'S LOVE

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."

— Ephesians 5:2 (KJV)

You did the best you could do — now go back and do the best that I can do.

— Sandra Querin

Sandra tells of a woman named Evelyn who came to church one ordinary Sunday — unkempt, blind, and carrying an odor beyond anything Sandra had ever encountered. As the service began, she heard the Lord ask, "I would like to give Evelyn a hug. Would you let Me do that?" Of course, Sandra thought — she came from a long line of huggers. But as she walked over, she quietly negotiated the terms: not too long, not too tightly, just enough to obey. She came up behind Evelyn, gave a careful squeeze, said a kind word, and Evelyn patted her hand: "Thank you, dear." Deed done. Whew.

Then, halfway down the aisle of her own sanctified good deed, she heard the Lord again: "What are you doing?" "Going to sit down." "No, you're not. I didn't tell you to hug Evelyn — I told you that I wanted to hug her. You did the best you could do; now go back and do the best that I can do." Sandra had not yet learned the lesson Evelyn was about to teach her: that partial obedience is just glorified disobedience.

Partial obedience is just glorified disobedience.

— Sandra Querin

So she went back. She sat down close, decided to sit on the bugs, pressed her leg against Evelyn's, wrapped both arms around her, and put her lips to the woman's cheek — and held them there until she could no longer smell the ugliness, until she had lost herself in what Christ was doing. And then she felt it: Evelyn's tear running down over her own lips. Evelyn stopped thanking Sandra and started worshiping Jesus, hands lifted, weeping, "Thank You for loving me so much, and thank You for that kiss — it's been almost fifteen years since I've had a kiss." She went straight past Sandra to Jesus and glorified Him.

Sandra is honest about who really lived God's heart that day: not the reluctant hugger managing her obedience, but Evelyn, who instantly knew whom to give the glory to. The first hug

was the best Sandra could do. The kiss was the best God could do through her — and it required her to stop controlling the act and lose herself entirely in it. That is the difference between doing something for God and letting God do something through you.

Real Life Application

1. Find where you're managing your obedience.
Sandra hugged Evelyn on her own careful terms. Where are you obeying God just enough to say you did it — controlling the act so it costs less? Name the place you've been negotiating the terms.

2. Go back and do the best God can do.
"You did the best you could do; now go back and do the best that I can do." Is there an obedience you completed at arm's length that God is asking you to return to and do fully? What would "going back" look like?

3. Lose yourself in it.
The breakthrough came when Sandra stopped smelling Evelyn and lost herself in Christ. Where do you need to stop protecting yourself and give God the whole, unguarded act — trusting Him with the cost?

The first hug was the best Sandra could do; the kiss was the best God could do through her — but only once she

stopped controlling it and lost herself in what Christ was doing.

— Sandra Querin

Prayer

God of Restoration, how often I obey You on my own careful terms — just enough to say I did it, never enough to be undone by love. Forgive my glorified disobedience. Send me back to the places I hugged at arm's length, and let me do the best that You can do through me. Teach me to lose myself in what You are doing, so that the people I touch go straight past me to worship You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 1-3

DAY 31
FRESH OR COMMITTED

"For as many as are led by the Spirit of God, they are the sons of God… ye have received the Spirit of adoption, whereby we cry, Abba, Father."

— Romans 8:14-15 (KJV)

Have we become servants to the service, or children in His service?

— Sandra Querin

When the argument finally ended and Moses stopped resisting, God repeated something He had said before — that the men who sought his life were dead. Sandra notices the timing: Moses hadn't heard it the first time, but now that the wrestling was over and the decision made, he could finally hear what he couldn't hear before. That is often how it goes. Only when the arguing stops are we in a position to receive what God has been saying all along.

Still, look at the picture: an eighty-year-old man asking his father-in-law's permission to leave, having spent forty years tending sheep that were never his. Serving is good, and a servant's heart is essential to being like Christ — but not when we use it to avoid our destiny. "The borrower is servant to the lender," Proverbs says, and it is true in the spirit as well: when we embrace a borrowed work, we can become a slave to it, so busy losing that we never gain. It is just not good business to walk on another man's water.

He was a son whom the Father was desperate to pour out blessings of favor and abundance upon.

— Sandra Querin

Here was the root of it: Moses did not yet understand that he was a son, not a servant — a son whom the Father was desperate to pour favor and abundance upon. Paul says we have not received the spirit of bondage again to fear, but the Spirit of adoption, by which we cry, Abba, Father; and if children, then heirs, joint-heirs with Christ. Moses was still wrapped in the root of rejection, letting it dictate who he was, and he would keep serving like a slave until Egypt was far behind him.

Notice what Moses actually did when he left Midian, though. He did not suddenly embrace the journey or the cause or the

destination. He simply forsook his right to say no to God. And God can work with that. Partial obedience is glorified disobedience — but a heart that has surrendered its right to refuse, even while still afraid, has given God the one thing He needs to begin. You do not have to feel like an heir to start walking as one; you only have to stop insisting on your right to say no.

Real Life Application

1. Check for a borrowed work.
Moses had grown enslaved to sheep that were never his. Is there a good, safe "service" you've hidden inside to avoid your actual calling? Name where you may be walking on another man's water.

2. Move from servant to son.
God wanted to pour favor on a son who kept acting like a slave. Where do you relate to God as a fearful servant rather than a loved child? What changes if "Abba, Father" is true of you?

3. Surrender your right to say no.
Moses didn't embrace the journey; he just gave up refusing it. Is there a place you can't yet feel enthusiastic about, but could surrender your right to refuse? Give God that today.

Moses hadn't embraced the journey or the cause; he had simply forsaken his right to say "no" to God — and God can work with that.

— Sandra Querin

Prayer

Abba Father, thank You that I am not a servant straining to earn You, but a son You are desperate to pour Your favor upon. Forgive me for hiding in borrowed works to avoid what You've actually called me to. I may not feel the journey yet, but today I forsake my right to say no to You. Work with that surrendered heart, and teach me to cry, Abba, Father, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 4-6

DAY 32
THE BLOODY HUSBAND

"And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son… So he let him go."

— Exodus 4:24-26 (KJV)

"Bloody" means to be apathetic and to not walk in your full authority — to bring with you the very cause of death.

— Sandra Querin

It is one of the strangest scenes in Scripture. Moses had finally agreed to go, packed up his family, stopped at an inn for the night — and God met him there and sought to kill him. Zipporah grabbed a sharp stone, circumcised their son, threw the foreskin at Moses's feet, and cried, "Surely a bloody husband art thou to me." Then God let him go. Whatever form God took, one thing is clear: He was serious, and He was serious about obedience going all the way down.

Sandra reads it as a lesson about becoming "bloody." The word does not mainly point to the mess of circumcision; it describes a man who is apathetic, who refuses to walk in his full authority, who carries with him the very cause of death and failure for those around him. Moses, it seems, knew God's command about circumcision and quietly decided it wasn't worth the cost — pretending he simply hadn't heard, because the command was inconvenient and he was eighty years old and it was no party.

Moses became bloody when he was willing to ignore truth because it suited him.

— Sandra Querin

That is how bloodiness always begins — not with dramatic rebellion, but with the quiet convenience of pretending we didn't hear. When a command is inconvenient or inconceivable, we find something else to occupy our time, our minds, our hearts, even our wills. Sandra notes the surveys claiming people watch around forty hours of television a week: mindless entertainment that leaves no one able to advance a kingdom. When you are bloody, you simply cannot walk in the abundant favor of God, because you are carrying an unaddressed disobedience that poisons everything downstream.

God was not being cruel at that inn; He was refusing to build a great work on a foundation of quiet disobedience. He loved Moses too much to let him carry the mantle of deliverance while ignoring a truth that suited him to ignore. The mercy hidden in the terror is this: God cares enough to confront the very thing we hoped He'd overlook, because He will not let us stay bloody and He will not let us fail.

Real Life Application

1. Name what you've pretended not to hear.
Moses acted as if he never heard the command. Is there something God has clearly asked that you've found convenient to "forget"? Say it plainly to Him today.

2. Check for bloodiness.
Bloody means apathetic, not walking in your authority, carrying an unaddressed disobedience. Where has apathy or mindless distraction dulled your spiritual edge? What needs to be dealt with before you can carry His power?

3. Let Him confront you in mercy.
God met Moses to save the mission, not to destroy him. Where might God's uncomfortable dealing actually be His love refusing to let you fail? Thank Him for caring enough to confront it.

God refused to build a great work on a foundation of quiet disobedience — He loved Moses too much to let him stay bloody.

— Sandra Querin

Prayer

God of Power, search me for the places I've pretended not to hear You because obeying would cost too much. I don't want to be bloody — apathetic, dulled, carrying an unaddressed disobedience that poisons everything around me. Thank You that when You confront me it is mercy, not cruelty; You will not let me fail. Deal with whatever suits me to ignore, and make me ready to carry Your power, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Exodus 7-9

DAY 33
PROTECTING THOSE AROUND US

"The effectual fervent prayer of a righteous man availeth much."

— James 5:16 (KJV)

God will always hear you. His ears have not become deaf because you are in the middle of a battle.

— Sandra Querin

In the strange scene at the inn, Moses says nothing — it is Zipporah who acts. Whatever her exact reason, she took the stone, obeyed the requirement Moses had neglected, and in doing so saved his life and her family's. Sandra draws a tender, practical truth out of it: sometimes we have to protect our children, and those around us, when the people who should have acted have made bad decisions. We are not held in the bondage of another person's failure if we keep pursuing Christ, keep praying, and keep putting the enemy back in his place — regardless of who let him in.

That is a word for anyone standing in the gap for a family member who won't stand for themselves. God will always hear you. His ears have not gone deaf because you are in the middle of a battle. Your obedience and your prayers count, even when someone beside you has dropped theirs.

You can't let go of someone if you aren't touching them.

— Sandra Querin

There is a striking phrase buried in the passage: after the circumcision, God "let him go." Sandra points out what that quietly reveals — you cannot let go of someone unless you are already holding them. God's hand had been wrapped around Moses the whole time. Even in the terror of that night, Moses was not abandoned to it; he was held, and then released, the moment obedience was rendered. It is a picture of how quickly God responds when we finally do the thing He asked.

So when you are the Zipporah of your household — quick to act while others sleep, cutting away what needs to go, throwing yourself between the enemy and the ones you love — know that you are not fighting alone or unheard. God's hand is on the very person you're contending for. Keep praying, keep pursuing, keep putting the enemy in his place, and trust that the God who is holding them has not stopped listening to you.

Real Life Application

1. Stand in the gap.
Zipporah acted while Moses was silent. Is there someone — a child, a spouse, a friend — for whom you need to stand and pray because they won't stand for themselves? Take that place today.

2. Reject borrowed bondage.
Another's bad decision doesn't have to bind you. Where have you accepted a bondage that came through someone else's failure? Keep pursuing Christ and put the enemy back in his place.

3. Trust that you're heard.
His ears aren't deaf in the middle of your battle. Where do you feel your prayers are going unheard? Remind yourself that God's hand is on the very one you're contending for, and pray again.

God's hand had been wrapped around Moses the whole time — for you cannot let go of someone unless you are already holding them.

— Sandra Querin

Prayer

Lord of Hosts, thank You that Your hand is on the very people I'm fighting for in prayer, even when they will not fight for themselves. Give me Zipporah's quickness to act while others sleep, to cut away what must go and stand between the enemy and those I love. Remind me that Your ears are never deaf in the middle of my battle, and that You are already holding the ones I contend for, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 10-12

DAY 34
FORGETTING OUR TRUE ADVERSARY

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world."

— Ephesians 6:12 (KJV)

Emergencies scream. Urgencies wait — but not for long. Our spiritual state is an urgent matter.

— Sandra Querin

Sandra was visiting a couple whose teenage daughter had raged at them and finally fallen asleep. They were exhausted and at a loss. "That's the easy part," she said. "Let's pray and let the enemy know he has no place in this house or in her heart." It is always easier, when we're worn down, to scream at each other than to take authority over the devil — and that confusion is his great delight. He loves to get us fighting flesh and blood while the real adversary works unchallenged. Emergencies scream for attention; urgencies

wait quietly, but not for long, and our spiritual state is deeply urgent.

The wife wept, said she was tired of the fight but would persevere for her daughter's sake, and trusted God for strength. Then Sandra asked the husband if he'd pray. He looked at the television and said — she promises she isn't making it up — "I don't really think I should right now. I'm kind of tired. I think I'll just pray in the morning when I'm fresh." Fresh. He got up and went to bed, and within minutes was snoring while his daughter slept under attack.

The Word says to be "instant" at all times — to be found ready, whether you feel like it or not.

— Sandra Querin

The disciples discovered that skipping prayer to sleep was a mistake in Gethsemane, and the odds haven't improved since. Jesus wasn't feeling fresh walking up Calvary, or agonizing in the garden, yet He kept communing with the Father. Sandra knew the principle from the inside: some of her most powerful times in prayer came when she woke in the night coughing up blood, wracked with pain from cystic fibrosis, and pushed through to Jesus anyway. She learned to give her pain to God rather than wait to feel ready — because the devil is not stupid. He came to tempt the Lord after the wilderness fast, when He

was hungry, not before. The enemy never attacks when you're at your strongest.

That is the sobering thing about the "fresh man": he was a church leader, considered an awesome Christian. But doing something awesome once in a while doesn't make a person awesome. There is a difference between being Christian and being godly, between a single good act and a life yielded whether fresh or not. Good, as Sandra says, is the enemy of great — and grace comes alive in us precisely when godly behavior becomes automatic, pushed through tiredness and pain for the sake of the ones we love.

Real Life Application

1. Name your true adversary.
It's easier to fight people than principalities. Where have you been warring with flesh and blood — a spouse, a child — when the real battle is spiritual? Redirect that fight to prayer today.

2. Refuse the "fresh" excuse.
Jesus prayed when He wasn't fresh; the fresh man slept. Where have you postponed obedience or intercession because you didn't feel ready? Do it now, tired and all.

3. Give your pain to God and push through.
Sandra prayed through blood and pain. Is there a weakness you keep waiting to pass before you'll pray or obey? Hand it to God and go "one more mile" anyway.

He might do something awesome once in a while, but it doesn't make him awesome. Good is the enemy of great.

— Sandra Querin

Prayer

Mighty God, forgive me for fighting flesh and blood while the real enemy works unchallenged, and for waiting to feel "fresh" before I'll pray. Jesus interceded through agony; teach me to push through tiredness and pain to You. Make my godliness a settled habit, not an occasional awesome act. Where the enemy is circling someone I love, make me instant and ready — whether I feel like it or not, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 13-15

DAY 35
BEING READY

"This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day."

— Joshua 5:9 (KJV)

This is not about acting ready, but about being ready. The Lord loves us too much to leave us the way we are.

— Sandra Querin

God tolerates disobedience against His Spirit for only so long — even when it is dressed up as "just my nature" or "just my personality" or "just my gift" — and then He comes to kill it. He will not let us carry the mantle of His power while we are bloody. This is not about salvation; it is about sanctification, and it flows from love, not anger. The Lord loves us too much to leave us the way we are. The greatest lesson Moses had to learn was obedience, and at that inn he finally learned it.

Obedience, though, has a way of being a lifelong lesson we master in one form and then must learn again in another. We

get the date right and the time wrong, or the timing right and stand in the wrong place. Sometimes it's willfulness; sometimes we've simply stopped paying attention to the signs around us. Either way, whatever in us resists the Spirit is what God calls "Egypt" — and Egypt has to go.

Sometimes life is simpler when we are just Egyptians — simple and slow and, well, too simple.

— Sandra Querin

Israel would learn this at Gilgal. Before they could take the Promised Land, the whole nation was circumcised, and God said, "This day I have rolled away the reproach of Egypt from off you." It was a purifying of heart and mind, a getting of Egypt out of them so they could succeed. The circumcision — for Moses at the inn, for Israel at Gilgal, and for us as Paul later taught — was always about the heart. What were they willing to believe God for? Would they get past themselves to believe it, or would they slide back into acting like Egyptians?

Because life does feel simpler when we're just Egyptians — simple and slow and too simple. The obedience Moses walked in now was not yet reckless abandon; he moved forward limping, staggering a bit. But he would not go backward, and that holds enormous value. Being ready is not about performing readiness; it is about letting God roll away the

reproach of Egypt so that, however unsteadily, you keep moving toward the promise instead of back toward the mud.

Real Life Application

1. Name your "Egypt."
Whatever in us resists the Spirit — even excused as "just my nature" — God calls Egypt. What have you been defending as personality that's really an unyielded place? Let Him roll it away.

2. Choose being ready over acting ready.
Readiness is a heart condition, not a performance. Where are you performing spiritual readiness you don't actually possess? Ask God to make you truly ready underneath.

3. Keep moving forward, even limping.
Moses staggered but didn't go back. Where are you tempted to retreat into the "simpler" ways of Egypt? Take one forward step today, unsteady as it may be.

Whatever in us resists the Spirit is what God calls "Egypt" — and Egypt has to go.

— Sandra Querin

Prayer

Good Father, roll away the reproach of Egypt from off me. Show me what I've excused as "just my nature" that is really an unyielded place resisting Your Spirit, and deal with it — not because You're angry, but because You love me too much to leave me as I am. Make me truly ready, not just good at looking ready. And when Egypt calls me back to what's simpler, keep me moving forward, even limping, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 16-18

DAY 36
MEEKNESS — GOD'S WAY

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

— 2 Timothy 2:21 (KJV)

The Lord wasn't going to move through Moses because of who he was, but in spite of who he was.

— Sandra Querin

Standing in the shadow of Pharaoh's court, Moses had to decide how fully he would become the vessel of God and leave his manhood behind. Paul told Timothy that in a great house there are vessels of gold and silver but also of wood and earth, some to honor and some to dishonor — and that a man who purges himself becomes a vessel unto honor, sanctified and useful to the Master. To become that vessel, we have to rid ourselves of the fears, the haunts of past failure, and the insecurities that otherwise dominate and eventually destroy the very work God intended.

And leading that assault against our freedom, more often than not, is the fear of rejection.

What makes this striking is who God chose. This was the man whose knees would knock approaching Pharaoh's throne, who would nearly cry all the way to the castle. God did not pick Moses because he was a confident, motivating figure. He picked the most unlikely candidate on purpose, essentially saying, "Watch what I can do."

Those who know their God will do exploits — oh, that we would know Him.

— Sandra Querin

So the Lord would move through Moses not because of who he was, but in spite of who he was. That is the whole hope of it. Daniel says those who know their God will do exploits — and that promise is not reserved for the naturally gifted or the unshakably confident. It belongs to every man, woman, and child who dares to believe that God is bigger than they are, and that they were created for a divine purpose, designed by the Master and fit for His use.

If God could take a depressed, needy, fearful shepherd and make him a vessel of honor He would one day call friend, then there is hope for you. Your inadequacy is not a

disqualification; in God's economy it is often the very stage on which He displays His power. He is not looking for a finished, impressive vessel. He is looking for a purged and available one — someone willing to be moved through in spite of themselves.

Real Life Application

1. Let Him purge the vessel.
A vessel of honor is one purged of fear and old failure. What insecurity or haunt most needs cleansing before God can pour through you freely? Name it and offer it up.

2. Embrace "in spite of."
God moved through Moses in spite of who he was. Where does your sense of inadequacy make you feel disqualified? What changes if that very weakness is God's stage?

3. Dare to know Him and do exploits.
Those who know their God do exploits. What is one exploit — large or small — you've believed was for more qualified people? Dare to believe it's for you, and take a step.

God picked the most unlikely candidate on purpose — essentially saying, "Watch what I can do."

— Sandra Querin

Prayer

Holy Father, make me a vessel unto honor — purge me of the fears and failures and insecurities that would otherwise run my life. Thank You that You move through people in spite of who they are, not because of it, so that my inadequacy becomes the stage for Your power. Let me be one who knows You and therefore dares to do exploits. Watch what You can do through a purged and willing vessel, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 19-21

DAY 37
MEEKNESS

"Now the man Moses was very meek, above all the men which were upon the face of the earth."

— Numbers 12:3 (KJV)

Who and what you submit to becomes binding upon you.

— Sandra Querin

Scripture calls Moses the meekest man on earth, but Sandra points out that the word here does not mean the humble, gentle meekness Paul urged on Timothy. This "meek" carries a heavier sense: given to depression, dealing harshly with oneself, lowly and needy, afflicted with emotional need. Moses was not born this way. It evolved down the years — handed from mother to mother, refined in error when his kinsmen rejected him, hardened into a handicap as his rejection produced insecurity. What, Sandra asks, has formed and developed you while you weren't looking?

When Moses left Midian, he left in his weaknesses. He had allowed the weakest part of himself to become the strongest; his gifts were being used against him. The Lord had said, "In your weakness I am made strong" — meaning He would overcome our weakness with His strength. But Moses had let his weakness be overcome instead by the root of rejection, and so he became negatively empowered by the fear it produced, so meek he could barely make a decision or lift his head.

In the end, his meekness would be his greatest quality — but today, it was attempting to paralyze him.

— Sandra Querin

Here is the pivot of his whole life: who and what you submit to becomes binding upon you. When Moses heard the enemy's voice above God's and submitted to rejection, that rejection became binding, manipulating the very character God had given him. If we don't submit to God's authority, we cannot walk in His authority; but when we do submit to Him, all His authority becomes ours. The same trait can be a chain or a crown, depending on whose hand is on it.

That is the hope hidden in Moses's handicap. The meekness that was paralyzing him — formed by the world into weakness — would, under God's direction, become the best part of his nature: a humility with no strings, willing not only to be laid

low but to lift another up. God did not want to erase Moses's temperament; He wanted to take it out of the enemy's hand and put it in His own. What the root of rejection had bent into weakness, the Lord would straighten into strength.

Real Life Application

1. Notice what formed you unawares.
Moses's meekness evolved into weakness while he wasn't looking. What has quietly shaped your temperament — an old rejection, a family pattern? Ask God to show you its roots.

2. Check whose voice you submitted to.
Who and what you submit to becomes binding. Where have you submitted to the enemy's verdict rather than God's, and let it bind your character? Renounce it and submit that trait to God.

3. Let Him turn the chain into a crown.
The same meekness became Moses's greatest quality in God's hand. What weakness would you love God to reclaim and turn to strength? Hand Him that very trait today.

The same trait can be a chain or a crown, depending on whose hand is on it — what rejection bent into weakness, God would straighten into strength.

— Sandra Querin

Prayer

Mighty Deliverer, show me what has formed me while I wasn't looking — the ways an old rejection bent my very temperament into weakness. I confess where I submitted to the enemy's voice above Yours and let it bind me. Take my character out of his hand and put it in Yours. Turn the trait that has paralyzed me into the best part of my nature, a humility that lifts others up, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 22-24

DAY 38
LETTING HIS LIGHT SHINE

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

— Matthew 5:16 (KJV)

When we allow our gifts to lead us, we can no longer hear the Lord clearly — for we are being guided by our gifts and not our Lord.

— Sandra Querin

God gives good gifts, but a gift can quietly take the wheel. When we let our gifts lead, Sandra warns, we stop hearing the Lord clearly, because we are being guided by the gift instead of the Giver. Take mercy — a beautiful gift. But mercy exercised by man rather than God, mercy dictated out of a fear of rejection, can destroy the very person who carries it, making them unwilling to fight or stand for any cause because the enemy whispers that they must never offend anyone or cause "trouble." Showing mercy and being mercy are different things: showing it means giving it

when it's needed; being it means being unable to respond any other way.

A mighty warrior full of God can show mercy; but a warrior consumed only by mercy will never rise to fight. True mercy, protected under God's power and purity, goes forward with passion — it will even do battle to protect the plan of God and rescue the trapped. The devil loves to twist mercy until a whole generation of godly people becomes convinced that doing the right thing would be unmerciful, because they are following the gift and not the Lord.

We don't need any new definitions of the Gospel — we desperately need a fresh demonstration of the power of the Gospel.

— Sandra Querin

Sandra asks the searching questions: Are you a worshiper who worships worship? A warrior who worships and goes hunting for a war? A teacher who worships teaching and has quietly forsaken the unexplainable, supernatural things of God? Any gift can turn "bloody," and a bloody gift makes us cowards afraid of the truth. The Lord will not take our gifts away — He expects us to be responsible with them and to let His light, not ours, shine through them.

Moses had lost himself in the cure for his rejection, and now he would have to find God in order to find himself again — this time as a vessel of honor rather than merely a man. The invitation is the same for us. Stop drawing your identity from your gift and draw it from Jesus. We do not need any new definitions of the gospel; we need a fresh demonstration of its power — gifts held in God's hand, shining His light and not our own.

Real Life Application

1. Ask which gift is leading.
A gift can quietly take the wheel from the Giver. Is there a strength — mercy, teaching, worship — you've begun to follow instead of following God? Name where the gift may be leading you.

2. Refuse a "bloody" gift.
A gift twisted by fear makes cowards of the godly. Where has fear of offending or causing "trouble" kept you from doing the right thing? What would it look like to hold that gift in God's hand instead?

3. Draw identity from the Giver.
Identity from the gift makes us a liability inside our giftedness. Where have you become "the worshiper" or "the merciful

one" more than a follower of Jesus? Return your identity to Him today.

Too often we become the gift and no longer resemble the Giver — getting our identity from the gift and not from Jesus.

— Sandra Querin

Prayer

My Shepherd, forgive me for letting my gifts lead where only You should lead — for following mercy, or teaching, or worship instead of following You. I don't want a bloody gift that makes me a coward afraid of the truth. Take my gifts back into Your hand, and let Your light shine through them, not mine. I draw my identity from You, the Giver, and not from anything You've given, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Exodus 25-27

DAY 39
OBEDIENCE CAN BE HARD

"And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go."

— Exodus 5:2 (KJV)

God's abundance is right on the other side of our obedience.

— Sandra Querin

Truth is only relevant to those willing to hear it. When Moses and Aaron delivered God's command — "Let my people go" — Pharaoh answered with the world's attitude in its purest form: "Who is the Lord, that I should obey Him? I know not the Lord." Selfish, stubborn, arrogant, independent. And threatened. Threatened people punish the source of the threat, hoping it never rises again. So Pharaoh doubled the workload: make the same quota of bricks, but gather your own straw. The people were scattered across Egypt to find stubble, and their own officers were beaten when the impossible quota fell short.

Sometimes life commands us to make bricks without straw. In those seasons Sandra points us to Paul's words: troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. We simply have to choose what we believe — destruction or life. Because obedience often makes things harder before it makes them better, and God's abundance waits on the far side of it.

Just because it doesn't look good doesn't mean it isn't good.

— Sandra Querin

Notice the pattern in Scripture: Daniel received the king's favor and then was thrown to the lions. Lazarus was raised from the dead and promptly lost the crowd — the very people who'd brought potato salad to his funeral now wanted him gone, because after resurrection he carried a passion and a purpose that offended those who had none. Obedience frequently costs us the applause before it brings the reward. Just because it doesn't look good doesn't mean it isn't good.

The Israelites forgot this. When Aaron did the miracles, they believed — but it was a believing born of relationship, not fellowship: "I'll follow You for what You can do for me." That is the heart of a slave, not a son; the attitude of the multitude,

not the Church. The moment the going got hard, they forgot who they were and what they had believed. We cannot let the world's stubble or people's words bring death to our spirit. We walk with the Jesus who has called us up out of the grave of rejection and fear, even when obedience gets hard.

Real Life Application

1. Choose life over destruction.
When you're making bricks without straw, you still choose what you believe. Where is obedience currently making things harder? Choose to declare life over that place today.

2. Expect the applause to thin out.
Daniel and Lazarus lost the crowd right after their breakthrough. Where has doing the right thing cost you approval? Refuse to let their words bring death to your spirit.

3. Believe for fellowship, not just benefit.
Israel followed for what they could get. Do you follow God for what He does for you, or for who He is? Ask Him to move you from a slave's heart to a son's.

Once you are raised from the dead, things change — sometimes you offend people with your passion; but we can't let their words bring death to our spirit.

— Sandra Querin

Prayer

Father of Life, obedience has made some things harder, not easier, and I'm tempted to think that means I heard You wrong. Remind me that Your abundance waits on the other side of obedience, and that what doesn't look good may still be good. When following You costs me the crowd's approval, don't let their words kill my spirit. Move me from a slave's heart that follows for benefit to a son's heart that follows for love, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 28-29

DAY 40
ACCEPTANCE OF THE PROMISE

"And God spake unto Moses, and said unto him, I am the LORD."

— Exodus 6:2 (KJV)

People pleasers will always be at war with God.

— Sandra Querin

The promise of deliverance is one thing; accepting that promise is quite another. Israel knew what they wanted to be delivered out of, but had no idea what they were being delivered into — and no notion of the cost of walking into it. So when Pharaoh's cruelty increased, they turned on Moses: "Pharaoh has never hated us like this before, and it's your fault. The Lord judge you." They were, in effect, asking God to punish the very men He'd sent, because deliverance had made their lives harder before it made them free.

God was separating them from Egypt and from their sin, and we do not always like that separation. People pleasers, Sandra notes, will always be at war with God, because His work often makes us unpopular with the very system He's rescuing us from. We have to hold on against the odds, against the negative flow, against the bad reports. Just because it doesn't look good doesn't mean it isn't good — and just because we don't hear what we want to hear doesn't mean we haven't heard God.

Just because we don't hear what we want to hear doesn't mean that we haven't heard God.

— Sandra Querin

Remember, God had told Moses in advance that He Himself would harden Pharaoh's heart so he would not let the people go. Losing sight of that caused Moses real grief. But the hardening was not a failure of the plan; it was the fulfillment of it — a prophecy coming to pass, a sign that God had not forgotten and was actively working the deliverance. When Pharaoh's heart grew harder and his hatred of everything godly increased, that was, strangely, good news: God was on the job.

So Moses went to God with the honest, exhausted complaint — "It sure doesn't seem like You're delivering anybody" — and Sandra loves God's answer, because it is the same answer

He gives us. He did not offer a detailed explanation. He declared, "I AM THE LORD." That's it. That's enough. That is the whole defense we will ever need against our troubles. The great I AM is looking out for us, telling every affliction to beware, because He is the Lord and He is on His child's side.

Real Life Application

1. Count the cost of the promise.
Israel wanted the deliverance without its cost. Is there a promise you've embraced whose price is now surprising you? Ask God for the grace to accept the whole thing, cost included.

2. Stop pleasing the system you're leaving.
People pleasers war with God. Where is a desire to be liked keeping you tied to an "Egypt" God is separating you from? Choose His approval over the crowd's.

3. Let "I AM the LORD" be enough.
God answered Moses's despair not with an explanation but with Himself. What trouble are you demanding an explanation for? Practice letting "I AM the Lord" be the answer that settles it.

"I AM THE LORD." That's it. That's enough. That is all the defense we will ever need — the great I AM is on His child's side.

— Sandra Querin

Prayer

Father of Hope, I confess I sometimes want the promise without its cost, and I turn on You when deliverance makes life harder before it makes it free. Cut the cords that keep me pleasing the very Egypt You're separating me from. And when I demand explanations for my troubles, let Your declaration be enough for me: I AM THE LORD. You are on my side, telling every affliction to beware. I rest in that today, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 30-32

DAY 41
THE DREAM

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

— Isaiah 65:24 (KJV)

God will have His way, in spite of people.

— Sandra Querin

On a ministry trip to India, a teammate kept dreaming that Sandra was given a new car. It felt like a silly dream — shouldn't they be dreaming about the lost? — so he stayed quiet. But the dream came again, and on the third night Sandra had the identical dream: a black-haired man with a new brown Chevrolet Tahoe was going to give it to her. They compared every detail; they matched. Sandra, who had traded her "cool cars" for an eighteen-year-old "classic" when she started preaching, quietly did need a newer car. So they agreed in prayer and held the dream, believing it was God's desire.

Back in the States, there was no Tahoe in her driveway — but she knew the brown-Tahoe man would be at an upcoming meeting, so surely he'd hand it over then. He came running up, thrilled: "A strange thing happened while you were gone. I had a dream all week that I was supposed to give you my brown Tahoe." Sandra smiled. "But then," he continued, "I realized it couldn't be God, because He'd want you to have something way nicer than that." He gave the Tahoe to someone else and bought himself a new car. Just like that, he stole her brown Tahoe.

One man heard God and disobeyed; another man heard God and obeyed. Through it all, my promise never changed.

— Sandra Querin

Here is the point that outlasts the disappointment. Sandra hadn't even wanted a car before the dream; it wasn't on her mind. But once "God said," it became her responsibility to agree with Him and pray the promise in — and that takes time and effort, and can get discouraging when nothing appears. This is exactly the place where we begin to wonder whether we really heard God at all. But we must hold onto His promises even when a person we expected to be the delivery-truck drives off in the other direction.

Almost exactly a year later, someone gave Sandra a car twice as nice as the Tahoe. One man heard God and disobeyed; another heard and obeyed; and through it all her promise never changed. God will have His way in spite of people. The delay simply gave her more time to worship on this side of the Red Sea, in that great land she calls "The Waiting." When the messenger you were counting on fails, God is not short of messengers — He is never dependent on the one who disobeys.

Real Life Application

1. Hold the promise, not the messenger.
Sandra's Tahoe man drove off, but her promise held. Have you tied a God-given promise to one particular person or channel? Release the messenger and keep the promise.

2. Pray the "God said" in.
Once God speaks, agreeing and praying it in becomes our responsibility. What has God said that you've stopped actively praying toward because it's taking long? Take it back up today.

3. Worship in "The Waiting."
The delay became more time to worship. Where are you camped in "The Waiting" right now? Choose to worship there rather than doubt whether you heard God.

When the messenger you counted on drives off, God is not short of messengers — He will have His way in spite of people.

— Sandra Querin

Prayer

God of Breakthrough, thank You that Your promises don't depend on the people I expect to deliver them. When someone I counted on disobeys and drives off with my "brown Tahoe," remind me that You are never short of messengers and will have Your way in spite of people. Give me the patience to keep praying Your word in, and teach me to worship You in that great land called The Waiting, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 33-35

DAY 42
KEEP BELIEVING

"Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."

— Luke 1:45 (KJV)

She knew both what she believed, and in whom she believed — and with that ammunition, there is no battle you cannot win.

— Sandra Querin

Often the promise itself will come to test you, asking, "Do you really believe?" The Shunammite woman in 2 Kings knew this trying season well. When Elisha promised her a son, she protested that she didn't want one and just wanted to be left alone — sometimes we grow so weary of believing that we refuse the very avenue that would teach us hope. But the prophet wouldn't let her off, prayed the promise over her anyway, and within a year she held a baby boy. When that child later died, she didn't collapse; she marched straight to Elisha and demanded, "I didn't ask

for this child — you gave him to me, and now you're going to fix this."

She could fight death and win because she was armed with two things: her belief in the power of God, and her knowledge of God's plan for her. She knew both what she believed and in whom she believed. Sandra says that when you are armed with that kind of ammunition, there is no battle you cannot win, no truth you cannot understand, no God-given cause you will not submit to.

It's the "no matter what" kind of trust — the kind that runs to be proven and tried, and embraces the process.

— Sandra Querin

Israel needed exactly this. In spite of Pharaoh stealing their "brown Chevy Tahoe," they had to believe the great I AM was still on the job. The world will always try to make you doubt God; the Lord will always try to get you to believe Him; and the enemy will always whisper that God isn't looking out for you. Faith, Sandra reminds us, comes by hearing the Word, and love activates faith and makes it work — so faith is finally a love issue, because true love will trust. It is the "no matter what" kind of trust that runs to be tried rather than hiding from the test.

And when the tragedy is real, when we trusted God and it looks like He failed, what do we do? We come back to the bedrock: we must believe that He is. No matter what it looks like, He is. Perhaps a prompting was missed, perhaps someone got willful and altered the course — but God is still in charge of your destiny. Trust is a hard mandate when your faith is still shaking; nevertheless, like the Shunammite, you have to dare to believe again.

Real Life Application

1. Know what and whom you believe.
The Shunammite won because she knew both. Can you name clearly what God has promised you and who He is to you? Write both down — that's your ammunition when the child seems to die.

2. Embrace the testing.
"No matter what" trust runs to be tried. Where is a promise currently testing you? Instead of retreating, choose to embrace the process as the place faith is proven.

3. Dare to believe again.
When it looks like God failed, we return to "He is." Is there a place a real disappointment has left your faith shaking? Take the Shunammite's road and dare to believe again today.

No matter what it looks like, He is. Trust is a tough mandate when your faith is still shaking — nevertheless, you have to dare to believe again.

— Sandra Querin

Prayer

God of Truth, make me like the Shunammite — armed with what I believe and with knowing You, refusing to let go even when the promise seems to die in my arms. Grow in me the "no matter what" trust that runs toward the test rather than away from it. And where a real disappointment has left my faith shaking, give me the courage to come back to bedrock: You are. No matter what it looks like, You are. I dare to believe again, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 36-38

DAY 43
UNABLE BUT WILLING

"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt."

— Exodus 7:3 (KJV)

It is the willing heart into which God will pour His ability; it is in the unable vessel that God's glory can truly be seen.

— Sandra Querin

By Exodus 7 the arguing is finally over. Moses had graduated from fearing that the people wouldn't believe him to fearing that Pharaoh wouldn't — and God was done spending time convincing him. He simply told Moses that He had made him as a god to Pharaoh, that Aaron would be there if needed, but that Moses was most assuredly going. This is the point of no return, and it is the exact position every vessel of God must occupy: willing to believe, yet convinced they are not able. Sandra calls it the position of impending perfection.

Forty years in the desert were meant to prepare him, and ready or not, it was time. When you graduate from the school of brain surgery, no one accepts "I just don't feel prepared" as a reason to start operating on feet instead. You graduated — it is time to perform. So God hardened Pharaoh's heart in order to multiply His signs and show Himself strong. Sometimes He hardens our situation for the very same reason.

It can be the worst of times and the best of times, all at the same time.

— Sandra Querin

Has the Lord allowed your situation to harden so He can multiply His wonders in it? Sickness, persecution, poverty, the collapse of relationships — none of it is fun. But if we respond correctly, seeking God's heart rather than merely our deliverance, we rise up in the middle of the hardening like soft clay in the potter's hand. The trial that looks like the worst of times becomes, at the same moment, the best — because it is the place He is forming us.

Should you persevere, chase a dream bigger than yourself, pursue training and experience? Yes, to all of it. But when everything is said and done, Romans reminds us it is God who gives the mercy for the running of the race. His grace enables us to rise up and do what Christ calls us to; His mercy gives us

the opportunity to accomplish it. So whether you have all the ability in the world or none of it, lay down both your securities and your insecurities — and become gloriously unable, leaving God room to be able.

Real Life Application

1. Take your position: willing but unable.
Every vessel stands here — willing to believe, convinced they can't. Where is God asking you to move before you feel ready? What would it mean to go willing, and let Him supply the ability?

2. Reframe the hardening.
God hardened Pharaoh to multiply His wonders. Is there a hardened situation you've read only as disaster? Ask God what He's forming in the clay, and seek His heart over mere escape.

3. Lay down both securities and insecurities.
Ability and inability can both get in God's way. Where are you leaning on your own competence — or paralyzed by your lack of it? Lay both down and become "gloriously unable" today.

Lay down those securities and insecurities, and you will be gloriously unable — leaving God room to be able.

— Sandra Querin

Prayer

King of Glory, I take my place as a willing but unable vessel, at the point of no return where excuses end. Where You've hardened my situation, help me seek Your heart and not just my deliverance, and to rise up like soft clay in Your hands. I lay down both my confidence and my inadequacy. Make me gloriously unable, so that Your glory, not mine, is what people see, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Exodus 39-40

DAY 44
ANOTHER OPPORTUNITY

"But Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said."

— Exodus 7:12-13 (KJV)

When you are waiting for redemption, a moment can truly seem like a lifetime.

— Sandra Querin

Aaron threw down his rod and it became a serpent, and Moses must have sighed with relief — God was in it. But then came the thing that delighted God and horrified Moses: the magicians arrived. Pharaoh's wise men threw down their rods, and they became serpents too. Suddenly God's snake was outnumbered, and a seemingly greater miracle stood at the hand of the adversary. What do you do when your one snake is surrounded? You wait. Staring right into the face of a possible snakebite, you wait — because as the Lord pulls our fears and insecurities out of us, the world stands ready to shove them right back in.

So Moses stood there, snakes crawling around his feet, reciting his old speech about his unworthy, uncircumcised lips, certain now that Pharaoh would never believe him. Ephesians says that when we have done everything else and there is nothing left to do, we simply stand. That was Moses's whole assignment in that moment: to stand among the serpents and wait on God.

The statements you make during your trials will help determine the outcome beyond those trials.

— Sandra Querin

Then Aaron's rod swallowed up all of theirs. God won, and Pharaoh was furious — and Moses learned something that would anchor the rest of his life: no matter what the circumstances look like, God is still bigger than everything surrounding him. Notice, too, that God was not yet moving through Moses; He was moving through Aaron. Moses was watching and learning to trust, because a wounded person cannot trust — they can only worry about getting bitten, vividly remembering the last pain.

Our difficulties are often allowed precisely to prepare us to see God's glory; trials refine us so the soil of our heart can bear good fruit. And what we say in the middle of the trial matters. When your brown Chevy Tahoe drives away, will you shout,

"Glory to God, something better is coming!" or "God is unfaithful"? Trust says one thing, fear says another — and the words you choose in the crawling-snake moment help shape the outcome on the far side of it. You are not only being taught; you are teaching the enemy what he can and cannot do with you.

Real Life Application

1. Stand when you're outnumbered.
When God's one snake was surrounded, the assignment was to wait. Where does the enemy's "bigger miracle" have you tempted to panic? Practice standing and waiting on God instead.

2. Guard the words of the trial.
What you declare mid-trial shapes what follows. Listen to how you've been talking about a current hardship. Are your words trust's words or fear's? Choose to speak trust today.

3. Teach the enemy what he can't do.
You're teaching the enemy your limits as you stand. What would it look like to respond to today's pressure in a way that shows him he can't move you off God?

No matter what the circumstances looked like, God was still bigger than all that surrounded him.

— Sandra Querin

Prayer

Father of Peace, when my one snake is surrounded and the enemy seems to work a bigger miracle, teach me to simply stand and wait on You. Guard my mouth in the middle of the trial, so I speak trust and not fear — "Glory to God, something better is coming" — even when my Tahoe drives away. Refine me through the waiting, and let my standing teach the enemy exactly what he cannot do with a child of Yours, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 1-4

DAY 45
ANOTHER LESSON

"Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened."

— Exodus 8:19 (KJV)

The magicians could never undo what God was doing — nobody can. They can only add insult to injury and make the situation worse.

— Sandra Querin

"Take Aaron. Tell Aaron. Take Aaron. Tell Aaron." Plague after plague, God kept finding a way to make it work for Moses, letting Aaron stretch out the rod while Moses grew. The water turned to blood, and the magicians — never far from Pharaoh — proudly used their enchantments to turn more of the little remaining water to blood, as if adding to the misery proved a point. For seven days Egypt had no water. Then frogs, and again the magicians conjured up frogs of their own, as if there weren't enough already. Sometimes it is easier to push our own

way through in pride and get more frogs than to repent and let God deliver us from the frogs we already have.

But when the lice came, the magicians tried and failed, and confessed to Pharaoh, "This is the finger of God." Here is the quiet marvel: they could never undo what God was doing. No one can. They could add insult to injury, pile on more frogs and more blood, but they could not touch what God had marked. And if that was true of a mere finger of God, how much greater will His works be for us, on whom rests His whole heart and hand.

Zipporah won't always be around to save you — we must defend the honor and cause of Christ in us, because nobody else is going to.

— Sandra Querin

There is a warning tucked into this plague, though. When Pharaoh begged, Moses cried to God to remove the frogs — not because God said to, but because Pharaoh asked. He was learning God's ways but had not yet understood that a declaration of God cannot be dictated by a man, no matter who that man is. We have all been there: spiritual peer pressure, or pride, or someone wanting something so badly they provoke us to pray for what they want rather than what God wants.

It is our job to know what God is telling us to do. Every vessel has their own portion — one believes for this, another for that — and your portion is the only thing God holds you accountable for, the thing you are supposed to know. Zipporah won't always be there with a sharp stone to save you. We each must defend the honor and cause of Christ within us, because no one else will do it for us. And when Moses did finally pray according to God's will, Scripture records the timeless words: "And the Lord did according to the word of Moses."

Real Life Application

1. Refuse to make more frogs.
Pride would rather conjure more frogs than repent of the ones it has. Where are you pushing your own way through instead of repenting and letting God deliver you? Choose repentance over proving a point.

2. Know your portion.
God holds you accountable for what He told you, not everyone else's assignment. What is your specific portion right now? Guard it, and don't let others' wants redefine it.

3. Don't let people dictate God's declarations.
Moses prayed on Pharaoh's cue rather than God's. Where are you tempted to pray for what people want more than what

God wants? Ask God what He is actually saying before you move.

The magicians recognized that this was God, the great I AM — and if a mere finger of God did that, how much greater His works for those on whom His whole hand rests.

— Sandra Querin

Prayer

God of Salvation, keep me from conjuring more frogs in my pride when repentance would set me free. Help me know my own portion — the thing You've told me — and to defend the cause of Christ in me, because no one else will. Don't let people's wants dictate what I pray; let me move only on Your word. And when I do, let it be said of me as of Moses, that the Lord did according to the word You gave me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 5-7

DAY 46
NO ROOM FOR INSECURITY OR ARROGANCE

"I can do all things through Christ which strengtheneth me."

— Philippians 4:13 (KJV)

It is the willing heart into which God pours His ability — lay down your securities and insecurities, and become gloriously unable.

— Sandra Querin

With the rod of God in your hand, there is no room for insecurity or arrogance. On our own, mistakes abound; but in Christ we can do all things, because He strengthens us. Through the blood, the frogs, and the lice, God was still working His wonders through Aaron while Moses stood as the silent partner — a willing vessel, but an insecure one. That was about to change. Moses

would come to know this God as he danced with Him in the moonlight of miracles.

Are you willing to dance the dance of miracles with the Lord? Moses was taking lessons. Lessons teach you to stay off your partner's feet and keep time with the music — but if you never show up to practice, you'll ruin the beauty of the dance. You show up by laying down your need to control everything and letting God be God, even in the middle of your mess.

God's grace enables us to rise up and do what Christ is calling us to do, while His mercy allows us the opportunity to accomplish it.

— Sandra Querin

When our hearts are open before God and everything is laid down, obedience becomes easy, because we have nothing left to hide. Our hidden emotions are already fully known to Him anyway; they only get in the way of us truly knowing Him and letting Him move through us. Insecurity and arrogance are really the same problem wearing different clothes — both keep the focus on us instead of God, and both must be set down before the rod feels natural in our hand.

So should we persevere, chase big dreams, pursue training and learning? Absolutely — but never forgetting that it is God who

gives the mercy for the running of the race. His grace lifts us to attempt what Christ calls us to; His mercy grants the opportunity to finish it. Whether you carry all the ability in the world or none of it, the invitation is identical: lay it all down, and let God have the room to be able through you.

Real Life Application

1. Show up for the dance.
You learn the dance of miracles only by practicing. Where have you stayed off the floor — avoiding the risk of moving with God? Show up this week by releasing control in one specific area.

2. Set down arrogance and insecurity together.
They're the same problem, both fixed on self. Which one grips you more right now? Name it, and lay it at God's feet so the rod fits your hand.

3. Trust grace and mercy for the race.
You run by His mercy, not your readiness. Where are you trying to power a calling by preparation alone? Thank God that His grace lifts you and His mercy carries you across.

When our hearts are open before God and we have laid everything down, it's easy — because we have nothing left to hide.

— Sandra Querin

Prayer

Father of Power, with Your rod in my hand there is no room for either arrogance or insecurity — both keep me staring at myself instead of You. I lay them both down. Teach me the dance of miracles; help me show up, release control, and keep time with You even in my mess. Your grace lifts me to attempt what You call me to, and Your mercy lets me finish it. Have room to be able through me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 8-10

DAY 47
DEVELOPING TRUST AND OBEDIENCE

"I will put a division between my people and thy people: to morrow shall this sign be."

— Exodus 8:23 (KJV)

One of the greatest ways to learn to trust God is simply to sit back and watch who He is.

— Sandra Querin

The plague of flies came as a "grievous swarm" that corrupted all of Egypt — yet not one landed in Goshen, where God's people lived. God was drawing a line: "My people and your people are two different people." A swarm of flies that troubles only one side of the street is no accident of nature; it is God using everything in existence to separate a people, provoking one to be free and the other to set them free. There was a mixed multitude coming out of Egypt who had to be shown the Father before

they could know Him, and the plagues let them see God as He truly is.

For these two plagues, God shifted the pattern. He had worked blood, frogs, and lice through Aaron; now He would simply "show up" while Moses spoke His words. Moses didn't yet have to lead a nation, or stare Pharaoh down, or hold his arms out all night. For now he only had to speak what God told him to say. God is longsuffering with our learning and never loads on us more than we can bear.

Just trust Me a little more — just a little closer. I am going to remove all that stands between us so you can see Me more clearly.

— Sandra Querin

Can't you hear God drawing Moses nearer through each trial? "Trust Me a little more — just a little closer, that's it. A few more trials and you'll know who I am. I'm going to remove everything that stands between us so you can see Me clearly." That is what the plagues were really doing to Moses: not just defeating Egypt, but dismantling the wall between a wounded man and his God.

Notice that God stopped telling Moses to instruct Aaron and told Moses to meet Pharaoh himself — and for now, no rod.

Sandra suspects God wanted nothing between Himself and Moses in that season. There would be time for a rod and a stick later; there would be time for many things later. But right then God wanted Moses to Himself, leaning on nothing and no one else. Trust grows the same way in us — not by managing everything, but by watching who He is until the wall between us comes down.

Real Life Application

1. Sit back and watch who He is.
Trust often grows by observation, not effort. Where have you been striving to control a situation instead of watching what God will do? Choose one place to "sit back" and let Him reveal Himself.

2. Let Him remove what stands between you.
The trials were clearing the wall between Moses and God. What stands between you and seeing Him clearly right now? Invite Him to remove it, even through a hard season.

3. Lean on nothing but God.
God took away even the rod for a while. Is there an "Aaron" — a person or crutch — you lean on instead of God? Practice leaning on Him alone in one specific way.

God wanted Moses to Himself, with Moses leaning on nothing and no one else but God.

— Sandra Querin

Prayer

Ever-Present Help, teach me to trust You by simply watching who You are, instead of straining to control everything myself. Use even my trials to remove whatever stands between us, until I see You clearly. Show me the crutches I lean on in place of You, and help me lean on You alone. Draw me closer through each hard thing — just a little closer — until I truly know who You are, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 11-13

DAY 48
OPERATING AS A VESSEL OF GOD

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

— Isaiah 26:3 (KJV)

Being a vessel of God is to prove God among mankind — the world watches us, just as they watched Moses.

— Sandra Querin

Once you declare before a burning bush that you are willing to be God's vessel, you must let Him reveal Himself through that willingness before the throne of Pharaoh. It is not always easy, and you will often be misunderstood, but you submit to the One you've yielded your life to, so that He is seen and not you. When the flies grew unbearable, Pharaoh again promised to let the people go; Moses asked God to remove them, God did — and Pharaoh promptly changed his mind.

The problem was that Moses had been responding to the cry of Pharaoh's heart rather than God's. He hadn't yet grasped that God was the One he actually took his orders from. To operate as a vessel we must learn the value of being held up by the Spirit rather than held down by the flesh. And we must remember who is watching: Pharaoh was watching, Egypt was watching, all Israel was watching — judging the faithfulness of God by how Moses responded. The world watched Moses exactly the way it watches us.

The very thing Moses said he was not able to do, God was proving he could do — for Pharaoh was hearing him just fine, and so was God.

— Sandra Querin

In His mercy God had Moses simply speak while He performed — no rod, no drama. And the man who once insisted he was slow of speech discovered he no longer had a speech problem, because Pharaoh heard him perfectly, and so did God. Notice, too, that the magicians were nowhere to be found once God sent the flies and the cattle plague. They could play "pick-up sticks" with a man still struggling to be a vessel, but they could not play that game with God — so they vanished.

Moses was inching toward the great revelation that would become the foundation of his friendship with God: he was not the deliverer — God was. We can do nothing without Him, and when we try, we are left with dead bodies at our feet that have to be explained away. He was beginning to believe God could do it. The lingering question was the one we all face: I believe God heals, but will He do it for me? I believe He provides, but will He provide for me? That question is the last wall between believing and trusting.

Real Life Application

1. Take orders from God, not people.
Moses kept answering Pharaoh's heart instead of God's. Whose "cry" have you been responding to — a person's demands or God's direction? Realign your obedience to Him today.

2. Remember who's watching.
The world judged God's faithfulness by Moses. Someone is watching how you trust God right now. What would it mean to let your response prove God faithful to them?

3. Move from "He can" to "He will for me."
Moses believed God could — but wondered if He would for him. Where do you believe in general what you doubt in the personal? Name it, and ask God to close that gap.

He was coming to the revelation that would be the foundation of friendship: he was not the deliverer — God was.

— Sandra Querin

Prayer

Faithful Father, I confess how often I take my orders from people's demands instead of Your direction, responding to Pharaoh's cry rather than Yours. Hold me up by Your Spirit rather than letting me be held down by my flesh. Remember, the world is watching how I trust You. And where I believe You can but doubt You will for me, close that gap — teach me that I am not the deliverer, You are, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 14-15

DAY 49
DEMONSTRATING CHRIST

"For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

— Mark 8:35 (KJV)

Moses had to be willing to believe God, even if he didn't understand Him.

— Sandra Querin

Becoming a vessel means learning to trust God fully — and part of that becoming is a willingness to demonstrate Christ to others through our obedience and steadfast assurance in Him. Moses had to be willing to show Pharaoh how to obey, willing to believe God even when he didn't understand Him. Some believers have demonstrated Christ at the very highest cost. Sandra recalls Cassie Bernall, a teenager in the Columbine High School library in 1999, who only two years before had been dabbling in darkness until her parents stepped in with tough love — changing her schools, her friends, and insisting she go to church. She came to know

God's love and forgiveness through Jesus, and wrote that she had given up on everything else to know Christ and the power of His resurrection, "so, whatever it takes, I will be one who lives in the fresh newness of life."

In that library she faced her moment of truth. A gunman pointed a weapon in her face and asked whether she believed in God. She took a breath and answered clearly, "Yes." He asked, "Why?" — and before she could answer, he took her life. Her death became her answer. Many came to Christ afterward, not asking "Where was God?" but "How do I get a faith like that?"

Oh, to know a God worth dying for — and to demonstrate that God to others through the pages of our lives.

— Sandra Querin

When Pharaoh asks, in effect, "Who is God, and why do you believe in Him?" we must have a good answer — and we live that answer with our lives far more than our words. The plague of dead cattle came next, striking Egypt's livestock while Israel's stood untouched, and Pharaoh was so angry he didn't even bother to feign repentance; he flatly refused. But something had shifted in Moses. Seeing dead cows on one side

of the road and living ones on the other had given him courage, and he launched out into the deep with his God.

You don't hear the excuses anymore — no more "I can't," no more "they won't believe me." You just hear his sandals crushing the sand as he moves toward God. That is what demonstrating Christ finally looks like: not a person who has all the answers, but one who has stopped making excuses and started walking, willing to believe God even in the parts he cannot yet understand.

Real Life Application

1. Live your answer.
We demonstrate Christ with our lives more than our words. If someone watched your week, what would it say about the God you believe in? Choose one way to make your life a clearer answer.

2. Believe past your understanding.
Moses believed God even when he didn't understand Him. Where are you waiting to understand before you'll obey? Take a step of trust into the part you can't yet explain.

3. Stop the excuses and start walking.
Courage silenced Moses's excuses. What excuse have you been repeating about something God has asked? Retire it, and take the next literal step forward.

You don't hear Moses telling God how he can't anymore — you simply hear the sound of his sandals crushing the sand as he moved toward God.

— Sandra Querin

Prayer

God Who Answers Prayer, I want to know a God worth dying for and to demonstrate You through the pages of my life, not just my words. Like Cassie, may my life answer the question of who You are. Help me believe You even where I don't understand You, and retire the excuses I keep repeating. Let the sound of my life be sandals crushing sand as I move toward You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 16-18

DAY 50
HONESTY

"It is good for me that I have been afflicted; that I might learn thy statutes."

— Psalm 119:71 (KJV)

When everything else is out of the way, our vision is restored.

— Sandra Querin

When the plague of boils came, God bypassed Aaron and handed the moment to Moses: "And Moses sprinkled it toward heaven." The boils broke out so fiercely that the magicians could not even stand before Moses — they were covered in them like everyone else. Moses was no longer telling Aaron what to do and shivering in the shadows; he was actively taking part in the wonders of God, still a little nervous, Aaron still beside him, but stepping into it. Sandra notes the deeper drama: the magicians had represented an insecurity in Moses, a lingering doubt about the power of his God. He had feared them, battled them, and

overcome them — and only once they were gone for good could he see God clearly and trust Him.

This is the pattern all through Scripture. It wasn't until King Uzziah died that Isaiah saw the Lord high and lifted up. Job only truly saw God after his ordeal, moving from hearing to seeing. David said, "It is good that I have been afflicted, for now I see You clearly." When we lay our kings down — our positions, our opinions, our comforts — our vision is restored.

When the source of our insecurity is dealt with, we can come to God with an honesty that won't be held hostage to our old wounds.

— Sandra Querin

Here is the freedom Moses was gaining. Once the source of his insecurity was dealt with, he could come to God honestly — with nothing left to defend but the truth. When fear has been handled, our wounds can no longer shout for protection, twisting everything we say and do into a defense of ourselves. Moses had traveled the whole distance: from a mere man, to a man of God, to a vessel of God. The man was finally out of the way, because the desire to be a vessel had truly arrived.

That is what honesty before God requires — not more willpower, but a healed heart. As long as an old wound is running the show, we cannot be fully honest, because part of us is always guarding the sore spot. But when Christ deals with the root, we can stand before Him with open hands, defending nothing, hiding nothing. Everything before this had merely been a warm-up; the main event was about to begin, and Moses was finally free enough to meet it.

Real Life Application

1. Name your "magicians."
For Moses they embodied a doubt about God's power. What recurring fear makes you question whether God is really strong enough? Ask God to help you battle and overcome it until it's gone.

2. Lay your "kings" down.
Vision returns when positions, opinions, and comforts come down. What are you gripping that's blurring your view of God? Lay one "king" down today and watch your sight clear.

3. Come with nothing to defend.
A healed heart can be fully honest. Where do you still guard an old wound in your dealings with God? Bring it into the open and let Him deal with the root.

There is nothing left to defend but the truth, so our wounds can't shout for protection when our fear has been dealt with.

— Sandra Querin

Prayer

My Healer, deal with the source of my insecurity, not just its symptoms, so I can come to You with an honesty that no old wound holds hostage. Help me battle and overcome the "magicians" that make me doubt Your power, until they're gone for good. I lay my kings down — my positions, opinions, and comforts — that my vision of You might be restored. Heal the root, so I have nothing left to defend but the truth, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 19-21

DAY 51
WEAPON OF CHOICE

"How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me."

— Exodus 10:3 (KJV)

To be a vessel of God, you must decide that you have already lost the argument — that's the only thing that takes the power of your opinion away.

— Sandra Querin

By chapter 10 the transformation is complete. "How long will you refuse to humble yourself before Me? Let My people go — and if you refuse, tomorrow I will bring locusts." Then, simply, "And Moses turned himself and went out from Pharaoh." No shaking, no stuttering, no leaning on Aaron, no cowering over a rod. Just a man in charge — a vessel not operating out of wounds but out of God's power, standing before the man who ruled the world and was destined to lose it. Moses had become God's weapon of

choice, and he would no longer give Aaron instruction in Egypt.

What made the difference? He had decided he had already lost the argument. That is the only thing, Sandra says, that finally takes away the power of our own opinion. Moses was qualified to carry the promises precisely because he was no longer carrying anything else — no case to defend, no self to protect, no reservation to negotiate.

Confidence is different than arrogance; assurance is different than pride; to be separated is different than independence; and single-mindedness is different than rebellion.

— Sandra Querin

The new confidence Moses carried did not come from himself; it came from his fellowship with God. That is a crucial distinction, because the enemy loves to blur it. Confidence born of fellowship looks bold but bows low; arrogance looks similar but bows to nothing. Assurance rests in God; pride rests in self. Being set apart for God is not the same as striking out on your own, and being single-minded about His will is not the same as rebellion. Moses had all the first things and none of the second.

When the locusts came and Pharaoh again admitted his sin, Moses was unmoved — because being manipulated by man and being moved by God are two entirely different things. And when Pharaoh asked forgiveness, Moses "entreated" God, but the word had changed meaning. Earlier it meant to beg, out of fear. Now it meant to intercede. Mere men beg; vessels intercede. Vessels don't need the approval of man, because they already walk in the approval of God.

Real Life Application

1. Lose the argument on purpose.
Moses became a vessel by deciding he'd already lost the argument with God. What are you still debating with Him? Concede it, and watch your own opinion lose its grip on you.

2. Carry only the promise.
He was qualified because he carried nothing else. What are you still carrying — a case to defend, a self to protect — that disqualifies you from carrying His promise? Set it down.

3. Move from begging to interceding.
Vessels intercede where men beg. Where does your prayer sound like fearful begging for approval rather than confident intercession from God's approval? Pray it again as a vessel.

Moses was qualified to carry the promises because he was not carrying anything else.

— Sandra Querin

Prayer

Defender of My Life, make me Your weapon of choice by helping me decide I've already lost the argument with You — so my own opinion loses its power over me. Strip away everything else I'm carrying, the cases I defend and the self I protect, until I carry only Your promise. Give me confidence born of fellowship, not arrogance; assurance in You, not pride. Move me from begging out of fear to interceding out of Your approval, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 22-23

DAY 52
THE CAUSE OF DARKNESS

"And there was a thick darkness in all the land of Egypt three days… but all the children of Israel had light in their dwellings."

— Exodus 10:22-23 (KJV)

The first step to walking in sin is to justify compromise; the second step is to defend it.

— Sandra Querin

God drove out the locusts and then told Moses to stretch his hand toward heaven, and a darkness fell over Egypt so thick it could be felt — three days in which no one could see anyone else, and basically no one moved. Yet every Israelite house had light in it. Picture the thrill of that camp: God's beautiful light filling their homes while, just across the tracks, an entire nation groped through a heavy, creeping dark. God brought the light both to honor Himself and to provide for His people.

Sandra points out that a thick darkness usually comes to introduce death of some kind — and when darkness comes

into our lives, it is time to look at it and discover its cause. We often ignore the darkness because it represents a battle we'd rather not fight. If we crave comfort above all and keep looking for ways to live in an easy peace, shrouded by a misplaced mercy that is really a lulling, seducing spirit, we'll call the darkness nothing and insist it doesn't exist. But no matter how comfortable the bed, if you never get out of it, you'll still get bedsores.

Peace, comfort, and mercy are good — but not at the expense of purity, holiness, and truth.

— Sandra Querin

We are tempted to relabel "the darkness that can be felt" as mere fog, and convince ourselves the sun simply set early today. But compromise has a predictable path: first we justify it, then we defend it. Once we're defending our compromise, the darkness has already been renamed and welcomed. Moses, by this point, was done forsaking the power of God for the purposes of men, and he refused to pretend the dark was fog.

Pharaoh, meanwhile, wanted the people gone — but only if they left their animals behind. He wanted to obey his own way, while God wanted obedience His way. When Pharaoh threatened Moses with death if he ever saw his face again, Moses essentially answered, "Fine with me — see you." He

was an unbothered, abundant vessel now, his only concern to hear God. When you stop calling darkness "fog" and refuse to trade truth for comfort, the threats of Pharaoh lose their grip; you simply keep walking with God.

Real Life Application

1. Name the darkness honestly.
Thick darkness comes to introduce death, and we ignore it to avoid the battle. Is there a "darkness" in your life you've been calling "fog"? Look at it honestly and ask what its cause is.

2. Refuse comfortable compromise.
Misplaced mercy can be a lulling spirit. Where are you choosing comfort over purity and truth? Name the compromise before you start defending it.

3. Let Pharaoh's threats lose their grip.
An unbothered vessel just keeps walking with God. What threat or fear has been controlling you? What would it look like to say "fine" to it and keep following God anyway?

No matter how comfortable our bed is, if we never get out of it, we will still get bedsores.

— Sandra Querin

Prayer

My Light, give me the courage to look honestly at the darkness in my life instead of calling it fog to avoid the battle. Guard me from a comfort-loving, misplaced mercy that lulls me to sleep in compromise — I don't want to justify it and then defend it. I choose purity, holiness, and truth over an easy peace. And like Moses, let Pharaoh's threats lose their grip on me, so my only concern is hearing and following You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 24-25

DAY 53
A NEW BEGINNING

"And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you."

— Exodus 12:13 (KJV)

Abundance will always be waiting for you on the other side of your obedience.

— Sandra Querin

Exodus 12 opens a whole new beginning. God instituted the Passover, telling His people what to cook and how, when to eat and how to eat — in a hurry, dressed to travel, running shoes on, because He was coming. That is how the promises often are: it feels like we're in the plagues forever and ever, and then suddenly, that's it — the game is over and the Lord arrives with His promise. They were to brush the doorposts with lamb's blood using hyssop branches. Sandra notes the tender detail that hyssop is the very branch later used to lift vinegar to Jesus on the cross — God knew from the beginning of time even which branch of which

bush would need redemption. If He knows the hyssop branch, surely He knows you.

"When I see the blood, I will pass over you." It is still true today. God didn't need the blood on the doorpost because His vision was poor or He couldn't tell which children were His. He wanted it there so the people could participate in the promise through obedience. Abundance always waits on the other side of obedience.

Here's the secret to hearing God: Pray — Peace — Pursue. If we have no peace, we should not pursue.

— Sandra Querin

God lets us in on the plan so we can pray, and then get out of the way. People often ask how to hear Him, and Sandra offers a simple rhythm: Pray, Peace, Pursue. Pray about the matter; watch for His peace; and pursue only what carries that peace. If there is no peace, don't pursue it. But hearing God this way requires trust, because a heart still busy protecting itself cannot truly hear truth — it is too occupied guarding its wounds.

It takes a discipline of the flesh to be still enough to find out what the Lord is saying, and then courage enough to pray it into being no matter the cost. That night at midnight, the Lord passed through Egypt, and every home not marked by the

blood lost its firstborn. The difference between life and death was a doorpost and an act of obedient trust. The promise had come suddenly, as it always does — but only those who had obeyed the plan walked into it.

Real Life Application

1. Get your running shoes on.
God told them to eat ready to move. Is there a promise you sense is near? What would it look like to live "dressed to travel," expectant and ready rather than settled in?

2. Participate through obedience.
The blood let them share in the promise. Where is God asking a specific act of obedience so you can walk into what He's promised? Do the thing He's already shown you.

3. Practice Pray — Peace — Pursue.
No peace means don't pursue. Take a decision you're weighing through that rhythm: pray it, check for His peace, and only pursue if the peace is there.

God lets us in on the plan so that we can pray — and then get out of the way.

— Sandra Querin

Prayer

Faithful God, thank You that You know even the hyssop branch — surely You know me. When I see the blood of Jesus over my life, You pass over me in mercy. Help me participate in Your promises through obedience, and to hear You by the rhythm of prayer, peace, and pursuit — never chasing what has no peace. Still my heart enough to hear, and make me brave enough to pray Your word into being, whatever the cost, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Leviticus 26-27

DAY 54
THE BONUS

"And the LORD gave the people favour in the sight of the Egyptians… and they spoiled the Egyptians."

— Exodus 12:36 (KJV)

God is the God of bonuses — He doesn't want you paying for your healing with other pain.

— Sandra Querin

At midnight the firstborn of Egypt died, and Pharaoh finally broke: "Rise up, get out from among my people — and bless me also." The Egyptians were so desperate to see Israel gone that they pressed their valuables into their hands on the way out the door. Scripture says the Israelites "spoiled" the Egyptians — a battle term meaning to carry off all the plunder of war. It had truly been a battle, one the Lord Himself had fought and won, and His people left laden with the spoils, heading for the promise with silver and gold. Some 600,000 men left, not counting women and children — perhaps millions in all — and God provided

abundantly for every one, with bread from heaven, water from rocks, and shoes that never wore out.

God does not merely send us out; He sends us out with grace and provision, with more than we bargained for. Sandra learned this vividly from a woman she calls the "bonus lady." At a meeting the woman shouted that God had just healed her arthritic leg and broken foot, jumping and praising — and then added that she didn't mind if she lost her eyesight as payment, since "sometimes when God heals us of one thing, He lets illness show up somewhere else."

Jesus had already paid for her sickness — God didn't want her paying for her healing with other pain.

— Sandra Querin

Sandra had her come to the front. As the woman drew near, still cheerfully offering her eyes as the price of her healed leg, Sandra simply asked her to remove her eyeglasses — the old prescription was now interfering with her newly perfect vision. The woman began to shout, "I got a bonus! I got a bonus!" A few days later she returned to report that the doctor confirmed 20/20 eyesight. God is the God of bonuses, and He does not run a ledger where every healing must be paid for with a fresh affliction. Jesus already paid.

This is the heart of a God who sends His people out spoiling Egypt. He does not deliver you into just enough; He delivers you into abundance. So while you are waiting to leave your own Egypt — and it can feel like you're entertaining eternity — remember that He cannot lie. What He has spoken in His Word and deposited in your heart will come to pass. Keep walking. Keep showing up. He'll make it all happen, and if you're weary of the battle, simply stop and let Him carry it.

Real Life Application

1. Expect to leave with spoils.
God sent Israel out laden, not empty. Where have you braced for "just enough" from God? What changes if you expect Him to send you out with abundance and bonuses?

2. Refuse the ledger lie.
The bonus lady thought healing had to be paid for with new pain. Where do you secretly believe blessing must come with a hidden cost? Reject that, remembering Jesus already paid.

3. Keep showing up while you wait.
What God deposited in your heart will come to pass. Where are you weary of waiting to leave an "Egypt"? Keep walking, keep showing up, and let Him carry the battle.

God isn't just going to send you out — He is going to send you out with grace and provision, with more than you bargained for.

— Sandra Querin

Prayer

My Provider, thank You that You are the God of bonuses, who sends His people out of Egypt spoiling their captors, laden with more than they bargained for. Break the lie in me that every blessing must be paid for with hidden pain — Jesus already paid it all. While I wait to leave my own Egypt, remind me that You cannot lie, and what You've deposited in my heart will come. Help me keep showing up, and carry the battle when I'm weary, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 1-2

DAY 55
SENT OUT WITH GRACE AND PROVISION

"And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies."

— Exodus 12:51 (KJV)

It is never about the destination, but always about the journey — the journey will prove you and keep you.

— Sandra Querin

After 430 years, a mixed multitude stepped out of Egypt a free people — flocks and herds, baking ovens and cooking gear, food thrown together in haste, gathered into their tribes like armies and marching toward Succoth. "The Lord did bring the children of Israel out of the land of Egypt by their armies." The exodus had begun. And yet, as they would later realize looking back, their troubles hadn't ended — they had, in a sense, just begun. Freedom itself, they would learn, must sometimes be conquered.

This is one of the strange mercies of the walk with God. Right when He sets us up for the biggest miracle, we often manage to concentrate only on the problems around us, forgetting that His solutions are always bigger than our problems. If you have a big problem, then you simply need a big miracle — and God is more than big enough to do it.

When you can't have finance, He will give you favor. When you can't have healing, He will give you peace. When you can't have a relationship, He will give you fellowship with Him.

— Sandra Querin

Notice how God substitutes His abundance for what we think we lack. When finance is withheld, He gives favor, which opens doors money can't. When healing tarries, He gives a peace that steadies the soul. When a longed-for relationship doesn't come, He gives the fellowship of His own presence, which is the thing every relationship was only ever pointing to. So stop staring at what you can't, don't, and won't have, and start counting the glorious things that are already yours simply because you are a child of God.

It is never about the destination; it is always about the journey. When the road is hard, we naturally want it over with — but the journey is exactly what proves us and keeps us. The

journey is where the miracles abound, if we'll let them. Israel wanted the Red Sea behind them; God wanted them to discover, in the crossing, who He was. Your difficult stretch is not a detour from the promise. It is the very place the promise is being worked into you.

Real Life Application

1. Expect trouble not to mean failure.
Israel's troubles began right after their freedom. Where has hardship after a breakthrough made you doubt you heard God? Remember that freedom sometimes must be conquered, and keep going.

2. Take the substitution.
When one thing is withheld, God gives another — favor, peace, fellowship. What are you fixated on not having? Ask God what He's offering in its place, and receive it.

3. Value the journey over the destination.
The journey proves and keeps you. Where are you rushing to get a hard season over with? What miracle might you miss if you skip past the journey? Choose to be present in it.

God's solutions are always bigger than our problems — if you have a big problem, then you must need a big miracle, and God is big enough to do it.

— Sandra Querin

Prayer

The Great I AM, thank You for bringing me out with grace and provision, by Your own mighty hand. When trouble follows a breakthrough, remind me that freedom must sometimes be conquered and that Your solutions are always bigger than my problems. Where one thing is withheld, help me receive what You give instead — favor, peace, Your own fellowship. Teach me to value the journey, for it is proving and keeping me, and it is where Your miracles abound, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 3-4

DAY 56
DO YOU TRUST GOD OR NOT?

"Trust in the LORD with all thine heart; and lean not unto thine own understanding."

— Proverbs 3:5 (KJV)

But for the grace of God, there go I.

— Sandra Querin

Sandra says she learned to expect a miracle and catch a vision from her father, but she learned to persevere until it arrived from her mother, Betty Lou. When she asked her mother to write a piece of her story, and offered to tell it only after she was "having dinner with Jesus," Betty Lou answered firmly: "No, I'm not ashamed of anything, because it's all under the blood of Jesus. If my life can bless somebody, then that makes it all the more worthwhile and glorifying to Jesus — because but for the grace of God, there go I." It is an overcoming story, and Betty Lou titled it with the question

that ran underneath her whole life: "Do you trust God or not?"

It is, she insisted, not a sad "poor me" story — just a few things encountered on the journey of life that forced the question. At first she didn't even ask it; she didn't know there was such a question. It was something of a miracle she was born at all. In 1931, to a seventeen-year-old "motorcycle dude" and a fifteen-year-old "motorcycle mama," she was an unwanted "thing," and her mother tried in many ways to be rid of her before she was born. But nothing could hurt her — she survived, because God had another plan.

"Be a good girl, and I love you." Somehow, that was enough.

— Sandra Querin

After she was born on a trip to her grandmother's house, Betty Lou didn't see her parents again for seven years — until her father called to bring her "home" to be maid and caregiver to her two younger sisters while he worked and her mother recovered from a breakdown. She knew she was not loved, and knew early that her purpose was simply to be used. Looking back, she says it seemed okay at the time; there was nothing she could do, so she tried not to be a problem. And

when she left her grandmother's, the old woman said, "Be a good girl, and I love you." Somehow, that was enough.

Betty Lou's story is placed here, right after we've watched Moses leave his flesh behind, because it is another picture of the same miracle: a person the world discarded, whom God had marked for a plan from before birth. The question that shaped her can shape us. Underneath every hardship, every rejection, every impossible circumstance, God keeps asking gently, "Do you trust Me or not?" And a single kindness, a single word of love, can be enough to carry a soul until the fuller answer comes.

Real Life Application

1. Answer the underlying question.
Betty Lou's whole life turned on "Do I trust God or not?" In your current hardship, that same question waits underneath. How would you honestly answer it today — and what would trusting look like?

2. Refuse the "used, not loved" verdict.
Betty Lou grew up believing her purpose was to be used. Is there a lie from early life that told you that you weren't wanted or loved? Bring it to the God who planned you before birth.

3. Let one kindness be enough.

"Be a good girl, and I love you" carried a lonely child. Where has God given you one small kindness to hold onto? Let it be enough to keep you until the fuller answer comes.

Nothing she did could hurt me — I survived, because God had another plan for me.

— Sandra Querin

Prayer

Kind Father, underneath all my circumstances You keep asking the question that shaped Betty Lou's life: do I trust You or not? Today I want to answer yes. Where the world discarded me or told me I was only to be used and never loved, remind me that You planned me before I was born and marked me for a purpose. Let even one kindness from You be enough to carry me until the fuller answer comes. But for Your grace, there go I — in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Numbers 5-6

DAY 57
A FRIEND NAMED JESUS

"There is a friend that sticketh closer than a brother."

— Proverbs 18:24 (KJV)

The man told me that Jesus would never, ever leave me once I asked Him to come and live in my heart.

— Sandra Querin

Betty Lou's story continues. At about ten years old — stringy white hair, warts on her hands, called "warthog," with no friends and no one to teach her to care for herself — she was walking home from the grocery store when she heard music pouring out of a building. She went in and sat down. A man in a uniform stood up and began speaking about a real good friend he had, one who was always there to talk with, cry with, and have fun with. "If anyone wants to meet my friend," he said, "come on up here." Well, hey — she didn't have any friends, so up she went.

The uniforms belonged to the Salvation Army, and the friend was Jesus. The man told her that Jesus would love her like

nobody else ever could, that He would be her friend forever, and that once she asked Him into her heart, He would never, ever leave her. He laid his hands on her head and prayed for Jesus to come in, to lead and guide and protect her. None of her family were believers — the only "Jesus" they knew was a swear word — but God had a plan anyway.

But God had a plan, anyway.

— Sandra Querin

That refrain — "but God had a plan" — runs through the hardest parts of her story. The very next day a cousin came to live with them and began years of abuse, threatening her sisters' lives if she told. For three years she hid where she could until, at about thirteen, she finally risked a secret call to her grandmother, who came and got her. She was left terrified of men, shaking if anyone even breathed deeply near her, trying to find the Jesus the Salvation Army man had promised was in her heart, and unable to feel Him — yet still, God had a plan.

She came to realize later that God had chosen her to be the one to stand for Him in her family — knowing that her very circumstances would make her strong enough to be called names, to be friendless, to trust no one but Him. What the enemy meant to crush her under, God was quietly using to set

her apart. The promise the uniformed man prayed held true across every dark year: the Friend who came into her heart that day never once left, even when she couldn't feel Him.

Real Life Application

1. Receive the Friend who won't leave.
Betty Lou met a Friend who would never leave, even when she couldn't feel Him. Where do you most need to know Jesus as that kind of friend? Talk to Him today as the One who is always present.

2. Trust the plan you can't yet see.
"But God had a plan" ran under her darkest years. Where can't you see God's plan in your story right now? Hold onto the truth that His plan continues even where you can't trace it.

3. Let hardship set you apart, not crush you.
God used Betty Lou's circumstances to make her strong to stand for Him. Where might your hardest experiences be preparing you to stand for God? Offer them to Him for that purpose.

God chose me to stand for Him in my family — He knew that, because of my circumstances, I would be strong enough to trust no one but Him.

— Sandra Querin

Prayer

Author and Finisher of My Faith, thank You that when someone asks You into their heart, You never, ever leave — even when they can't feel You. Be that Friend to me, closer than a brother, present in my darkest years. Where I can't see Your plan, help me trust that You still have one. And take the very circumstances the enemy meant to crush me with, and use them to make me strong enough to stand for You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Numbers 7

DAY 58
I DID MY PART, AND HE DID HIS

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

— Romans 8:28 (KJV)

I did my part, and He did His.

— Sandra Querin

Betty Lou's life became a series of moments where God asked one question: "Do you trust Me or not?" When her firstborn, Cynthia, struggled after birth, she finally told God, "If You want her, You can have her" — and He did. Years later, when her three-year-old Gail accidentally drank gasoline and the doctors said she wouldn't make it, her husband asked her the question that defined their family: "Do you trust God or not?" Terrified after losing her first child, she nonetheless answered yes, they asked God to have His way, and within two days Gail came home healthy.

The question kept coming. Healed of varicose veins at a meeting, she woke the next day worse than ever — and heard, "Do you believe you're healed, and do you trust God?" Yes. She was immediately well. And in her hardest private battle, a doctor's advice to take a nightly drink for pain quietly became a bottle of vodka a day, hidden and justified — until one day, pouring a drink, she heard God's audible voice for the only time in her life: "Do you trust Me or not?" "Yes, Lord." "If you pour it out and throw the bottle away, I'll help you. If you don't, you're on your own." She threw it all away and never wanted it again.

The same God who made the storm can calm it and get us home safely.

— Sandra Querin

Her husband lived the same answer. When word came that their daughter Sandi was in intensive care and might not survive, storms grounded every flight. The owner of a private airstrip said it was far too dangerous to fly. Don, who had flown but held no license, said, "Watch me — the same God who made the storm can calm it and get us home safely." They made it back in time to rejoice over her recovery. Trust, for this family, was never a theory; it was a decision made again and again in the face of real terror.

Betty Lou's conclusion is the heart of it: sometimes trust is just saying the name of Jesus when you're too sick to pray, or crying until you have no tears left, or being still and knowing that God is God. We have to trust Him to know that whatever comes, He will be with us and give us strength to go through. Every one of her children, their spouses, and grandchildren came to serve the Lord — a rare miracle, considering where she came from. But then, that's just like the Lord.

Real Life Application

1. Answer the recurring question.
God kept asking Betty Lou, "Do you trust Me or not?" In your current fear, He's asking the same. What would answering "yes" — and acting on it — look like today?

2. Do your part.
"I did my part, and He did His." Is there a bottle to pour out, an obedience to render, before you'll see God move? Do your part today and trust Him with His.

3. Trust in the smallest way you can.
Sometimes trust is just whispering Jesus' name when too weak to pray. Where are you too worn to do much? Offer God the smallest act of trust you can manage — it is enough.

Sometimes it's just saying the name of Jesus when you're too sick to read or pray — being still and knowing that God is God.

— Sandra Querin

Prayer

Father of Peace, like Betty Lou, I hear You asking underneath every fear, "Do you trust Me or not?" Today I answer yes. Give me the courage to do my part — to pour out what needs pouring out, to obey what You've shown — and to trust You with the rest. When I'm too weak to pray, let me at least whisper Your name; when I have no tears left, let me be still and know that You are God, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 8-10

DAY 59
THE SPIRITUAL SNOOZE BUTTON

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

— Ephesians 5:14 (KJV)

When the alarm goes off, you are supposed to get up.

— Sandra Querin

On a ministry tour, an alarm clock left set by a previous guest went off at 5:30 a.m. Sandra jumped out of bed, shut it off, and began pacing the floor in prayer. Her friend Kathleen was astonished: "That was the most fantastic display of 'get up and go' I've ever seen." Confused, Sandra asked what she meant. Kathleen explained that most people just hit the snooze button and lie there a few more minutes — sometimes a whole hour. "Why would I?" Sandra said. "When the alarm goes off, you're supposed to get up." Kathleen drew a whole teaching out of it: this is the state of much of Christianity — we hit the

spiritual snooze button and miss what the Lord is trying to tell us.

The Israelites were world-class snooze-button hitters. While Moses was being transformed from a man of Midian into a vessel whose identity was found in God alone, they were sleeping through the alarm — just one more hour, just one more day, just one more complaint about what would never be. They should have been making their hearts ready. Instead, the time came, and they were caught unprepared, facing a destiny they hadn't bothered to wake up for.

We all hit the "spiritual snooze button," and so we miss out on what the Lord is trying to tell us.

— Sandra Querin

Meanwhile Moses was nearly ready for face-to-face fellowship with God — the one who would soon be begging to see God's glory, the vessel who had learned to trust, the vehicle God would use to show a watching world what obedience looks like. He is you and he is me; he is what the world is watching to decide whether they can trust God. And the difference between Moses and the sleeping multitude was not talent or calling. It was simply that one of them got up when the alarm went off.

The snooze button always feels reasonable in the moment — a few more minutes of comfort, a slightly later start. But spiritual complacency compounds. Each ignored prompting makes the next one easier to ignore, until we sleep straight through the very seasons God appointed for our becoming. Have you been hitting the snooze button? The alarm is not an interruption of your rest; it is the invitation to your destiny.

Real Life Application

1. Notice where you're snoozing.
Complacency feels reasonable one "few more minutes" at a time. Where has God been sounding an alarm you keep quietly silencing? Name the prompting you've been hitting snooze on.

2. Get up when the alarm goes off.
"When the alarm goes off, you're supposed to get up." What is one thing God has clearly stirred you to do that you can respond to immediately, without lying there "a few more minutes"?

3. Make your heart ready.
Israel faced destiny unprepared because they slept. What would it look like to make your heart ready now for what God is bringing, rather than being caught off guard?

The Israelites should have made their hearts ready, but they didn't — the time had now come, and they faced their destiny asleep.

— Sandra Querin

Prayer

God Who Sees Me, forgive me for hitting the spiritual snooze button — for silencing Your promptings one reasonable "few more minutes" at a time and sleeping through what You're trying to tell me. Awaken me. When Your alarm sounds, help me get up at once, not lie there in comfort. Make my heart ready for what You're bringing, so I don't face my destiny caught off guard, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Numbers 11-13

DAY 60
FAITH AND TRUST

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

— Isaiah 26:3 (KJV)

When he succumbed to the desire for control, he would fail; when he trusted God, he would succeed.

— Sandra Querin

Moses was walking straight now — no longer deformed by the effects of rejection — but he still had to perfect his trust as he obeyed. He had learned that no matter how bad it looked, no matter how many frogs were jumping or how high the hail piled, when God makes a promise He will perform it, if you'll just show up to collect it. As the nation's example, Moses had to be established as a man who obeyed God in situations that seemed out of control. And the rule of his life was simple: when he gave in to the desire for control, he failed; when he trusted God, he succeeded.

The whole nation was watching him and attempting to walk in faith because of him. But Sandra draws a crucial distinction: faith and trust are two different things. Trust is the maturity deposited into faith when you have Someone you know you can count on. It carries a confidence, an unseen knowing that comes from having trusted God for outcomes before.

Faith without trust is just an idea of the way you think it should be, but you don't have the belief to truly hope for it.

— Sandra Querin

Trust says, "It's about the journey, and I don't care where it takes me — I'm going with Jesus." The man-made kind of faith shouts at the outcome and dictates a result; it is so consumed with the end it's trying to get that it becomes proud and anxious. Faith without trust cannot walk in fellowship, because it's too worried about the result. Life will always put ordinary faith to the test — but it cannot touch trust, because trust is grounded in friendship, and its reward is great peace.

That is why Scripture pairs peace with trust so often. When trust lies within your faith, the struggle ends; you are kept in perfect peace because your mind is stayed on Him. To make it through what lay ahead, Israel would have to walk past faith and into a new thing — they would have to trust. Moses was

trying to walk a path wide enough for them to see how it's done. The difference between the anxious striver and the peaceful believer is never the size of the faith; it's whether that faith has learned to trust the One it's aimed at.

Real Life Application

1. Watch the control reflex.
Moses failed when he grabbed control and succeeded when he trusted. Where are you reaching for control right now? What would trusting God in that exact place look like instead?

2. Move from faith to trust.
Trust is faith that has learned to count on Someone. Do you have faith for an outcome but no real trust in God through it? Ask Him to deposit the "knowing" of trust into your faith.

3. Choose the journey over the outcome.
Man-made faith dictates results; trust says, "I'm going with Jesus wherever this leads." Where are you demanding a specific result? Release the outcome and commit to the journey with Him.

Trust says, "It's about the journey, and I don't care where it takes me — I'm going with Jesus."

— Sandra Querin

Prayer

God of Peace, I see that when I grab for control I fail, and when I trust You I succeed. Move me past a faith that just dictates outcomes and into a trust grounded in friendship with You. Deposit that unseen knowing into my believing, so that my mind stays on You and You keep me in perfect peace. I choose the journey over the outcome — wherever it leads, I'm going with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 14-15, Psalm 90

DAY 61
GOD DESIGNED THE BATTLE

"And the LORD went before them by day in a pillar of a cloud… and by night in a pillar of fire, to give them light; to go by day and night."

— Exodus 13:21 (KJV)

God knew there would be a battle — He designed it that way.

— Sandra Querin

When Pharaoh let the people go, God deliberately did not lead them by the short road through Philistine country, lest they see war and run back to Egypt. He led them the long way, through the wilderness toward the Red Sea. This was their training ground for trust, and God meant to make every moment count — protecting them from themselves by taking them the long way around to the promise. God was hovering, Moses was walking; the only question was whether the people would move. The

foundation of their failures was simple: they were cowards who craved comfort.

Here is a truth we resist: God knew there would be a battle, because He designed it that way. Later Scripture says He set them on that path on purpose so Pharaoh would think he had them cornered. The battle was not a sign that something had gone wrong; it was the plan. God kept announcing, in effect, "Watch what I can do — I am God. Follow Moses as he follows Me, and learn to trust by his obedience."

God is not bound by the outcome beyond those circumstances — He is consumed by it, using them to declare to everyone that He is the Lord.

— Sandra Querin

Honor matters to God. He wants the whole world to know He is the Lord, and the situations surrounding us are meant to declare that He is in control, no matter how loudly they shout that He isn't. He is not bound by the outcome beyond our circumstances; He is consumed by it, orchestrating our very troubles into a stage on which He is revealed. The trouble is that so often, right in the middle of our circumstances, we shout louder than God — and what we're shouting is not that He is Lord.

As a token of His care, God went before them in a pillar of cloud by day and fire by night, never removing it from before the people. And still they would spend their days doubting, their chosen occupation being complaint. But the pillar reveals the heart of the God who designs the battle: He never sends His people into the wilderness alone. The same presence that appoints the hard road also travels every step of it, lighting the darkness and leading the way.

Real Life Application

1. Reread the battle as design.
God set the hard path on purpose. Is there a battle you've read as a sign you went wrong? Ask whether God may have designed it as your training ground for trust.

2. Take the long way willingly.
God led them around to protect them from themselves. Where has God taken you "the long way," and you've resented it? Thank Him for the protection hidden in the detour.

3. Stop shouting louder than God.
In our circumstances we often shout something other than "He is Lord." What are your circumstances currently making you declare? Choose to let them announce that God is in control.

God is always going before you in the pillar — He never takes it away, even when His people spend their days doubting.

— Sandra Querin

Prayer

My Shepherd, help me see that the battles in my life are not always signs I've failed — sometimes You designed them as my training ground for trust. Thank You for taking me the long way around when the short way would have destroyed me. Forgive me for shouting louder than You in my circumstances; let my life instead declare that You are Lord and in control. Go before me in the pillar, and I will follow, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 16-17

DAY 62
THE GREAT DRAMA OF REDEMPTION

"I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host."

— Exodus 14:4 (KJV)

God is very excited about planning our deliverance — His plans always get Him the most honor and us the most benefit.

— Sandra Querin

God kept unfolding His plan: Pharaoh would say the Israelites were trapped, hemmed in by the wilderness, and God would harden his heart to chase them so He could be honored over Pharaoh and all his army. So along came Pharaoh with six hundred of his best chariots. You can almost hear the excitement of God as He orchestrated this great drama of redemption — because that is how God is about our trouble and pain. He is genuinely excited about planning our deliverance, and His plans always

get Him the most honor and us the most benefit. But we have to let Him be God in the middle of our trouble.

The battle lines were drawn, Pharaoh nearly on top of them, and the people panicked. They cried out, then turned on Moses, accusing him of dragging them out to die in the wilderness. Had the plagues faded from memory already? Did they truly miss the mud and the bricks and the tears? Just days before they'd painted blood on their doorposts while all Egypt wailed; they'd watched darkness cover the land except their own homes; the pillar of fire sat right beside them. Yet fear erased it all.

It had been better for us to serve the Egyptians than that we should die in the wilderness.

— Sandra Querin

Then they went a step too far: "Isn't this what we told you in Egypt — leave us alone, let us serve the Egyptians? Better to be slaves than to die out here." Barely delivered by a mighty hand, they were now shouting that they wanted to be slaves again. It all flowed from fear — fear of death, fear of the unknown, fear of losing — and that fear came from their inability to trust. They were supposed to be the army of God; He'd called them out in their "armies." Instead they caved at

the first shadow, behaving like mice among men rather than children of the Lion of Judah.

Moses, meanwhile, was humbled by the power and provision surrounding him, while the people were indignant about it — "It's not enough; we want more, and we want you to do all the work." Their real problem was that they didn't actually want to be led; they wanted their own way. But God was not embarrassed by the drama. He had scripted this deliverance to display His glory, and even Israel's panic could not derail a redemption He was so excited to perform.

Real Life Application

1. Let God be excited over your rescue.
God plans our deliverance with joy. Where are you despairing over a trouble God may be delighting to turn into a display of His glory? Invite Him to be God in the middle of it.

2. Refuse to romanticize your Egypt.
Fear convinced Israel that slavery was better than the wilderness. Is fear making an old bondage look better than the hard freedom God has called you to? Name the lie and reject it.

3. Be an army, not a mouse.
Called as God's army, they behaved like mice. Where has fear reduced you to timidity when you're a child of the Lion of

Judah? What would responding as "God's army" look like today?

You can almost hear the excitement of God as He orchestrated this great drama of redemption — that's how He is about our trouble and pain.

— Sandra Querin

Prayer

My Deliverer, thank You that You plan my deliverance with excitement, scripting even my troubles into a stage for Your glory. Forgive me for panicking and, in my fear, romanticizing the very Egypt You rescued me from. Don't let me shout for slavery when You've called me to freedom. Make me an army, not a mouse — a child of the Lion of Judah — and let me trust You in the middle of the drama, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Numbers 18-20

DAY 63
A NEW CREATION, NOT AN OLD LABEL

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

— 2 Corinthians 5:17 (KJV)

Gaining identity from past sins or wounds is a perfect way to stay there.

— Sandra Querin

When we come out of the world and into Christ, Sandra says, it's important not only to know what we came out of, but to recognize what we're going into. Scripture calls us more than conquerors and overcomers in Him — which means we can only be those things while we're in Him. She recalls a redeemed man who introduced himself, "I'm an alcoholic." No, she thought — he's redeemed. God saved and delivered him; that is now his identity. Gaining our identity from past sins or old wounds is a perfect way to stay stuck in them. People who move on are

willing to say they are a new creation in Christ, because all things have truly become new.

This was exactly Israel's problem. Egypt represented the world, and if they were ever to trust God and walk in friendship with Him, they would have to stop declaring Egypt over themselves. As long as they kept naming themselves by what they came out of — slaves, brick-makers, the oppressed — they could never become the people of promise they were called to be.

We don't have to relate to people's sin — we just have to relate to God, the One who keeps us.

— Sandra Querin

Sandra remembers a former drug addict, now a missionary, who told her church a story from twelve years earlier. She had cycled through every rehab program, and countless people had come to "fix" her — many with God, many with a program, all able to relate to her past. It meant nothing, because they all found their identity in what they had done rather than in who they had become. Then a plain "square" church lady came to her cell with a Bible and said: I've never taken drugs, never been to jail, never known your troubles — I have a nice little house and a nice little family and we go to church every Sunday. But this I know: the same Jesus who kept me out of

trouble all these years is the same Jesus who can bring you out and keep you out.

That was the speech that changed her life. She was sick of people relating to her; she needed a God big enough to keep someone from ever tasting the world — because if He was that big, there was hope for her. She was saved and delivered that day, and in court her transformation was so evident the judge dropped every charge. We don't have to relate to people's sin; we only have to relate them to the God who keeps us. Like Moses, who walked past Egypt's splendor and horror because he refused to draw his identity from prince or pauper, we get to stop wearing the old label and answer to our new name.

Real Life Application

1. Stop wearing the old label.
"I'm an alcoholic" versus "I'm redeemed." What label from your past do you still introduce yourself by? Practice naming yourself instead by who you've become in Christ.

2. Stop declaring Egypt over yourself.
Israel couldn't become new while naming themselves by what they left. What "Egypt" do you keep speaking over your life? Replace it with the truth that all things have become new.

3. Point people to the Keeper, not the sin.

The square church lady related people to God, not their failures. Who in your life needs a God big enough to keep them? How can you point them to Him rather than merely relating to their struggle?

No, he is not an alcoholic — he is redeemed. God saved and delivered him; that is now his new identity.

— Sandra Querin

Prayer

God of Salvation, thank You that in Christ I am a new creation — old things have passed away, and all things have become new. Help me stop introducing myself by old sins and wounds, and stop declaring Egypt over my life. Teach me to answer to my new name in You. And give me the faith of the "square church lady," who pointed a hopeless woman not to shared sin but to the God big enough to keep her, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 21-22

DAY 64
COMING OUT TO BECOME

"Nay, in all these things we are more than conquerors through him that loved us."

— Romans 8:37 (KJV)

We trade who we are for who Christ is by learning to lean on Him.

— Sandra Querin

Moses could walk past Egypt — in all its splendor and all its horror — because he was willing to live as a new man. Egypt held plenty for him: good memories and bad, the palace of a prince and the shame of a fugitive. But he no longer drew his identity from any of it. His wound and his pain would no longer be his name. And here is the striking thing Sandra notes: for Moses this was never really about "coming out," because he had been perfectly content in Midian. Nor was it about a trade-off — he wasn't swapping Midian for Canaan. Canaan was the people's promise, not his.

Moses had something deeper on his mind: fellowship with a Friend. He came out of Egypt not to gain a land but to become the friend of God. It wasn't easy, and Sandra doesn't believe it was meant to be; the road to Canaan carried a high cost. But Moses had already decided the trade was worth it.

When we leave our Egypt, we need to have already made the decision that the trade is worth it.

— Sandra Querin

That is the decision that makes all the difference. When we leave our own Egypt, we must have already settled that the exchange is worth it — that we are trading who we are for who Christ is, and that we make that trade by learning to lean on Him. If we haven't settled it in advance, the first hard stretch of the wilderness will send us running back to what was familiar, the way it did for Israel.

Perhaps you can't get past who you were yesterday because it's all you know — a safe, secure place, because it's home. But God has called you to a new place, the place of abundance in Him. Sandra says something quietly powerful to the reader here: you are not the same person you were when you started this journey. You have changed, and so has your emotional address. Coming out of Egypt was never the goal; becoming

the friend of God was — and that becoming is worth every cost the road demands.

Real Life Application

1. Settle the trade in advance.
Israel bolted because they hadn't decided the trade was worth it. Have you settled that following Christ is worth whatever it costs — before the hard stretch comes? Settle it now.

2. Aim past the land to the Friend.
Moses came out to become God's friend, not to gain territory. Are you pursuing God's blessings or God Himself? What would it mean to make fellowship with Him the actual goal?

3. Update your emotional address.
"You have changed, and so has your emotional address." Where are you still living, emotionally, at your old address? Choose to move into the new place of abundance God has called you to.

Moses came out of Egypt to become the friend of God — it wasn't about the land; it was about fellowship with a Friend.

— Sandra Querin

Prayer

Covenant-Keeping God, I want to come out of my Egypt not merely to gain something, but to become Your friend. Help me settle, in advance, that the trade is worth it — trading who I am for who You are by learning to lean on You. Where I keep running back to the familiar because it's all I know, call me forward into the place of abundance in You. Change my emotional address to match who I've become, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 23-25

DAY 65
THE VISIBLE VESSEL

"And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

— Exodus 14:15 (KJV)

Who we respond to is an indicator of who we are friends with.

— Sandra Querin

With Pharaoh bearing down and the people wailing, Moses cried out to God — and God's answer was bracing: "Why are you crying to Me? Tell the people to go forward." God was reminding Moses that he was a vessel, not a mere man to be manipulated by the cries and accusations of the crowd. "You know what I'm doing," God was saying; "they don't, but you do. Don't go back to being the man you were in Egypt or Midian. Don't respond to them — respond to Me."

There's a searching principle buried in that command: who we respond to is an indicator of who we are friends with. When

the pressure mounts, we instinctively answer to whatever voice we're most bonded to. Moses had to decide, in the crush of that moment, whether he would answer the panic of the people or the purpose of his God. A visible vessel is one whose reactions are governed by God's voice rather than the crowd's.

God is always in the middle of defending you, even when it looks like He has forgotten you.

— Sandra Querin

Then God moved the pillar. The angel of God and the cloud shifted from the front of the camp to the rear, standing between the Egyptians and the Israelites — darkness to the enemy, light to God's people — so that the two armies could not come near each other all night. God is always in the middle of defending you, even when it looks like He has forgotten you. He stands in the war before it even starts; He drew the battle lines Himself. Nothing concerning you is an accident. He positions Himself squarely between His children and their enemy.

When we're in our own grief and trouble, we can't always see that pillar of fire between us and the enemy — and that's exactly when the "knowing" comes in handy. What did God say? Remember it, hold onto it, believe it, and all will be well

with your soul. Israel often made an occupation of getting confused on this very point. Sandra suggests the two armies may not have reached each other that night partly because the Israelites kept trying to go backward while the Egyptians pushed forward — God protecting them even from themselves, even as they longed for an Egypt that fear had suddenly made look free.

Real Life Application

1. Respond to God, not the crowd.
Who we answer under pressure reveals our closest friendship. Whose voice do you instinctively respond to when things get hard — the crowd's or God's? Practice answering to Him first today.

2. Trust the pillar you can't see.
God stands between you and the enemy even when you can't see Him there. Where does it feel like God has forgotten you? Recall what He said and hold onto it as your "knowing."

3. Stop trying to go backward.
The two camps didn't meet partly because Israel kept retreating. Where are you trying to go back to Egypt while God says "go forward"? Take one forward step in obedience.

God is standing in the middle of the war even before it starts — He has drawn the battle lines Himself; nothing is an accident concerning you.

— Sandra Querin

Prayer

My Mighty Defender, when the pressure mounts, help me respond to You and not to the panic of the crowd — for whoever I answer reveals who I'm closest to. Thank You that You stand between me and my enemy even when I can't see the pillar, defending me before the battle begins. Where I've been trying to retreat to Egypt, give me the courage to go forward, trusting what You've already said, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 26-27

DAY 66
GO FORWARD

"And Moses stretched out his hand over the sea… and the children of Israel went into the midst of the sea upon the dry ground."

— Exodus 14:21-22 (KJV)

A mere conviction will be moved by confusion when the risk of losing comfort appears.

— Sandra Querin

"Speak unto the children of Israel, that they go forward." Forward — toward a sea with no visible way through, an army at their backs. God's command required exactly the thing Israel lacked and Moses had finally gained: trust. Moses had come to a place beyond conviction, where he actually agreed with God; he was committed, and that commitment now had the right to be proven. To walk in true commitment, Sandra says, we have to be able to trust God, or we will never watch the Red Sea form walls around us. A mere conviction gets moved by confusion the moment losing our comfort is on the line.

This is the difference between conviction and commitment, tested at the water's edge. Conviction believes God can; commitment steps into the sea before it opens. The Israelites had plenty of conviction — they'd seen ten plagues — but conviction alone kept them frozen on the shore, cursing Moses. It takes trust to lift the rod and tell a whole nation to march toward water.

God will use our circumstances in order to declare to everyone that He is the Lord and He is in control.

— Sandra Querin

So Moses stretched out his hand, God drove the sea back with a strong east wind all night, and Israel walked through on dry ground with walls of water on either side. The very sea that looked like their grave became their highway, and the army that looked invincible was swallowed when the waters returned. God had designed the whole scene — the trap, the panic, the impossible barrier — to declare to Egypt and Israel and every generation since that He is the Lord and He is in control.

Notice that the miracle came on the far side of forward motion. The sea did not open while they stood arguing on the bank; it opened as Moses obeyed and the people moved. So much of what we're waiting for waits, in turn, on our

willingness to go forward before we can see the way. God's solutions are always bigger than our problems — but they often reveal themselves only to feet that are already walking toward the water in trust.

Real Life Application

1. Move from conviction to commitment.
Conviction believes God can; commitment steps in before the sea parts. Where have you stalled at "God could" without stepping forward? What would committing look like there?

2. Go forward before you see the way.
The sea opened as they moved, not before. Where is God saying "go forward" into something you can't yet see through? Take the step of trust while the water's still there.

3. Let the barrier become the testimony.
The sea meant to be their grave became their highway. What barrier looks like your end right now? Ask God to make it the very place He declares Himself Lord.

To walk in true commitment, we have to be able to trust God — or we will never be able to watch the Red Sea form walls around us.

— Sandra Querin

Prayer

Almighty Father, You say "go forward" toward seas I can't see through, with the enemy at my back. Move me past mere conviction that You can, into the committed trust that steps in before the water parts. Let me lift the rod and obey before I see the way. Turn the barrier that looks like my grave into the highway where You declare Yourself Lord, and let my going-forward prove that You are in control, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 28-30

DAY 67
GOD WILL BE GLORIFIED

"The LORD shall fight for you, and ye shall hold your peace."

— Exodus 14:14 (KJV)

God is not bound by our circumstances — He is consumed by the outcome beyond them, that all may know He is the Lord.

— Sandra Querin

Standing between an approaching army and an impassable sea, Moses told the terrified people, "Fear not, stand still, and see the salvation of the Lord… The Lord shall fight for you, and ye shall hold your peace." Sometimes the hardest command in Scripture is "hold your peace." Everything in us wants to fix, flee, or fight; God says be still and watch Me work. This is only possible for a heart that has learned to trust, because a heart still trying to control the outcome cannot hold its peace for even a moment.

God had told Moses plainly that He would be honored over Pharaoh and all his host. Honor is important to God; He

wants the whole world to know He is the Lord. And He arranges deliverance so that His glory is unmistakable — not a rescue anyone could later credit to luck or human cleverness, but one so impossible that only God could have done it. He is consumed with the outcome beyond our circumstances, determined to use even a cornered, complaining people to announce His name to the nations.

The situations that surround us should declare that God is in control, no matter how loudly they shout that He is not.

— Sandra Querin

That is the calling of every circumstance we face: to declare that God is in control, however loudly it shouts the opposite. The sea shouted "dead end." The army shouted "doomed." The wilderness shouted "trapped." And into all that noise God spoke a louder word by parting the water. Our troubles are not neutral; they are meant to become megaphones for His lordship — but only if we'll hold our peace long enough to let Him be glorified rather than shouting our fear over His voice.

So often, Sandra observes, we shout louder than God in the middle of our circumstances, and what we shout is not that He is Lord. The discipline of the Red Sea is the discipline of the closed mouth and the still heart: fear not, stand still, hold

your peace, and watch the salvation of the Lord. When we finally quiet down, God is free to be glorified in the very situation we were sure would destroy us.

Real Life Application

1. Practice holding your peace.
"Hold your peace" may be the hardest command when you want to fix or flee. Where is God asking you to be still and let Him fight? What would holding your peace there require?

2. Let the impossible showcase God.
God arranges deliverance so only He can get the credit. Where do you face something only God could resolve? Ask Him to be glorified in its very impossibility.

3. Quiet your fear so He can be heard.
We often shout louder than God in our trouble. What fear have you been broadcasting over His voice? Choose to lower it and let your circumstance declare that He is Lord.

If we let Him, we shall see His glory and abide in His goodness.

— Sandra Querin

Prayer

My Peace, teach me the hard discipline of the closed mouth and the still heart — to fear not, stand still, and hold my peace while You fight for me. I confess how often I shout my fear louder than I declare Your lordship. Be glorified in the very situations that scream I'm doomed; let their impossibility showcase that only You could have done it. Quiet me enough to see Your salvation, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Numbers 31-32

DAY 68
AND GOD MOVED

"And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses."

— Exodus 14:31 (KJV)

God is always busy being God and taking care of us — even when we don't get it, even when we don't deserve it.

— Sandra Querin

When the waters returned and Pharaoh's army was gone, Israel saw the great work God had done, and for a moment they feared the Lord and believed Him and His servant Moses. The same presence that had been darkness to the Egyptians had been light to them; the same sea that drowned an army had carried them across on dry ground. God had been busy being God the entire time — defending them, dividing the water, standing between them

and their enemy — even though they didn't understand it and hadn't deserved it.

That is the quiet, steady faithfulness of God running underneath the whole story. While the people complained and Moses learned and Pharaoh raged, God never stopped working. He does not take care of us only when we get it right or when we've earned it. He is always in the middle of our deliverance, whether or not we can see His hand, whether or not we've behaved like His army or His mice.

God is always in the middle of defending you, even when it looks like He has forgotten you.

— Sandra Querin

The lesson of the far shore is that God's faithfulness was never dependent on Israel's performance. They panicked, accused Moses, begged to return to slavery — and God split the sea anyway. His commitment to His people flowed from His own character, not from theirs. This is enormous comfort for anyone who has wobbled, doubted, and complained on the way to a promise: your unsteady heart does not cancel God's steady hand.

Israel's belief on the far shore, sadly, would prove short-lived — within days they'd be grumbling again. But God's work

stood regardless. The Red Sea was proof for every generation that when God sets out to deliver His people, He finishes the job, using the very circumstances designed to destroy them as the stage for His glory. Whatever sea stands before you, the God who moved for Israel is still in the middle of your rescue, busy being God, whether you can see it yet or not.

Real Life Application

1. Trust the faithfulness you can't see.
God worked the whole time, unseen. Where do you need to trust that God is busy being God even now, in something you can't yet perceive? Rest in His steady hand.

2. Rest in His character, not your performance.
God split the sea despite Israel's panic. Where do you fear your wobbling has disqualified you? Remember His commitment flows from His character, not yours.

3. Mark the deliverance.
Israel saw the great work and believed — briefly. What past deliverance can you deliberately remember and hold onto when belief runs thin? Write it down as your Red Sea.

Even though they didn't get it, even though they didn't deserve it, God was still busy being God and taking care of them.

— Sandra Querin

Prayer

My Faithful Father, thank You that Your faithfulness never depended on Israel's performance — or on mine. Even when I panic, accuse, and long for the old slavery, You keep working my deliverance, busy being God whether I see it or not. Help me rest in Your character rather than my wobbling heart. And let me remember Your past Red Seas when my belief runs thin, holding onto the God who always finishes the rescue, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Numbers 33-34

DAY 69
THE SONG OF MOSES

"The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation."

— Exodus 15:2 (KJV)

There is no greater conquest than to know Him — He is our purpose and our destination.

— Sandra Querin

On the far side of the sea, Moses and the people sang. "The Lord is my strength and song, and He is become my salvation." It is the first recorded song in Scripture, and it burst out of a man who forty years earlier could barely speak for fear. The vessel who had stammered excuses at the burning bush now led a nation in worship on the shore of a drowned army. That is what God had been doing through all the plagues and the panic and the parting water — turning a rejected, fearful shepherd into a worshiper who could say, "He is my God, and I will prepare Him a habitation."

Worship is the native language of a heart that has learned to trust. Israel sang because they had just seen God be exactly who He said He was. And Moses sang loudest of all, because for him the Red Sea was never mainly about the land ahead; it was another step into fellowship with the Friend he had come out of Egypt to know. There is no greater conquest than to know Him; He is our purpose and our destination.

He is our purpose and our destination — the friendship of the ages is worth a great price.

— Sandra Querin

The song marks a hinge in Moses's life. Behind him lies the long transformation from man, to man of God, to vessel of God. Ahead lies the deepest thing of all: becoming the friend of God, which he would walk out at a great price. As Sandra puts it, deep was calling to deep as Moses reached upward to secure the friendship of the ages, and we're invited to pray with him — that without trust, faith has no power; that we would walk in trust no matter the cost; that we would be yielded vessels of forgiveness and honor, with clear vision and pure hearts, forsaking earthly purposes and mere flesh for His presence.

That prayer is the whole point of Moses's journey, and ours. The songs on the far shore are real, but they are not the

destination — they are the overflow of knowing Him. Every sea God parts, every deliverance He works, every trust He builds in us is meant to lead us to the same place it led Moses: to a friendship with God worth any price, and to a heart that would rather have His presence than any promise.

Real Life Application

1. Let worship be your response.
Trust's native language is worship. What recent deliverance — large or small — have you not yet sung over? Take time today to worship God specifically for it.

2. Make knowing Him the goal.
For Moses the sea was a step into friendship, not just progress toward land. Are your prayers aimed at God's gifts or at God Himself? Reset your aim toward knowing Him.

3. Pray Moses's prayer.
"Without trust, faith has no power." Pray to walk in trust no matter the cost, forsaking mere flesh for His presence. Where is that prayer most needed in your life right now?

Deep calls to deep as Moses reaches upward to secure the friendship of the ages — for without trust, faith has no power.

— Sandra Querin

Prayer

Living God, You have turned stammering, fearful people into worshipers on the far shore, and I want to sing too — You are my strength and my song and my salvation. Teach me that worship is the natural language of a trusting heart. Make knowing You, not just gaining Your gifts, my true goal. Without trust my faith has no power, so help me trust You no matter the cost, forsaking mere flesh for Your presence — the friendship of the ages is worth any price, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Numbers 35-36

DAY 70
TAKE ME TO THE MOUNTAIN

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount."

— Exodus 19:17 (KJV)

God is our purpose and our destination — the mountain is where fellowship is forged.

— Sandra Querin

Once through the sea, God's intention was always the mountain. He had told Moses back at the burning bush that the sign would be this: when he brought the people out, they would serve God on this very mountain. The exodus was never merely an escape from Egypt; it was a journey toward a meeting place. God delivers us out of things in order to bring us up to Himself. The whole point of the leaving was the arriving — at the mount of God, where a redeemed people could finally stand in His presence.

Moses had been circling this mountain for forty years as a shepherd, always on the backside of it, never facing it. Now he would ascend it as the friend of God. The man who once tended another man's sheep in its shadow would climb into the cloud and speak with God as a man speaks to a friend. That is the arc of every redemption: God does not just get us out; He brings us up.

God does not just deliver us out of Egypt — He brings us up to the mountain to meet with Him.

— Sandra Querin

There is a longing that grows in a heart being made into a vessel — a longing that says, in effect, "Take me to the mountain." It is no longer satisfied with rescue; it wants the Rescuer. It is not content to have escaped Egypt; it wants to ascend to God. This is the difference between a people who merely wanted out of slavery and a Moses who wanted up into fellowship. Both left Egypt; only one truly climbed the mountain.

The invitation stands for us. God has parted seas and worked deliverances in your life not so you could simply be free of your troubles, but so you could come up higher and know Him. The mountain — the place of meeting, of glory, of face-to-face fellowship — is where He has been leading all along.

Don't stop at the far shore, relieved to be out of Egypt. Let the same trust that carried you through the sea carry you up to the God who was always your destination.

Real Life Application

1. Aim for the mountain, not just the exit.
God delivers us out in order to bring us up. Are you content merely to be free of a trouble, or are you pressing on to know God more? What would "going up the mountain" look like for you?

2. Want the Rescuer, not just the rescue.
Israel wanted out; Moses wanted up. Do your prayers stop at deliverance, or reach on to fellowship? Ask God for a heart that longs for Him, not only His help.

3. Let trust carry you higher.
The trust that crossed the sea was meant to climb the mount. Where is God inviting you higher into His presence? Take the next step of trust up the mountain today.

God does not just get us out of Egypt — He brings us up to Himself; the leaving was always for the sake of the arriving.

— Sandra Querin

Prayer

The Great I AM, thank You that You didn't part the sea just to free me from trouble, but to bring me up to Yourself. Give me a heart that says, "Take me to the mountain" — not content merely to be out of Egypt, but longing to ascend into fellowship with You. Let me want the Rescuer more than the rescue. Carry me higher on the same trust that brought me through the sea, for You were always my destination, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 1-2

DAY 71
OPEN OUR EYES

"Fear not: for they that be with us are more than they that be with them… And the LORD opened the eyes of the young man; and he saw."

— 2 Kings 6:16-17 (KJV)

The Israelites' eyes were small because their mouths were too big.

— Sandra Querin

When we can't see the far side of the Red Sea, the shouting we do is often not about victory but about fear. Believing before the victory comes is a lifestyle of trust. Shouting "victory" on the near side of the Red Sea — before the water moves — is something only a friend of God can do, something only spiritually opened eyes can manage, because it requires trusting without seeing. The Israelites' eyes were small because their mouths were too big. Moses, by contrast, was daring to believe; he was daring to travel from God's hand to His face.

Elisha lived in that opened-eyed place. When his servant panicked at an army surrounding the city, Elisha prayed, "Lord, open his eyes," and the young man suddenly saw the mountain full of horses and chariots of fire. It was easy for Elisha to pray that prayer, Sandra notes, because he had a knowing. A desire for the things of the Spirit eventually gives way to a knowing of the things of the Spirit — and Elisha knew his God so well that he knew what his God would do, and wasn't afraid to participate in it. That is the stuff of friends.

A desire for the things of the Spirit will eventually give way to the knowing of the things of the Spirit.

— Sandra Querin

There is a progression here worth noticing. First comes desire — wanting the things of God. But desire is meant to mature into knowing, the settled confidence that comes from walking with Him long enough to recognize His ways. Elisha didn't hope God might act; he knew, and so he could stand calmly while his servant trembled, and even invite God's power into the moment.

This is the land where Moses was about to secure an address. The difference between the panicking servant and the peaceful prophet was not the size of the army; it was the size of their

sight. Both were surrounded by the same chariots; only one saw the greater army of fire. Ask God to open your eyes, so that when the earth around you is shaking, you can still see His redemption — and shout victory on the wrong side of the Red Sea because you know your Friend.

Real Life Application

1. Check whether your shouting is fear.
Not all loud faith is faith; some is panic in disguise. Listen to your own words about a current trouble. Are you declaring victory from trust, or shouting from fear? Ask God to steady your sight.

2. Let desire mature into knowing.
Elisha had a knowing, not just a longing. Where do you want the things of God but not yet know His ways in confidence? What would it take to walk closely enough with Him to move from desire to knowing?

3. Pray for opened eyes.
The servant saw only the enemy until God opened his eyes. What situation looks overwhelming because you're only seeing the earthly army? Ask God to open your eyes to the chariots of fire.

Elisha knew his God, so he knew what his God would do — and he wasn't afraid to participate in it. That's the stuff of friends.

— Sandra Querin

Prayer

My Faithful Friend, open my eyes as You opened the servant's, so that in the middle of a shaking earth I can see the chariots of fire and know that those with me are more than those with them. Turn my desire for Your things into a settled knowing of Your ways. Let me shout victory on the wrong side of the Red Sea — not from fear, but because I know You, my Friend, and I trust what You will do, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 3-4

DAY 72
STRETCHED OUT ALL NIGHT

"And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night."

— Exodus 14:21 (KJV)

When God gives us a promise, a time will come when we must persevere in it until it is performed.

— Sandra Querin

It is easy to picture the Red Sea parting in an instant, but Scripture says the Lord drove the sea back by a strong east wind all that night. And Moses did not merely stand — he had to stand with his arms stretched out over the sea all night long, in tornado-force wind, with a complaining nation behind him and an approaching army closing in. It was the same east wind that had blown a day and a night to bring the locusts; the old familiar, frightening whistle had returned. Why did Moses have to hold that posture the whole night through?

Because God had given him a promise, and a promise, once given, must sometimes be persevered in until it is performed.

This is the sober part of trust that we'd rather skip. We know God can part the sea; the question that tests us is whether He will do it for us, when we need Him, as we obey. Standing there in the dark and the wind, Moses had to lodge trust deep inside his faith and simply not lower his arms.

If you can't hold on for yourself or those around you, hold on for the honor of God.

— Sandra Querin

When we let the enemy steal our promise because of unbelief or a tired soul, Sandra says, we have allowed him to call God unfaithful. That reframes perseverance entirely. Holding on is not just about getting our miracle; it is about refusing to let the enemy slander our God. If you can't hold on for yourself or the people depending on you, hold on for the honor of God.

And take heart in what the wind actually was: God making a way where there was no way. Life brings wind; God brings direction to the wind. Life brings rain; God brings purpose to the rain. Life brings fire; God brings redemption in the middle of it. The water is always troubled just before the miracle emerges; the fire is hottest just before the refining is complete;

and sometimes the fiercest gale blows precisely when God is about to drop the answer on you. The inconvenient, unpredictable wind is not the enemy of your promise — it is the very force delivering it.

Real Life Application

1. Keep your arms up.
Moses held the posture all night before the water moved. Where has God given you a promise you've grown tired of holding onto? What would "keeping your arms up" look like this week?

2. Hold on for God's honor.
Letting a promise be stolen lets the enemy call God unfaithful. If your own strength is gone, could you persevere for the honor of God instead? Let that be your reason to hold on today.

3. Trust the wind.
The frightening east wind was delivering the miracle. What "wind" in your life feels only inconvenient and threatening? Ask God to show you the purpose He's driving through it.

The wind is inconvenient at times and unpredictable, but it is necessary — sometimes the fiercest gale blows when God is ready to drop the answer upon you.

— Sandra Querin

Prayer

God Who Keeps His Promises, teach me to keep my arms stretched out through the long, windy night, persevering in the promise You gave until You perform it. When my own strength fails, let me hold on for the honor of Your name, refusing to let the enemy call You unfaithful. And help me trust the wind — the inconvenient, frightening gale — knowing You are using it to make a way where there is no way, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 5-7

DAY 73
STAY IN THE RACE

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

— Hebrews 12:1-2 (KJV)

If we just show up, there is no telling what He will do.

— Sandra Querin

When the sea divided, the detail that most captures Sandra isn't the towering walls of water — it's that the people walked across on dry ground. God had addressed every last detail; every care and concern had been researched and removed. It is the same God who brought Shadrach, Meshach, and Abednego out of the fire without even the smell of smoke, who kept Jonah whole in the fish, who gave Daniel what looked like a nap among lions, who lifted Joseph from a pit to second over Egypt. You may have gone through hell and back on this earth — but look at you, still standing.

Sandra shares an account from Charlton Heston about filming the great chariot race in Ben-Hur. The director wanted Heston to actually learn to drive the four-horse chariot himself. After weeks of grueling practice, Heston came back and admitted, "I think I can drive the chariot all right, but I'm not at all sure I can win the race." The director smiled and said, "Heston, you just stay in the race, and I'll make sure you win."

You just stay in the race, and I'll make sure you win.

— Sandra Querin

That, Sandra says, is exactly how it is with God, the great Director of life: if we just show up, there's no telling what He will do. Our job is not to guarantee the victory — it is to stay in the race. Moses's whole assignment through the plagues and the sea was simply to keep showing up and not quit, and God handled the winning.

People are desperate for hope; they'll go anywhere and do anything to find it. So the times when we most want to give up are precisely the times our "vesselhood" is under scrutiny — when the watching world is judging whether what we have is real and big enough to weather a storm. And believe it or not, they're rooting for us, because they'd love a dose of something that actually works. The world is watching you. Stay

in the race, keep showing up, and let the Director make sure you win — they may never turn your channel on again.

Real Life Application

1. Just stay in the race.
Your job isn't to guarantee the win; it's to keep showing up. Where are you tempted to quit because you can't see how you'd win? What would "staying in the race" look like today?

2. Trust the Director.
"You stay in; I'll make sure you win." Where are you trying to secure an outcome that's really God's to secure? Hand Him the winning and keep your part — showing up.

3. Remember who's watching.
The world is rooting for your faith to be real. Who is watching how you handle a current storm? Choose to give them a "godly show" by staying faithful.

Just as Moses had to keep showing up and stay in the race, so we have to keep pursuing the Lord in the middle of times so hard we'd rather give up.

— Sandra Querin

Prayer

God of Breakthrough, You are the great Director of my life, and You've told me: stay in the race, and You'll make sure I win. Take the pressure off me to guarantee the outcome, and help me simply keep showing up when I'd rather quit. Thank You that You've addressed every detail, even the dry ground beneath my feet. Let the watching world see something real in me, and draw them to the hope they're desperate for, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 8-10

DAY 74
NO ONE GETS BETWEEN GOD AND HIS OWN

"And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians."

— Exodus 14:24 (KJV)

No one can get between God and His children and win.

— Sandra Querin

Right when you think you can't take anymore, here come the Egyptians. When we think it's time to be delivered, God sometimes thinks it's time to dig in. The Egyptians followed Israel into the very midst of the sea, playing for keeps — and at first the water didn't move; the walls God made seemed to be protecting the enemy too. That's how it can look at times. But God says, don't be upset when it appears evil is prospering and prevailing; the day will come, trust Me. His thoughts toward us are thoughts of peace and not evil, to give us an expected end.

Then God simply looked. He gazed at the enemy through the pillar of fire, and one look was enough. The word "troubled" means to throw into commotion, to disturb, break, crush, and destroy — rooted in words for a great noise and a destroying uproar. The God of thunder and hail, who made lice from dust and blood from thin air, was about to trouble Egypt with everything He could drum up. He took off their chariot wheels until they cried, "Let us flee from the face of Israel, for the Lord fights for them!"

Don't get upset when it looks like evil is prospering and prevailing — the day will come, trust Me.

— Sandra Querin

Why would six hundred chariots ever be a threat to millions of people defended by a God unafraid to hurl plagues? Because the Egyptians did not truly know or trust Him. They knew of Him, watched Him work, but never understood why He did any of it — never grasped that He delivered Israel not because of who they were, but because of who He is. Hatred and anger provoke people to do the stupidest things, and the Egyptians forgot exactly whom they were chasing. They thought they pursued mere people; they were pursuing the people of God.

The Egyptians got one moment of terrible clarity — that no one gets between God and His children and wins — and then the sea returned and covered them, not one remaining. There is a warning and a comfort here at once. The warning: to know of God without knowing Him leaves you fatally underestimating His love for His own. The comfort: if you belong to Him, the same look that troubles your enemy is the face that watches over you through the fire.

Real Life Application

1. Don't panic when evil seems to win.
The water first seemed to protect the enemy too. Where does it look like evil is prospering in your situation? Choose to trust that God's day is coming rather than concluding He's absent.

2. Know Him, don't just know of Him.
The Egyptians knew of God but never understood His heart. Where might you be relating to God from a distance, missing how fiercely He loves His own? Move closer today.

3. Rest under His defense.
The look that troubled the enemy watched over Israel. Where do you need to remember that no one gets between you and God and wins? Rest under that defense in a specific worry.

They thought they were chasing mere people, but they weren't — they were chasing the people of God.

— Sandra Querin

Prayer

God of Peace, when it looks like evil is prospering and the walls seem to protect my enemy too, help me not to panic but to trust that Your day is coming. Thank You that one look from You through the pillar of fire troubles all that rises against Your children. Let me know You, not just know of You, understanding how fiercely You love Your own. And let me rest under Your defense, sure that no one can get between me and You and win, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Deuteronomy 11-13

DAY 75
EXCUSES OR REASONS

"The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation."

— Exodus 15:2 (KJV)

An excuse rests upon a person validated by his wounds; a reason rests upon a person who wants to go forward in God.

— Sandra Querin

In the Song of Moses, something quietly momentous happens: Moses makes a declaration that forever changes him. It is the beginning of his decision to walk in trust and stop hiding behind excuses. Sandra draws a sharp line between an excuse and a reason. An excuse says, "There's a rational cause that I'm this way. I'm a product of my past and I have to behave like this. Because of who I was, I can't change — and it's okay." A reason says, "This is why I've behaved this way, and I recognize it, despise it, and shall fix it. Regardless of my past, I will not dishonor God or my future."

The difference is everything. Reasons find a way to be recognized and reconciled, because they rest on a person who genuinely wants to go forward in God. Excuses rest on a person who is validated by his wounds and gladly victimized over and over to maintain his justification for not changing. Moses walked past excuses, reconciled his reasons, and made a powerful declaration of God in himself — and that day, he became qualified.

Often we embrace who God is, but forget to let go of who we once were.

— Sandra Querin

In his song Moses declared he would prepare God a habitation, even a sanctuary — announcing that he was done with who he used to be, willing not only to embrace God but to forsake his old ways. And Sandra notes how easily we do only half of that: we embrace who God is but forget to let go of who we once were. Real change requires both hands — taking hold of God and releasing our old self.

The song traces the whole arc of a life with God. You give God a habitation in your heart when you're walking in obedience; a holy habitation when you're walking as a vessel; and a sanctuary when you're walking in friendship with Him. So the honest question is whether God has a one-room

apartment in our hearts or a mansion. Stretching and remodeling is messy and it hurts — but it was never about whether we succeed or fail. It's about whether we'll give God enough control to make us holy, to separate us from the world, and to be our Friend.

Real Life Application

1. Trade an excuse for a reason.
An excuse keeps you validated by your wounds; a reason moves you forward. What "that's just how I am" excuse have you been resting in? Restate it as a reason you intend to fix.

2. Let go with both hands.
We embrace God but forget to release our old self. What part of "who you used to be" are you still holding while reaching for God? Set it down today.

3. Offer more than a one-room apartment.
God can have an apartment or a mansion in your heart. How much of your heart has He actually been given? Enlarge the space — invite Him to make it a sanctuary.

Excuses rest upon a person validated by his wounds and gladly victimized over and over; Moses walked past excuses and became qualified that day.

— Sandra Querin

Prayer

Eternal God, I don't want to be validated by my wounds and forever excused from changing. Turn my excuses into reasons — things I recognize, despise, and let You fix, regardless of my past. Help me embrace who You are and also let go of who I used to be, with both hands. Have more than a one-room apartment in my heart; make the whole of it a sanctuary for You, whatever the remodeling costs, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 14-16

DAY 76
A HABITATION FOR GOD

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

— 1 Corinthians 3:16 (KJV)

It's not about if you succeed or fail; it's about if you are willing to let God have enough control to make you holy.

— Sandra Querin

Scripture keeps calling us a dwelling place for God. We are the temple of the Holy Ghost, the people of God's habitation, a strong habitation for the Lord. The Song of Moses tells us to prepare a habitation for Him in our hearts; 1 Kings speaks of a settled and sacred place for God to dwell in forever; Isaiah tells us to enlarge our tents and stretch the curtains of our habitation. Across the ages the message is the same, and it is pointed straight at you: your heart is meant to be God's dwelling place.

Your heart belongs to you — it is yours. The question is whether you will make room for God there and then hand it over, so He can turn it into a sanctuary. That handing-over is the whole issue. God will not force His way into rooms we keep locked; He waits to be given the space, and then He remodels.

It's not about succeeding or failing — it's about gaining Christ.

— Sandra Querin

Stretching and remodeling a heart is messy work, and it hurts. We tend to measure ourselves by success and failure, but Sandra keeps redirecting us: this was never about whether we succeed or fail. It's about whether we're willing to let God have enough control to make us holy, enough control to separate us from the world, enough control to be our Friend. In the end it's not about performance at all — it's about gaining Christ.

That reframes the whole spiritual life. If it were about succeeding, we'd be paralyzed by our failures; but since it's about surrender, even our stumbles can become part of the remodeling. God is not grading the renovation; He's asking for the keys. Every room we hand over — every locked door of fear or pride or old comfort we finally open — becomes

more of the sanctuary He longs to make of us, and more of the Christ we were made to gain.

Real Life Application

1. Hand over the keys.
God waits to be given room rather than forcing His way in. What room of your heart have you kept locked from Him? Hand Him the key today.

2. Stop grading the remodel.
It's about surrender, not success. Where are you paralyzed by feeling you've failed God? Let go of the scorecard and simply give Him more control.

3. Enlarge the tent.
Isaiah says to stretch the curtains of your habitation. Where is your heart's space for God too small? What would enlarging it — more time, more surrender, more room — look like this week?

Your heart is yours — but will you make room for God there, and then give it to Him, so He can create a sanctuary out of it?

— Sandra Querin

Prayer

Maker of All Things, I am meant to be Your dwelling place — the temple of Your Spirit, a habitation for You. My heart is mine, but today I make room for You and hand You the keys, even to the rooms I've kept locked. The remodeling is messy and it hurts, but I stop grading myself by success and failure. Have enough control to make me holy, to separate me from the world, and to be my Friend. Make my heart Your sanctuary, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 17-20

DAY 77
SINGING BEFORE THE WATER MOVES

"This people draweth nigh unto me with their mouth… but their heart is far from me."

— Matthew 15:8 (KJV)

Singing it only after the deliverance comes is relief, not belief.

— Sandra Querin

Just three days after the Red Sea parted, Israel reached the bitter waters of Marah and began to murmur: "What shall we drink?" Sandra can hardly believe it — they should have copyrighted the song they'd just sung and played it louder, so they could actually believe the words they were singing. They'd been so wrapped up in the beat they never heard the lyrics. It was the song of Moses, and they had never made it their own; they hadn't paid for it, they just wanted to sing it. Three short days after the ocean mist was on their faces, they had already forgotten why it was there.

We'd do well, Sandra says, to practice the Exodus 15 song on the near side of the Red Sea, before the water moves. Perhaps then we'd believe it. It doesn't really count when you can only sing it after the deliverance arrives — that's relief, not belief. A song you can only sing once you've been rescued sits on the skin around your bones; it never gets into the bones, because it doesn't go that deep.

We were not made to walk in the afflictions of man, but the aspirations of God.

— Sandra Querin

The Israelites had even sung that the Canaanites would melt away — but it was information they couldn't hold onto. Every few days they forgot it; they forgot it even standing on the Canaan county line. They were stuck in a spiritual spin cycle: sin, sorry, salvation; sin, sorry, salvation, on and on for years. They never took time to develop true faith, so they never had any; they never learned to get past themselves and walk with God, so they were always limping.

We are made to resemble and reflect God, not mankind — and that should be our identity forever. We were not made to walk in the afflictions of man, but in the aspirations of God. Faith is the substance of things hoped for and the evidence of things not seen; the friend's faith that Moses had developed

could sing before the water moved, because it wasn't leaning on sight. Learn the song now, in the bitter place, before the sweetening comes — and you'll find it has gone all the way into your bones.

Real Life Application

1. Sing before the water moves.
Singing only after rescue is relief, not belief. What promise could you begin praising God for now, before you see it come? Practice the song on the near side of your Red Sea.

2. Break the spin cycle.
Israel looped through sin, sorry, salvation for years. Where are you stuck in a repeating cycle instead of developing real faith? What would getting off the cycle require?

3. Claim God's aspirations, not man's afflictions.
You were made to reflect God, not walk in the afflictions of man. Where are you living down to human limits rather than up to God's aspirations? Choose the higher identity today.

We would do well to practice the song on the other side of the Red Sea before the water moves — perhaps then we'd believe it.

— Sandra Querin

Prayer

God of Truth, I don't want a faith that can only sing after the rescue comes — that's relief, not belief. Teach me to sing Your song at the bitter waters, before You sweeten them, until the words get down into my bones. Break me out of the spin cycle of forgetting, and help me develop the real, seeing-past-sight faith of a friend. I was made to reflect You and walk in Your aspirations, not the afflictions of man; let that be my identity, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 21-23

DAY 78
AFAR OFF OR DRAWING NEAR

"And the people stood afar off, and Moses drew near unto the thick darkness where God was."

— Exodus 20:21 (KJV)

When the Lord comes down, He always calls you up — but if you don't know He came down, you won't hear Him call you up.

— Sandra Querin

When the mountain smoked and thundered, the people drew back and stood afar off. "Speak to us yourself," they told Moses, "but don't let God speak, lest we die." And while they retreated, Moses drew near to the thick darkness where God was. That posture of "afar off" is the same one Peter took just before he denied the Lord, the same many disciples took as Jesus walked toward Calvary. It is a position that is very hard to recover from, because we so often find comfort there. When you're afar off, the little

things of pain and requirement don't reach you — but neither do the glorious things, because you're simply too far away.

Moses had chosen the better thing, like Mary of Bethany who set down her work the moment Jesus entered the room. When the Lord comes down, He always calls you up — but if you don't even notice He came down, you'll never hear the invitation to come up. Mary noticed. At Lazarus's tomb she didn't get a reminder about her faith like Martha did; she got an answer, because she wasn't standing afar off. When the Lord came down, she heard Him, and that day He called Lazarus up from the grave.

"Going up" costs something — to go up we have to leave our baggage behind, because we'll never make the trip carrying all that weight.

— Sandra Querin

It is one thing to know God came down, another to hear Him say "Come up," and still another to actually go up when called. Going up costs something: we have to leave our baggage behind, because we'll never make the climb hauling all that weight. Israel decided to be a people who willingly walked afar off, and their choice was manifested when God told them to stay at the base of the mountain. They could have drawn near

as Moses did; they could have had their own burning-bush encounter. They simply had no desire to.

You may think you're not worthy or able to come up — but consider the guest list. David's armor didn't fit. Timothy had ulcers. Jacob was a liar. Gideon was a nobody. Jeremiah was depressed. Elijah was burned out. Noah got drunk. And God announced it was time for all of them to come on up — and your name is on the invitation too. The mountain of God never goes away; it stands there still. The only question is whether you'll draw near like Moses or stay comfortably afar off like the crowd.

Real Life Application

1. Notice when God comes down.
You can't hear "come up" if you miss that He came down. Where might God be near right now that you've been too distracted to notice? Ask Him to make you aware, like Mary.

2. Leave the baggage to climb.
Going up costs — you can't carry the weight. What baggage would you have to set down to draw near to God? Name one thing and leave it at the base.

3. Refuse the comfort of "afar off."
Distance feels safe but misses the glory. Where have you chosen to stay comfortably far from God to avoid the cost of

nearness? Take one step toward the thick darkness where He is.

When you are walking afar off, not much hurts you — but you cannot see the glorious things either, because you are too far away.

— Sandra Querin

Prayer

King of Glory, when You come down, help me notice — and when You call me up, give me the courage to go. I confess how comfortable "afar off" can feel, safe from pain and requirement, but blind to Your glory. I don't want to be a spectator at the base while others draw near. Help me leave my baggage behind and climb into the thick darkness where You are. My name is on Your invitation; I'm coming up, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Deuteronomy 24-27

DAY 79
COME ON UP

"Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart."

— Psalm 24:3-4 (KJV)

God announced that it was time for all of them to "come on up" — and your name is included in the invitation.

— Sandra Querin

Maybe you're certain you don't qualify to climb God's mountain. Sandra offers a list that's hard to beat. David's armor didn't fit. Mark was rejected by Paul. Timothy had ulcers. Hosea's wife was a prostitute. Amos's only training was pruning fig trees. Jacob was a liar. David had an affair. Solomon was too rich. Abraham was too old. Josiah was too young. Peter was afraid of death. Lazarus was dead. John was self-righteous. Job had fear and a nagging wife. Naomi was a widow. Gideon was a nobody. Jeremiah was depressed and suicidal. Elijah was

burned out. John the Baptist was a loudmouth. Martha was a worrywart. Samson had long hair. Noah got drunk. And still, God said to every one of them, "Come on up."

The mountain of God never goes away. Israel chose to stay a short distance from where Moses was, and that decision in their hearts was manifested when God told them to remain at the base. They could have drawn closer, as Moses did; they could have had a burning-bush experience of their own. But they had no desire to, and so they captured their identity from their surroundings instead of their destiny in God.

When we are full of ourselves, we cannot handle the fullness of God, and we disqualify ourselves from climbing His mountain.

— Sandra Querin

Notice how disqualification actually happens. It is not God turning people away for their flaws — the whole list proves He invites the flawed. It is people wrapping themselves around the wrong identity, drawn from perceived reality rather than destiny in God, and that misplaced identity can be fatal. Israel's chosen identity included no mountain, only a few small hills and a vast wilderness. Not very glorious — but it's what they chose.

The real disqualifier is being full of ourselves, because when we are, we simply cannot handle the fullness of God. Sometimes we get so tired of the fight that we give up and give in, convincing ourselves all our effort is unnecessary, letting ourselves be seduced into a bland neutrality. But to take the mountain looming in front of you, you have to do two things: lose the baggage you've been carrying, and actually choose and commit to take the mountain. The invitation has your name on it. The only question is whether you'll answer it.

Real Life Application

1. Stop disqualifying yourself.
God invited liars, widows, the burned-out, the afraid. What "disqualification" have you been believing about yourself? Put your name on the "come on up" list where God has already placed it.

2. Draw your identity from destiny.
Israel took their identity from their surroundings, not their destiny in God. Where are you letting circumstances define you? Choose the identity God's destiny gives you instead.

3. Choose and commit to the mountain.
You must lose the baggage and choose to climb. Beyond simply wanting more of God, will you commit to it? Name

one concrete commitment that says you're taking the mountain.

When we are full of ourselves, we cannot handle the fullness of God — and we disqualify ourselves from climbing His mountain.

— Sandra Querin

Prayer

Father of Peace, I've rehearsed all the reasons I don't qualify to climb Your mountain — but Your invitation went out to liars and widows, the depressed and the burned-out, and my name is on it too. Forgive me for drawing my identity from my circumstances instead of my destiny in You, and for the self-fullness that can't hold Your fullness. I lose the baggage, and I choose and commit to take the mountain. I'm coming up, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 28-29

DAY 80
SABBATH MOMENTS

"If thou… call the sabbath a delight… then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth."

— Isaiah 58:13-14 (KJV)

If we do not rest in God, we will suffer from unbelief.

— Sandra Querin

When we're left to our own devices, Sandra observes, we forget the important things because we're so busy with the urgent ones. A life spent only on the urgent never gets past relationship into fellowship; we become spiritual firemen, always putting out fires, never simply enjoying who God is. God has both physical and spiritual reasons for wanting His people to rest one day a week — our bodies need the rest, and our spirits need time to soar with Christ. But she takes it further, into a daily rhythm: the word "Sabbath" actually means a restful intermission, and we should do that every day.

A daily Sabbath is a moment to reflect not only on what God is doing in you, but on what He wants to do in you that day — to keep your day from commanding and confusing you, and to make sure the fruit of the Spirit is alive and well. Think of the disasters a Sabbath moment might have prevented: David should have taken one when he saw Bathsheba, Samson when he saw Delilah, Adam when the fruit was in his wife's hand, Peter before he grabbed a sword, Judas before he entertained evil.

Delighting in the Lord is to put Him first and walk in knowing Him, not just knowing of Him.

— Sandra Querin

Isaiah promises that if we call the Sabbath a delight, we'll ride on the high places of the earth and be fed with the heritage of Jacob — one of the most abundant places of favor a man could walk in. And if there was redemption for Jacob's lying, scheming soul once he repented, surely there's hope for us. In that verse "delight" means a time of priority: our moments of resting in and leaning on Jesus in the middle of the day must be a priority, not an afterthought.

Reading, worship, and prayer build a strong spiritual foundation — but a life that also takes regular Sabbath moments has joy in that foundation. The logic is a chain: if we

can't be still and quiet before Him, we can't delight in Him; if we can't delight in Him, we can't trust Him; and if we can't trust Him, our faith stays weak. Hebrews warns us to labor to enter His rest, lest we fall through the same unbelief Israel did. If we do not rest in God, we will suffer from unbelief — because rest and trust grow together.

Real Life Application

1. Take a daily Sabbath.
A Sabbath moment keeps the day from commanding you. Where could you build a short daily "restful intermission" with God into your routine? Plan one starting tomorrow.

2. Pause before you react.
So many disasters needed only a Sabbath moment first. Where do you tend to react without pausing before God? Practice stopping for a Sabbath moment before your next big decision or temptation.

3. Move from resting to trusting.
Rest, delight, and trust grow together. Where is your faith weak because you never truly rest in God? Enter His rest in one concrete way and watch trust grow.

If we cannot rest in the Lord and be still before Him, we cannot delight in Him — and if we cannot delight in Him, we cannot trust Him.

— Sandra Querin

Prayer

My Helper, I'm so busy with the urgent that I forget the important, running as a spiritual fireman instead of resting in fellowship with You. Teach me to take a Sabbath — not just weekly, but as daily moments of restful intermission where I reflect on what You want to do in me. Help me pause before I react, as so many should have and didn't. Move me from resting to delighting to trusting, for if I do not rest in You, I will suffer from unbelief, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 30-31

DAY 81
MEETING WITH GOD

"And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights."

— Exodus 24:18 (KJV)

This was Israel's chance to have a burning experience with God — but they chose the backside of the desert, the place where trust could never be found.

— Sandra Querin

Moses stood atop a flaming mountain wrapped in cloud, and the Israelites watched him disappear into the midst of it. That sight alone should have carried them for forty days — but it didn't. Moses met God one-on-one and kept meeting with Him for almost six weeks. He knew what this was; he remembered the burning bush in Midian, and this time he would not argue with the presence of God — he would walk right into it. This was Israel's chance too, a mountain on fire that could have consumed their lusts and desires. But they chose the backside of the desert, the

place where trust is never found, while Moses ran toward the voice of his Maker.

For forty days God spoke with Moses about offerings, blessings, Sabbaths, the tabernacle, the materials and the men He had equipped for His work — a six-week conversation between a man and his God. And in the end Moses came down carrying a miracle: two tablets of stone, written with the very finger of God.

When the Lord comes down, He always calls you up — and Moses ran toward the voice of his Maker.

— Sandra Querin

The contrast could not be sharper. Offered the same fire, the same voice, the same invitation, one man ran up the mountain and one crowd shrank back into the desert. Moses had a forty-day feast of God's presence and words; Israel had forty days of boredom that curdled into idolatry. The difference was never opportunity — it was trust. The same cloud that was fellowship to Moses was only a distant, frightening spectacle to a people unwilling to draw near.

There is an invitation in this for us. God still comes down, still speaks, still writes His word — and still calls His people up into the cloud to meet with Him. The tablets Moses carried

down were proof that time spent in God's presence is never wasted; you come away with something from His own hand. The question is simply whether, offered the fire, we'll run toward the voice of our Maker like Moses, or turn back toward the desert like the crowd.

Real Life Application

1. Walk into the presence, don't argue with it.
This time Moses didn't argue; he walked in. Where have you hesitated or argued when God invited you closer? What would walking straight into His presence look like?

2. Refuse the backside of the desert.
Offered the fire, Israel chose the desert. Where are you settling for a distant, comfortable spot instead of drawing near? Choose the mountain over the desert today.

3. Expect to come away with something.
Moses descended with tablets from God's finger. What might God want to hand you in sustained time with Him? Set aside real time in His presence and expect to receive.

The same fire was fellowship to Moses and a frightening spectacle to Israel — the difference was never opportunity, but trust.

— Sandra Querin

Prayer

My Constant Companion, You still come down, still speak, still call Your people up into the cloud to meet You. Give me Moses' heart to run toward the voice of my Maker rather than shrinking back into the desert like the crowd. Help me stop arguing with Your presence and simply walk into it. Let my time with You never be wasted — let me come away carrying something written by Your own hand, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Deuteronomy 32-34, Psalm 91

DAY 82
THE PEOPLE LONGED FOR EGYPT

"They made a calf in Horeb, and worshipped the molten image."

— Psalm 106:19 (KJV)

A people who are only temporarily convinced and forever uncommitted will never suffer to know their God or truly experience Him.

— Sandra Querin

While the finger of God carved commandments into stone on a mountain of smoke and fire above their heads, the people below got bored — and decided that building an altar to a false god of Egypt would be a good idea. They still longed for Egypt, tarrying with it in their hearts until their desire overcame who God had called them to become. The leaders Moses left in charge were nowhere to be found, and Aaron eventually stepped in to carve the idol with his own priestly hands. Less than a year out of Egypt, with the Red Sea barely dry behind them, they broke

the very command God had just given: make no graven images.

"When the people saw that Moses delayed, they rose up and offered offerings to the calf, and sat down to eat and drink, and rose up to play." They said Moses was "delayed," but he was right on time — it was the people who had never bothered to ask God what time it was. Sandra's question lands hard: has your need for entertainment become your occupation while you wait on Jesus?

We can only come into communion and agreement with the one we are willing to worship.

— Sandra Querin

The detail that they wore Egyptian gold earrings, even their sons, is mentioned for a reason — they were looking like Egyptians and acting like Egyptians, and so they made an Egyptian idol and called it their god. Their need for comfort had finally gone too far. And Scripture says something piercing: they "rejoiced in the works of their own hands." When you rejoice in the works of your own hands, you are worshiping yourself.

That is the deeper idolatry beneath the golden calf. We come into communion and agreement only with the one we are

willing to worship — and we cannot agree with God and ourselves at the same time, because God does not share His worship. When we don't agree with God, we eliminate His favor from our lives. The people's impatience wasn't just poor timing; it was a heart that would rather worship its own works than wait on the God carving mercy into stone just overhead.

Real Life Application

1. Check what you do while you wait.
Bored, Israel built an idol. What do you reach for when God seems delayed? Is your waiting filled with worship and trust, or with entertainment and self-comfort?

2. Stop calling God "late."
Moses was right on time; the people just never asked God what time it was. Where have you assumed God is late? Ask Him what time it actually is, and trust His timing.

3. Refuse to worship your own works.
Rejoicing in the works of our own hands is self-worship. Where are you tempted to take the glory for what your own hands have made? Redirect that worship to God alone.

They said Moses was delayed, but the truth was, he was right on time — it was the people who had not bothered to ask God what time it was.

— Sandra Querin

Prayer

Keeper of My Soul, forgive me for the times I've grown bored waiting on You and reached for an idol of comfort or entertainment to fill the gap. Keep me from calling You late when You are right on time — teach me to ask You what time it is and to trust Your timing. Guard me from rejoicing in the works of my own hands, which is really worshiping myself. You do not share Your worship; let me agree with You alone and walk in Your favor, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Joshua 1-4

DAY 83
WE MUST NEVER CONFUSE HOLINESS WITH FOOLISHNESS

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image."

— Exodus 20:3-4 (KJV)

We must never confuse holiness with foolishness.

— Sandra Querin

Sandra notices something unsettling about the golden-calf revelry. The people "rose up to play," eating and drinking — and she wonders whether it was the same kind of eating and drinking some of them had done earlier at the base of Sinai, when God was actually revealing Himself and they saw Him with sapphire pavement beneath His feet. They had made God and His presence common, and because of it they tried to mix Him up with whatever they were doing. We must never confuse holiness with foolishness. Familiarity

with holy things, when it slides into casualness, is how a people who have literally seen God end up dancing around a calf.

The enemy loves to make it appear that God has forsaken us, and loves to hand us a cause that doesn't belong to Christ. He whispers that God is late, that the wait is unbearable, that a little Egypt would take the edge off — and a bored, uncommitted heart is glad to agree. Their need for comfort had simply gone too far, and comfort untethered from holiness curdles into idolatry.

The attitudes of those we surround ourselves with will become our attitudes before too long.

— Sandra Querin

There is a warning here about company. The murmuring, the impatience, the Egyptian nostalgia spread through the camp like a contagion, until even Aaron was carving an idol. The attitudes of those we surround ourselves with become our own attitudes before long. A whole nation talked itself into idolatry partly by talking to one another, feeding the same discontent back and forth until it felt like consensus.

So two guardrails emerge from the calf. First, never let holy things become common; keep a reverence that refuses to mix God's presence with foolishness. Second, watch whose

attitudes you're absorbing, because discontent and mistrust are catching. The people who had seen sapphire under God's feet still fell, because reverence had grown casual and the wrong voices had grown loud. Guard both, and you guard your heart from building a calf of your own while God is writing mercy overhead.

Real Life Application

1. Keep holy things holy.
Israel made God's presence common. Where has something sacred grown casual for you — worship, Scripture, His presence? How can you restore reverence and refuse to confuse holiness with foolishness?

2. Refuse the counterfeit cause.
The enemy hands us causes that aren't Christ's. Where are you tempted by a "little Egypt" to take the edge off the wait? Name it and reject it before it becomes a calf.

3. Watch whose attitudes you absorb.
Discontent spread through the camp. Whose attitudes are you catching lately? If mistrust and murmuring are contagious around you, guard your heart — or change your company.

They had made God and His presence common, and because of it, they attempted to mix Him up with what

they were doing — we must never confuse holiness with foolishness.

— Sandra Querin

Prayer

God Who Sees Me, guard me from letting holy things grow common — from mixing Your presence with foolishness the way Israel did while dancing around a calf. Give me a reverence that keeps the sacred sacred. Help me refuse every counterfeit cause the enemy offers to take the edge off waiting on You. And make me watchful about whose attitudes I absorb, for discontent is contagious. Keep my heart from building a calf while You are writing mercy overhead, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Joshua 5-8

DAY 84
GOD DOES NOT SHARE HIS WORSHIP

"For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God."

— Exodus 34:14 (KJV)

When we don't agree with God, we eliminate the favor of God from our lives.

— Sandra Querin

Acts says the Israelites "rejoiced in the works of their own hands" — and Sandra reads that as self-worship. We come into communion and agreement only with the one we are willing to worship, and we cannot agree with God and ourselves at the same time, because God does not share His worship. That is the hidden mechanism beneath the golden calf: the people's impatience had quietly shifted their worship from God to themselves and their own comfort, and worship divided is no worship at all.

This has enormous practical weight. Agreement with God is what releases His favor and divine influence upon our lives. So when we withhold agreement — when we insist on our own way, our own timing, our own works — we don't merely delay a blessing; we eliminate the favor of God from our lives, because we've given our worship to a rival. And the most common rival is not a metal calf; it's ourselves.

We cannot agree with God and ourselves at the same time, because God doesn't share His worship.

— Sandra Querin

The choice, then, is starker than it looks. Every day we are, in effect, deciding whom to worship — whom to agree with, whom to prefer, whose works to rejoice in. Israel thought they were just passing time with a festival while Moses lingered on the mountain; in truth they were transferring their worship, and with it their access to God's favor. The calf was only the visible form of a worship that had already turned inward.

For us the guardrail is agreement. To agree with God is to prefer Him above ourselves, to rejoice in His works rather than our own, to wait on His timing rather than manufacturing our own gods to fill the silence. It is not that God is petty about His worship; it is that worship is the doorway to fellowship and favor, and He loves us too much to let us

squander it on ourselves. Choose today whom you will worship — and let it be the God carving mercy into stone rather than the calf of your own impatience.

Real Life Application

1. Notice where worship has turned inward.
The subtlest idol is self. Where are you rejoicing in the works of your own hands rather than God's? Redirect that worship to Him.

2. Guard agreement with God.
Agreement releases His favor; withholding it forfeits favor. Where are you insisting on your own way, timing, or works? Choose to agree with God there instead.

3. Refuse divided worship.
God doesn't share His worship. What rival — comfort, control, self — has been sharing your devotion? Choose today, clearly, whom you will worship.

We can only come into communion and agreement with the one we are willing to worship — and God doesn't share His worship.

— Sandra Querin

Prayer

Sovereign Lord, whose name is Jealous, You do not share Your worship — and I confess how often my devotion has quietly turned inward, rejoicing in the works of my own hands instead of Yours. I don't want to forfeit Your favor by refusing to agree with You. Search out every rival that has been sharing my worship — comfort, control, self — and dethrone it. I choose today to worship and agree with You alone, the God who carves mercy into stone, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Joshua 9-11

DAY 85
DEFENDING THE HONOR OF GOD

"Let me alone… that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God."

— Exodus 32:10-11 (KJV)

As a friend of God, Moses only had one option — to defend the honor of God, even to God Himself.

— Sandra Querin

When the golden calf was raging below, God told Moses, "Let Me alone, that My wrath may consume them — and I will make of you a great nation." It was, on its face, a tempting offer: no more whining, griping people, and a fresh start with a man willing to do it right. Even as a vessel, Moses might have been drawn to simply end the battle with an unwilling people. But as a friend of God, he had only one option — to defend the honor of God, even to God Himself — and so he interceded for the very people who had betrayed them both.

This is the mark of true friendship with God: Moses echoed God's own heart back to Him. God's deepest desire was always to bless His children, and Moses knew it, so he pleaded for them rather than accepting a personal promotion built on their destruction. When Scripture says God "repented" of the harm, it means He comforted Himself, took a breath, and had compassion. And He called them "the people of Moses" — an honor, because it meant God had shared His vision with Moses. Not His identity, but His vision.

Moses echoed God's own heart back to Him — that's how we know he had truly made it into the land of friendship.

— Sandra Querin

Notice how far Moses had come. The man who once begged God to send someone else now begged God to spare a rebellious nation, even offering to be blotted out himself if only they could still be called God's people and be worthy of blessing. God's desires had finally become more important to Moses than his own — and that is the truest sign of arrival in the land of friendship.

There is a searching lesson here about what we do with an offer that flatters us at someone else's expense. Moses could have advanced by agreeing with God's anger; instead he

advanced by appealing to God's mercy. A friend of God learns to plead God's own heart back to Him, to stand in the gap for people who don't deserve it, and to prefer God's deepest desire — to bless — over any personal gain. That is intercession, and it is the native language of those who have God's vision.

Real Life Application

1. Refuse the flattering offer.
Moses declined a promotion built on the people's destruction. Where might advancement come at the cost of others you're called to love? Choose to intercede rather than benefit.

2. Echo God's heart back to Him.
Moses prayed God's own desire — to bless — back to God. In a situation where you'd rather see judgment, can you pray God's mercy instead? Stand in the gap for someone who doesn't deserve it.

3. Prefer God's desires over your own.
Friendship arrived when God's desires mattered more to Moses than his own. Where do your desires currently outweigh God's? Name one, and lay it down for His.

God's desires were finally more important than his own — Moses begged for the people, even willing to be blotted out so they could still be blessed.

— Sandra Querin

Prayer

My Mighty Defender, make me a friend who defends Your honor and echoes Your heart back to You — even when a flattering offer would let me advance at others' expense. Teach me to intercede for people who don't deserve it, pleading Your mercy where I'd rather see judgment, because Your deepest desire is to bless. Let Your desires become more important to me than my own, until standing in the gap is my native tongue, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Joshua 12-15

DAY 86
THE SOUNDS OF WAR

"And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp."

— Exodus 32:17 (KJV)

If we are able to hear it in the spirit, we shall be able to overcome it in the flesh.

— Sandra Querin

As Moses came down the mountain, Joshua — the man who would not leave the tabernacle, willing to do anything to stay in God's presence — heard the commotion below and said, "There is a noise of war in the camp." It wasn't war; it was revelry around the calf. But God was teaching Joshua, who would become a man of many battles, to hear the sound of spiritual war. That is a gift worth craving: if we can hear it in the spirit, we can overcome it in the flesh. So much of what defeats us defeats us because we never heard it coming.

The scene at the bottom was horrifying — the people running wild, dancing and singing before a golden calf they called a god. Moses was overcome with righteous indignation. The honest question Sandra raises is whether Moses was acting out of God's anger or his own. This day, we have to believe it was God's. And yet, she notes, a Sabbath moment could have saved some priceless artwork drawn by God's own hand.

A Sabbath moment could have saved some priceless pieces of artwork drawn by God's own hand.

— Sandra Querin

Moses threw down the tablets and they shattered. He burned the calf, ground it to powder, scattered it on water, and made the people drink it; he rebuked Aaron; he stood at the camp's entrance and cried, "Who is on the Lord's side?" The Levites came and stood with him, and a terrible civil war followed — some three hundred thousand fell that day because people got confused and bored, forgot their cause, and forgot the One who gave it.

Even in righteous anger, there is a caution here. Had Moses paused for a Sabbath moment before descending in fury, the God-written tablets might have survived. Anger, even righteous anger, is safer when it has first been carried into God's presence. Learning to hear the sound of war in the spirit

is one gift; learning to pause before reacting to it is another. Joshua was learning the first; Moses is showing us our need for the second.

Real Life Application

1. Learn to hear the war.
Joshua was learning to hear spiritual conflict before it landed. Where has something blindsided you that you might have heard coming in the spirit? Ask God to attune your ears.

2. Pause before righteous anger.
Even justified fury broke the tablets. Where does your anger, even when it's right, tend to do damage? Practice a Sabbath moment before you react.

3. Take your stand.
"Who is on the Lord's side?" The Levites moved. Where is God asking you to visibly stand with Him amid confusion and compromise? Take that stand today.

If we are able to hear it in the spirit, we shall be able to overcome it in the flesh — oh, that we would understand that and forever operate in it.

— Sandra Querin

Prayer

Righteous Father, teach me, like Joshua, to hear the sound of spiritual war before it lands, so I can overcome in the flesh what I first discern in the spirit. And teach me, unlike Moses in that moment, to pause for a Sabbath breath before I react even in righteous anger, so my zeal doesn't shatter what You've written. When You ask who is on Your side, let me be quick to stand with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Joshua 16-18

DAY 87
A SABBATH MOMENT COULD HAVE SAVED IT

"Be still, and know that I am God."

— Psalm 46:10 (KJV)

So many times, if we would have just taken time, a tragedy would not have happened.

— Sandra Querin

After the calf, Moses went back around the mountain and took time to be alone with God — and when he took that Sabbath moment, he heard God. In all the confusion and chaos, he finally found stillness, and he became better for it. Sandra draws the ache out of it plainly: so many times, if we would have just taken the time, a tragedy would not have happened. If we would have settled down for one moment, we would not have said the things we later regretted or done the things that couldn't be undone.

Jesus was a master of these Sabbath moments. He often withdrew alone to be with His Father or to ponder what was happening. After His cousin John the Baptist was beheaded, we find Him going away for a Sabbath moment to be alone. We see Him doing it again and again. Perhaps if we found those moments more often, the fruit of the Spirit in our lives wouldn't be so hidden.

When we are alone with God, gaining His wisdom and patience, we aren't so provoked to react to the seemingly urgent things around us.

— Sandra Querin

There is a quiet mechanism here worth understanding. When we spend time alone with God, gaining His wisdom and patience, we simply aren't as easily provoked to react to the seemingly urgent things clamoring around us — and that leaves us with more energy and clarity to respond to the genuine emergencies when they come. The person who never pauses reacts to everything; the person who takes Sabbath moments can tell the difference between a fire and a mere spark.

And the beauty of it is that a Sabbath moment costs nothing and takes almost no time. When we come to those moments not only hoping to hear God but actually planning to hear

Him, the sounds become clear and pure. It is a wonderful thing to sit in the middle of a Sabbath moment and no longer feel the push of circumstances pressing on you. The chaos doesn't stop; but for a moment, its grip on you does — and from that stillness, wiser action flows.

Real Life Application

1. Take the pause you're tempted to skip.
Many tragedies needed only a moment's pause. Where are you most tempted to react instantly? Build in a deliberate Sabbath pause before you speak or act there.

2. Follow Jesus' pattern.
Jesus withdrew even in grief. When something painful hits, is your instinct to withdraw to the Father, or to react? Practice His pattern the next time you're shaken.

3. Plan to hear, not just hope to.
The sounds are clearest when we plan to hear God. Set aside a specific, unhurried moment today with the intention of actually listening — and see what becomes clear.

It doesn't take a long time and it doesn't cost any money to have a Sabbath moment — when we plan to hear God, the sounds are so clear and pure.

— Sandra Querin

Prayer

Ever-Present Help, how many regrets I could have spared myself by simply pausing before You. Teach me to take the Sabbath moment I'm always tempted to skip — to withdraw to You even in grief and chaos, as Jesus did. Fill me with Your wisdom and patience there, so I'm not jerked around by every seemingly urgent thing. Help me plan to hear You, not just hope to, and to act from stillness rather than react from pressure, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Joshua 19-21

DAY 88
FACE-TO-FACE WORSHIP

"And the LORD spake unto Moses face to face, as a man speaketh unto his friend."

— Exodus 33:11 (KJV)

The Lord is not intimate with those He is dating, only those who are married to Him.

— Sandra Querin

"The Lord spoke to Moses face to face, as a man speaks to his friend." Face to face is heart to heart, and heart to heart is friendship. The word "friend" here literally means companion or spouse — which tells us something bracing: the Lord is not intimate with those He is merely dating, only with those who are married to Him. Face-to-face fellowship is found in a marriage relationship with the Lord, one that moves in partnership and communion, not in casual acquaintance.

Watch how Moses had changed. Back at the burning bush, when God's presence alone wasn't enough for him, Moses

insisted on another way and God gave him Aaron as a crutch. When we refuse to pay the price for friendship, we gravitate toward a cheap substitute to cover our lack. But now, healed and whole, Moses needed no crutch. He said, "If Your presence goes not with me, carry us not up hence" — in essence, "Lord, if You don't go with me, I don't want to go. I just want You."

He wanted to see God's person, not His power — he was seeking who God is, not what God can do.

— Sandra Querin

This is the astonishing thing about mature Moses: he was not seeking power. He was the miracle man by now; he had seen more of God's power than almost anyone alive. What he wanted went past power — it was presence. He wanted to see God's person, not His performance; to know who God is, not merely what God can do. Having witnessed every great thing, he found himself craving only God Himself.

That is the direction all genuine intimacy with God finally travels. We start out wanting His hand — His help, His provision, His power — and if we keep walking, we end up wanting His face. Moses had graduated from the God who does things to the God who is; from a relationship with what God gives to fellowship with who God is. And that is exactly

the marriage-level intimacy God has wanted with His people since the Garden. He offers it still — but only to those willing to want Him more than His gifts.

Real Life Application

1. Refuse the crutch.
Moses once took Aaron rather than pay the price of God's presence. What cheap substitute do you reach for instead of intimacy with God? What would it mean to lay it down and want only Him?

2. Want His face, not just His hand.
Moses wanted presence over power. Are your prayers mostly for what God can do, or for God Himself? Ask for a heart that craves His person.

3. Pursue marriage-level intimacy.
God is intimate with those married to Him, not merely dating. Where is your walk with God casual when He's offering communion? Take one step toward deeper, committed intimacy today.

"If Your presence go not with me, carry us not up hence" — Lord, if You don't go with me, I don't want to go; I just want You.

— Sandra Querin

Prayer

My Faithful Friend, You speak face to face with those married to You, not merely dating You — and I want that marriage-level intimacy. Forgive me for reaching for cheap substitutes when Your presence felt too costly. Like Moses, let me want Your face more than Your hand, Your person more than Your power. If Your presence does not go with me, I don't want to go. I just want You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Joshua 22-24

DAY 89
FINDING GRACE

"My grace is sufficient for thee: for my strength is made perfect in weakness."

— 2 Corinthians 12:9 (KJV)

Grace means our inherited right or ability — it is the inherited right of a saint to walk in the authority of God Himself.

— Sandra Querin

Moses came to understand what grace really is, and it isn't mercy. As a man he had needed mercy more than anything, and he treasured it — but he still craved grace, because grace is the inherited right of a saint to walk in the authority of God Himself. The word translated "grace" actually means inherited right or ability. So when Peter says to "grow in grace," he means walk in your inheritance — not grow in mercy, not accumulate something someone hands you, but come into the authority that is already yours as a child of the Father.

This reframes one of the most familiar verses in Scripture. When the Lord told Paul, "My grace is sufficient for you, for My strength is made perfect in weakness," He was saying, "Your inheritance is enough for you; I will make you strong." Because Paul admitted he couldn't do it without the Lord, the Lord's strength in him was made perfect — and Paul could gladly say he'd rather glory in his infirmities, not because he wanted them, but because they no longer mattered. All that mattered was Christ, and he could lay hold of Christ because he was a man with an inheritance.

My inherited right — all my abilities in Jesus Christ — will make me able to overcome this trial.

— Sandra Querin

Sandra shares how this changed her personally. When she was very ill and trying to be brave, she used to read "His grace is sufficient for me" and feel held hostage by her pain — as if the verse meant, "Just wait; what's happening is sufficient, and that's that." It felt like a sentence to endure. But when the Lord showed her what grace actually was, the verse ignited her: "My inherited right — all my abilities in Jesus Christ — will make me able to overcome this trial. I have Calvary on my side and the fruit of the Spirit within me. No matter how bad I feel, I have an inherited right to overcome, so I will."

That is a completely different way to read the verse, and it helped. Grace is not merely God's comfort while you suffer; it is your inherited authority to overcome. The Lord is counting on us evolving from servanthood to friendship, so we can enjoy His fullness and walk in His authority, abiding in the land of His grace. You are not waiting helplessly for a trial to pass — you are an heir with an inherited right to overcome it in Christ.

Real Life Application

1. Read grace as inheritance.
Grace means inherited right and ability. Where have you read "My grace is sufficient" as merely 'endure it'? Reread it as your inherited authority to overcome, and let it change how you face the trial.

2. Grow into your inheritance.
"Grow in grace" means walk in what's already yours. What authority in Christ have you not been laying hold of? Step into your inheritance in one specific area.

3. Overcome, don't just wait.
Grace makes you able, not just patient. Where are you passively waiting for a trial to pass? Take up your inherited right to overcome it in Christ.

No matter how bad I feel, I have an inherited right to overcome whatever is going on — so I will. I am more than a conqueror in Him.

— Sandra Querin

Prayer

Gracious Father, thank You that grace is not just Your comfort while I suffer, but my inherited right to overcome in Christ. Where I've read "My grace is sufficient" as a sentence to merely endure, ignite it in me as the authority it truly is. I have Calvary on my side and Your Spirit within me; help me grow into my inheritance and walk in Your authority. I am more than a conqueror in You — let me live like it, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Judges 1-2

DAY 90
GOD'S GOODNESS

"I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee."

— Exodus 33:19 (KJV)

When Moses asked to see the glory of God, he was asking to see His goodness.

— Sandra Querin

When Moses begged, "Show me Your glory," he was asking to see God's goodness — the word "glory" in this text literally means goodness. How often we underrate the sheer joy of the goodness of God. That goodness was never more on display than at Calvary, never more perfect than at that point, and it still multiplies upon us every time we so much as ponder the cross. When we truly grasp the goodness of Calvary, it overwhelms us until we can barely stand under it — a speechless moment, full of glory and power.

Too often, though, we want to see something with our physical eyes: the glitter, the gold dust, the spectacular. God can indeed be in those things — He is all about the miraculous and rides upon the mysterious wonder of His acts. But when we chase those things wanting power rather than Christ, the enemy can produce an imitation by a false spirit, just as Pharaoh's magicians did. God is evermore the God of the still, small voice, as He was for Elijah.

We have a relationship with Jesus Christ through the Holy Spirit; we don't have a relationship with His power.

— Sandra Querin

This is a crucial distinction. If we seek Him and not His power, we'll find all the power that is held within who He is. But we cannot have a relationship with power; we can only have a relationship with a Person. Chase the power and you may get a counterfeit; seek the Person and you get everything power was ever meant to point to. We were made for face-to-face fellowship with God — made for it all the way back in the Garden of Eden.

God granted Moses's request, but His goodness was so pure that the human heart, mind, eye, and soul would perish at the full sight of it. So God covered Moses with His hand in the

cleft of a rock, and the communion of the ages began. When you have been exposed to the true nature and character of God, it changes you — there is something irresistible about the perfection of God. Moses had tasted it, and now he would crave it every day for the rest of his life. That is what a glimpse of real goodness does: it ruins you, wonderfully, for anything less.

Real Life Application

1. Ask to see His goodness.
Moses's cry for glory was a cry to see goodness. When did you last simply behold the goodness of God, especially at Calvary? Take time today to ponder His goodness until it overwhelms you.

2. Seek the Person, not the power.
You can't have a relationship with power, only with Christ. Where are you chasing spiritual experiences or power rather than God Himself? Redirect your seeking to the Person.

3. Let a glimpse ruin you for less.
Seeing His goodness changes you and creates craving. Where have you settled for glitter over God? Ask for a genuine glimpse that leaves you craving Him all your days.

If we are seeking Him and not His power, then we shall find all the power that is held within who He is.

— Sandra Querin

Prayer

Creator of Heaven and Earth, when I ask to see Your glory, I'm really asking to see Your goodness — and there is no greater display of it than Calvary. Forgive me for chasing glitter and power instead of You; I can't have a relationship with power, only with You. Let me seek the Person and find all the power held within who You are. Give me a true glimpse of Your goodness that changes me and leaves me craving You every day, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Judges 3-5

DAY 91
BE READY, COME UP, PRESENT YOURSELF

"And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount."

— Exodus 34:2 (KJV)

Be ready. Come up. Present yourself. These are instructions for life.

— Sandra Querin

When God called Moses up the mountain for a second set of commandments, He gave three simple instructions that Sandra calls instructions for life: be ready, come up, present yourself. Each one carries a way of living. How do we get ready? By being prepared to meet the Lord — finding ways, all through our days, to stay full of Him rather than scrambling to find Him only in a crisis. Readiness is not a last-minute act; it is a settled habit of keeping ourselves full of God.

How do we come up? By stopping our world the way Mary of Bethany did and Moses does here — by taking Sabbath moments whenever the Holy Spirit petitions us throughout the day. Coming up requires that we be willing to interrupt our own agenda when God calls. And how do we present ourselves? By being willing and obedient — trusting God to take care of us, no matter what. Ready, up, present: prepared, available, and surrendered.

Once Moses followed these instructions, he did something we had never seen him do before — he worshipped.

— Sandra Querin

After Moses experienced the glory, Scripture records something new: "And Moses made haste, and bowed his head toward the earth, and worshipped." Not singing, not praying, not talking — worshipping, which here literally means to pay homage to and reverence royalty. Sandra draws a line between praise and worship: praise is about what God can do; worship is about who God is. Praise speaks of what's happening down here, and God inhabits it; but true worship is about what's happening in heaven. The Psalms mention praise 188 times and worship only 14 — worship is rarer, deeper, costlier.

True worship is found only in a moment of selflessness — a reckless abandon to who God is, not what He's doing. It needs nothing and wants nothing; it prays the heart of God back to God in adoration of who He is. It is the most powerful thing a creature can do, an undoing of flesh and soul before Him. You can live your life to praise God, but worship is something that will make you stop whatever you're doing. When Gideon worshipped, he found his identity; when Job worshipped, he remembered what was real; when David worshipped, he knew forgiveness and protection. Only through worship do we walk in the glory.

Real Life Application

1. Be ready.
Readiness is staying full of God, not finding Him in a panic. What habit would help you stay "full of Him" through ordinary days so you're ready when He calls?

2. Come up.
Coming up means interrupting your agenda when the Spirit petitions you. Are you willing to stop your world for a Sabbath moment today? Practice responding when He calls.

3. Move from praise to worship.
Praise is about what God does; worship is about who He is. When did you last worship — not asking, not even thanking,

just adoring who God is? Take a selfless moment to worship Him.

Praise is about what God can do; worship is about who God is — true worship is a reckless abandon to who He is, not what He is doing.

— Sandra Querin

Prayer

Lord of Heaven and Earth, teach me to live by Your three instructions: to be ready by staying full of You, to come up by stopping my world when Your Spirit calls, and to present myself in willing obedience, trusting You no matter what. And take me past praise into worship — past what You can do to who You are. Let me bow, like Moses, in reckless, selfless adoration, wanting nothing but You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Judges 6-7

DAY 92
THE SHINING FACE

"Moses wist not that the skin of his face shone while he talked with him."

— Exodus 34:29 (KJV)

When Jesus Christ lives inside you, it is supposed to change you — people are supposed to notice.

— Sandra Querin

When Moses came down from his second forty days on the mountain, his face was shining — and he didn't even know it. Here was a man who had nothing left to lose; it was all gone, and God alone remained. When you have seen God's glory, it changes you, and the change shows. That is meant to be true of us as well: when Jesus Christ lives inside you, it is supposed to change you, and people are supposed to notice. If they don't, Sandra says gently but honestly, then your walk with the Lord isn't all that glorious — and that's a shame. The glory had overcome Moses, and it was visible on his skin.

Moses had to wear a veil, because the people weren't prepared to see the glory of God. This is a recurring truth: God comes where preparation has been made. When Daniel saw a vision the others couldn't bear, they fainted, unprepared. When Jesus raised Jairus's daughter, He put the unprepared out of the room. Often when He healed someone He said, "Go, and don't tell anyone just yet," because the crowds weren't ready to know Him that way.

God comes where preparation has been made.

— Sandra Querin

Notice the pattern of preparedness. Gehazi couldn't raise the Shunammite's son — he wasn't Elisha. Elisha was ready; Gehazi wasn't. Mary of Bethany was ready to receive a miracle; Martha wasn't. The difference in each case wasn't God's willingness; it was human readiness. God's glory doesn't force itself on the unprepared — it waits for hearts that have made room.

So the veiled, shining face of Moses asks us a question: are you ready? Perhaps you've had trouble deciding whether to venture into the land of fellowship, into the deeper walk where God's glory begins to show. But there is no time like the present to welcome and engage a closer walk with Christ. The glory that changed Moses's face is the same glory that longs to

change ours — and it comes to those who prepare a place for it, who make room, who decide, finally, to draw near.

Real Life Application

1. Let Him change you visibly.
Moses's face shone and he didn't even know it. Would the people around you say your walk with God shows? Where does His presence need to change you enough that others notice?

2. Make room for glory.
God comes where preparation is made. What preparation — what clearing of space, what readiness — does your heart need so His glory has somewhere to land?

3. Decide now.
There's no time like the present for a deeper walk. What has kept you hesitating at the edge of fellowship? Make the decision today to draw near.

Here is a man who had nothing left to lose — it was all gone; God alone remained. When you have seen God's glory, it changes you.

— Sandra Querin

Prayer

Glorious Father, let my time with You change me the way it changed Moses — until Your glory shows and people notice, not because I'm striving to impress, but because You alone remain. Help me make room for Your glory, preparing a place in my heart where it can land. I don't want to hesitate forever at the edge of fellowship; today I decide to draw near. Change me, and let it show, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Judges 8-9

DAY 93
WALKING CLOSE TO GOD

"But whoso looketh into the perfect law of liberty, and continueth therein… this man shall be blessed in his deed."

— James 1:25 (KJV)

When the Holy Spirit gets ahold of a determined mind, it's all supernatural from there.

— Sandra Querin

Sandra tells of a man named Jess, a self-admittedly selfish man in San Francisco, who attended a crusade, heard a sermon on the Good Samaritan, and left desperate to actually live it out. That day he left work early to run errands. Passing an alley, he heard yelling and, out of long habit, ignored it and kept walking. The yelling became screaming. He kept walking — probably a gang fight or a lovers' spat, he told himself, and none of his business. But his steps grew heavier as the Holy Spirit kept reminding him of the Samaritan and the Christ in that man.

Finally Jess stopped in his tracks. Everything became clear. He knew he had to retrace his steps and help, even at the risk of his own life — and the lifelong coward was startled by how fast he ran back to that alley. When the Holy Spirit gets ahold of a determined mind, it's all supernatural from there. He strode in, confronted three men, and told them to leave; they nodded and hurried off. Then he knelt beside the figure sobbing in the corner: "Are you okay? I've come to help you; I won't hurt you."

The day that Jess decided to come into agreement with God, favor flowed in abundance.

— Sandra Querin

The girl lifted her head and cried, "Oh, thank you, Daddy!" It was his own daughter, Maryanne. She had gone to surprise him at his office, not knowing he'd left early, was abducted along the way, and dragged into that alley moments before he passed by. She was completely unharmed. The day Jess came into agreement with God, favor flowed in abundance — and it saved his own child.

For one brief moment, Jess dared to believe God knew what He was doing. When God said, "Come on up," Jess said, "I'm coming right now." When God said face-to-face fellowship would cost him some of himself, he said, "Great idea." When

God said, "Walk in My grace and do what I would do," he said, "Just show me how." He believed the results were everlasting and that they mattered — and he was right. Doing the right thing simply because it's right becomes automatic after a while, once we've grown accustomed to the sound of the Lord's voice through Sabbath moments and worship. Then finding our way back to obedience isn't hard; it's natural.

Real Life Application

1. Obey the heavy step.
Jess's steps grew heavy as the Spirit prompted him. Where is the Holy Spirit making your steps heavy about something you've been ignoring? Stop and obey the prompt.

2. Say "right now" to God.
When God said come up, Jess came immediately. Where is God saying "come up" or "do this" and you've been delaying? Answer "I'm coming right now."

3. Trust that obedience matters.
Jess's agreement with God saved his daughter. Where do you doubt whether your obedience makes a difference? Choose to believe the results are everlasting — and obey.

When the Lord said, "Come on up," he said, "I'm coming right now." When the Lord said face-to-face

fellowship would cost him some of himself, he said, "Great idea."

— Sandra Querin

Prayer

Alpha and Omega, when my steps grow heavy with Your prompting, help me stop and obey like Jess, instead of walking on out of old habit. When You say "come up," let me answer "right now"; when You say fellowship will cost me some of myself, let me call it a great idea; when You say walk in My grace, let me say, "just show me how." Make obedience so natural to me that doing right becomes automatic — and let me trust that it always matters, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Judges 10-12

DAY 94
THE PROMISE OF CANAAN

"He made known his ways unto Moses, his acts unto the children of Israel."

— Psalm 103:7 (KJV)

What God does is part of who He is — but when that's all we seek, we will forever have His hand and never see His face.

— Sandra Querin

One short verse holds the whole difference between Moses and Israel: God made known His ways to Moses, but only His acts to the children of Israel. Israel saw what God did; Moses came to know why God did it — the heart behind the acts. When you reach for fellowship as Moses did, you are reaching for the truth of who God is; you're no longer content knowing what He does, you must know the reason behind it. And here is the promise that once terrified Moses and now comforted him: when you give God everything, He can do anything.

George Washington once said it is not sufficient for a man to be a passing friend or a mere well-wisher to the cause. So it is with God. He isn't interested in fellowship with a fair-weather friend. Such a person maintains a relationship, but God desires one who will look at Him regardless of circumstances and say, "I came for You — not for what You can do, but because of who You are." Know only His acts and you'll have His hand but never His face. One is good; the other is better.

The journey was never about getting to Canaan; it was all about getting to God.

— Sandra Querin

Canaan literally means "land to be conquered" — but it must be remembered and desired before it can be conquered, and Israel could do neither. They complained almost nonstop and talked themselves out of their promises, insisting they'd rather be dead or back in Egypt. For forty years they tried to emotionally destroy Moses — names, rumors, even attempts on his life — all while being fed manna from heaven and quail stacked four feet high. It was never enough, because they refused the one price the promise required: trusting God.

They missed what mattered most to God: Canaan was a destination, not an occupation — where they were going, not who they were becoming. It was an object of trust, but not the

main ingredient of trust. The journey was never about getting to Canaan; it was all about getting to God. And that is the quiet correction for us too. God's promises are real and good, but they are signposts, not the destination. If we chase the land and miss the Lord, we've mistaken the gift for the Giver — and settled for His hand when He offered us His face.

Real Life Application

1. Ask to know His ways, not just His acts.
Israel saw what God did; Moses knew why. Do you know God's heart behind His works, or only the works? Ask Him to make known His ways to you.

2. Come for who He is.
God wants more than a fair-weather friend. Would you follow God if He gave you nothing more? Tell Him today you came for who He is, not just what He does.

3. Keep the destination in its place.
Canaan was a signpost, not the goal. What promise or blessing have you made the destination instead of God Himself? Reorient the journey toward getting to God.

Canaan was a destination, not an occupation; where they were going, not who they were becoming — the journey was never about Canaan, but about getting to God.

— Sandra Querin

Prayer

Ancient of Days, I don't want to be a fair-weather friend who only knows Your acts. Make known Your ways to me, the heart behind what You do, so I have Your face and not merely Your hand. Keep me from chasing the promise and missing the Promiser — let every Canaan be a signpost pointing me to You. I came for who You are, not just what You can do. The journey was always about getting to You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Judges 13-15

DAY 95
VERTICAL VISION

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

— 2 Corinthians 4:18 (KJV)

The giants were merely a force that existed to fuel the arrival of the deliverance and glory of God.

— Sandra Querin

Israel had never actually seen a giant — they had only seen the good fruit of the land. But what they hadn't seen loomed larger in their fear than the abundance they had seen. They were overwhelmed by the thought of having to pay a price in battle. Yet peace is often the product of a war; to maintain and enjoy peace, we frequently have to fight to keep it. The great temptation of mankind is to settle into a comfortable chair and let life waltz by in order to avoid the battle. What Israel never grasped is a basic rule of warfare: with big promises come big adversaries.

There is a reason promises rarely look like reality until they arrive — it builds trust. The giants, Sandra says, were merely a force that existed to fuel the arrival of God's deliverance and glory. They were the enemy's scarecrows, but they were also God's fuel. The bigger the giant, the bigger the display of God about to come — if only the people could have trusted Him for it.

Although our promises have big adversaries, they have an even bigger advocate.

— Sandra Querin

When we stand in the doorway of God's promise, we must be careful lest fear and complaining blind us — because blindness leads to failure. Spiritual blindness gives us horizontal vision: we can only see the things surrounding us. But a people of promise who can trust must be vertical visionaries — seeing the things above us, and even calling out that which is not yet true down here as if it were, because it already is up there. Without trust, vertical vision is nearly impossible. Moses was a vertical man leading a horizontal people in a crisscrossed world.

The spies proved it. Twelve went in; all saw astonishing fruit. Two — Joshua and Caleb — were ready to go take the land at once. Ten said, "Let's stop and talk about how big the giants

are," and that was enough to start a fatal, mutinous revolt. Big grapes had big giants, because big giants planted them in God's big country. But it was still God's country, and He would give it to whomever He chose. Our promises have big adversaries — but an even bigger advocate. The failure to see that cost Israel everything; may it not cost us.

Real Life Application

1. Check your vision.
Horizontal vision sees only what surrounds us; vertical vision sees what's above. Are you fixed on the giants or on God? Lift your eyes to the vertical view today.

2. Reframe the giant.
Giants are fuel for God's glory, not just obstacles. What "giant" is intimidating you? Ask God to help you see it as fuel for the deliverance He's about to display.

3. Side with the two, not the ten.
Ten spies spread fear; two spread faith. Whose report are you agreeing with about your situation — fear's or faith's? Choose to stand with Joshua and Caleb.

Although our promises have big adversaries, they have an even bigger advocate — the giants were merely fuel for the arrival of the glory of God.

— Sandra Querin

Prayer

Lord of Hosts, lift my eyes from the horizontal to the vertical — from the giants that surround me to the God who towers above them. Help me see that my biggest adversaries are just fuel for the biggest displays of Your glory, and that my promise has an even bigger advocate in You. Give me the trust of Joshua and Caleb to call out what is not yet true down here as if it were, because it already is up there, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Judges 16-18

DAY 96
WHAT YOU COMPLAIN ABOUT, YOU BECOME

"For unto whomsoever much is given, of him shall be much required."

— Luke 12:48 (KJV)

After a while, what you complain about is what you become.

— Sandra Querin

Israel's complaining finally caught up with their destiny and changed it. Having refused to trust God even while standing at the Canaan county line — tasting the pomegranates and calling them "not good enough," then later crying for the pomegranates of Egypt — they talked themselves clean out of the promise. God's provision wasn't enough for them, because it came with a cost: the cost of trusting Him. And so there would be no Canaan for that generation after all. God, who had called Moses to lead them into Canaan, now told him to lead them away from it, into the

wilderness, so they'd be sure to have plenty to complain about — since that was where their hearts already were.

It is a sobering principle: after a while, what you complain about is what you become. They acted like a people without vision or goal, and they got a wilderness to match. They wandered as God's children, bearing His name, yet never grasped that they were not their own — they had been bought with a price. To whom much is given, much is required, and much had been given to them.

We cannot say we believe something and then allow our actions and words to shout the opposite.

— Sandra Querin

This is the heart of the warning. We cannot claim to believe one thing while our actions and words shout the opposite, because the presence and power of God demand a proper response. Israel said God was their deliverer, then behaved as though slavery had been better. They sang of His triumph, then accused Him of evil. The gap between their confession and their conduct was where their destiny leaked away.

What we shout in a time of trial reveals what God will honor and what He won't. Israel's trial-time shouting was complaint, nostalgia, and mistrust — and God will not honor that. The

invitation hidden in their tragedy is to guard our mouths and hearts in hardship, refusing to let complaint become our character. Because the terrifying truth of the wilderness is that we tend to become what we keep speaking — so speak trust, speak the promise, speak the goodness of God, even when the water runs out.

Real Life Application

1. Watch what you keep speaking.
What you complain about, you become. What have you been repeatedly complaining about lately? Consider what it may be shaping you into, and change your words.

2. Close the gap between belief and behavior.
We can't confess one thing and live another. Where do your actions shout the opposite of what you say you believe? Bring your conduct into line with your confession.

3. Guard your trial-time words.
Trial-time shouting reveals what God will honor. What are you declaring in your current hardship? Choose to speak trust and the promise rather than complaint.

After a while, what you complain about is what you become — and what we shout in a time of trial reveals what God will honor and what He won't.

— Sandra Querin

Prayer

Mighty One of Israel, guard my mouth, because what I keep complaining about is what I'm becoming. I don't want to talk myself out of Your promises the way Israel did. Close the gap between what I say I believe and how I actually live, so my conduct doesn't shout the opposite of my confession. In my trials, help me speak trust and Your goodness rather than complaint and nostalgia for Egypt, for You honor faith, not murmuring, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Judges 19-21

DAY 97
MOSES BECAME THEIR SHEPHERD

"Tomorrow turn you, and get you into the wilderness by the way of the Red sea."

— Numbers 14:25 (KJV)

He trusted God, not for the promise, but for the hope of friendship that lay within that promise.

— Sandra Querin

When the people were turned away from Canaan into the wilderness, they still needed a shepherd — and it was Moses, the friend of God. He didn't protest, "Wait, I didn't do anything wrong." He simply submitted, because that was who he had become. He trusted God — not for the promise of Canaan, but for the hope of friendship hidden within that promise. The chance to keep walking close to his God propelled him into the wilderness with a rebellious people, and when God told him to make a u-turn away from the land, he didn't even flinch: "Tomorrow

turn, and get you into the wilderness." So close to Canaan, yet so far — but his friendship with God just kept getting closer.

This was a completely different man than the one who once searched for reasons to stay in Midian while the bush burned. This Moses was no longer concerned about himself, only about the concerns of his Maker and Friend. He took the people's punishment alongside them, willing to suffer with them simply because God had asked him to, and because his friendship with God made him able to.

As long as God was going with him, he didn't seem to care where he was headed.

— Sandra Querin

That is the freedom of a true friend of God: as long as God was going with him, Moses didn't much care where he was headed. Direction mattered less than company. The wilderness was full of one uprising after another, and Numbers and Deuteronomy record the long saga of a people who refused to trust — while Moses looked on with a longsuffering eye, delivering miracle after miracle of God's justice and love.

His reward would be greater than he could have imagined. Because he brought endless glory to God, Moses would walk

in an honor lasting through the ages of eternity; his name lingers throughout history as the very trademark of face-to-face fellowship. He took the wilderness sentence he didn't earn, and it deepened the friendship he treasured more than any promised land. Sometimes God leads His friends the long way not to punish them, but because the road itself is where the friendship grows — and a friend of God will follow anywhere, as long as God goes too.

Real Life Application

1. Follow without protest.
Moses didn't argue his innocence; he submitted. Where are you tempted to protest "I didn't do anything wrong" instead of following God into a hard place? What would simple submission look like?

2. Value the company over the destination.
As long as God went with him, Moses didn't care where. Do you care more about where God's taking you or that He's with you? Choose to treasure His company above the destination.

3. Trust the friendship in the promise.
Moses trusted God for the friendship within the promise, not just the promise. Where has a delayed promise tempted you to distrust God? Reach past the promise to the friendship it was always about.

As long as God was going with him, he didn't seem to care where he was headed — he trusted God, not for the promise, but for the friendship within it.

— Sandra Querin

Prayer

Faithful Father, make me the kind of friend who follows You into the wilderness without protesting my innocence, because being with You matters more than where I'm going. Where a promise is delayed, help me reach past it to the friendship it was always about. Like Moses, let me care less about the destination than the company, content to go anywhere as long as You go too. Deepen our friendship on the long road, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ruth

DAY 98
A MOMENT OF INDISCRETION

"And Moses lifted up his hand, and with his rod he smote the rock twice… Because ye believed me not, to sanctify me in the eyes of the children of Israel…"

— Numbers 20:11-12 (KJV)

Moses didn't fail; he just dropped the ball for a minute.

— Sandra Querin

It was the year Miriam died, and Moses was spent — exhausted, grieving, emotionally raw. When the people again ran out of water, they "chode" with him, a word meaning to complain violently and very loudly. Millions screamed the same old accusations: they wished they'd died in Egypt, they called his leadership a joke, they said his God and everything he'd done for them was worthless — even calling God's provisions "evil." God told Moses to take the rod, gather the people, and speak to the rock, and it would give water. But Moses, in his anger, cried, "Hear now, you rebels;

must we fetch you water out of this rock?" and struck it twice with the rod. The water came abundantly — but Moses had disobeyed.

Sandra names exactly what went wrong. In his anger Moses did more than disobey the instruction; he made the power and presence of God appear common before the people, and then he became arrogant — "must we fetch you water?" as though it were his to give. He should have taken a time-out. He should have sat in the Sabbath a little longer and not left until he could put the people behind him.

He should have sat in the Sabbath a little longer and not left until he could put the people behind him.

— Sandra Querin

There is deep grace in how Sandra frames this. Moses didn't fail; he just dropped the ball for a minute — and God, over the course of time, would pick it up for him. One weary, angry moment, after decades of faithfulness, cost him entry into the promised land. It is a sober reminder that even friends of God are vulnerable when they are exhausted and grieving and skip the Sabbath moment that would have steadied them.

But notice the tenderness underneath the discipline. This lapse does not erase the friendship; it does not undo the shining face

or the face-to-face fellowship. It simply shows that we are never so mature that we can afford to skip stillness before God, especially when we're depleted. The very Sabbath moment Sandra keeps commending all through this book is the thing that could have saved Moses here. When you are spent and the crowd is screaming, that is precisely the moment not to leave God's presence too soon.

Real Life Application

1. Don't leave the Sabbath too soon.
Moses left before he could put the people behind him. When you're depleted and pressured, do you rush out of God's presence into reaction? Stay in stillness longer before you act.

2. Guard against making God common.
In anger Moses made God's power look common and himself arrogant. Where might weariness be tempting you to handle holy things carelessly or take credit? Guard your heart there.

3. Receive grace for the dropped ball.
"Moses didn't fail; he dropped the ball for a minute." Where do you need to receive God's grace for a weary lapse rather than condemn yourself? Let Him pick the ball up for you.

Moses didn't fail; he just dropped the ball for a minute — and God, over the course of time, would pick it up for him.

— Sandra Querin

Prayer

My Covenant Keeper, guard me in my weariest, most grief-stricken moments, when the crowd is loudest and my patience is gone — for that is exactly when I'm tempted to leave Your presence too soon and react in anger. Keep me from making holy things common or taking credit that is Yours. And where I've dropped the ball after long faithfulness, let me receive Your grace rather than condemnation, trusting You to pick it up for me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Samuel 1-3

DAY 99
CONSEQUENCES WITH PURPOSE

"Pride goeth before destruction, and an haughty spirit before a fall."

— Proverbs 16:18 (KJV)

Because we make a mistake doesn't mean we have failed — God's love for us is not contingent on our successes or failures.

— Sandra Querin

Moses's one angry moment at the rock changed his future — but not God's love for him. Because we make a mistake doesn't mean we've failed, and God's love is never contingent on our successes or failures; He loves us because we are His. And yet He will not share His glory. So God, who would never forsake His friend, changed Moses's future in order to preserve him. The problem was specific: God had said to speak to the rock so the people would have a living example of trust. He wanted them to see that they could trust Moses because Moses trusted God —

that the favor of God was on him and the God he walked with was alive and well.

It was important that Moses live out his spirituality in front of the people, because God's desire was never to exalt Moses, but to be exalted through Moses in the most public way. When Moses cried, "Must we fetch you water out of this rock?" he set himself parallel with God, and arrogance lifted its ugly head for the whole world to see. Pride goes before a fall — how many times has that proven true in our own lives?

Tend to the garden of your soul so that the consequences will have purpose instead of punishment.

— Sandra Querin

Remember the first rule of being a vessel: do it in the Lord's strength, not your own. The day we begin to think we possess supernatural strength or power is the day we disqualify ourselves from operating in our gifts. Never let anything provoke you to try to be as God; there is only one God, and we are not Him. He has strict rules about His deity and glory — He does not share them. When we start thinking "God won't notice," we begin writing our own rules, imagining ourselves to be something we're not, and there we pay the dearest consequences.

So when consequences come, what do you do with them? Do you bury them and keep moving, or are you honest enough to stop your world and face the accountability held within them? It's easy to move dirt around; it's more delicate to tend a garden. Tend the garden of your soul, and the consequences will carry purpose instead of mere punishment. Moses's consequences had great purpose — and because of that, he continued to emerge as a true friend of God.

Real Life Application

1. Separate mistake from failure.
A mistake doesn't make you a failure, and it doesn't cost you God's love. Where have you let a lapse convince you that you've failed or that God loves you less? Receive His unchanging love.

2. Refuse to stand parallel with God.
Moses set himself alongside God in his pride. Where might you be quietly taking credit for what only God can do? Step back down and give Him the glory.

3. Tend the garden, don't bury the dirt.
Consequences can carry purpose if we face them honestly. Is there a consequence you've been burying rather than tending? Stop and let God make it purposeful.

It's easy to move dirt around, but it's more complicated to tend a garden — tend the garden of your soul so that the consequences will have purpose instead of punishment.

— Sandra Querin

Prayer

My Rock, thank You that a mistake doesn't make me a failure, and that Your love isn't based on my successes or failures — You love me because I'm Yours. Guard me from ever standing parallel with You in pride, taking credit for what only You can do. When consequences come, help me not to bury them but to tend the garden of my soul honestly, so they carry purpose instead of punishment, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Samuel 4-8

DAY 100
AN ANGRY ROOT

"Looking diligently… lest any root of bitterness springing up trouble you, and thereby many be defiled."

— Hebrews 12:15 (KJV)

God is a God of truth, and He will not pretend He didn't see something when He did — He notices everything, and it's for our good.

— Sandra Querin

Underneath Moses's outburst was an angry root that had been festering for years. God is a God of truth; He will not pretend He didn't see something when He did. He notices everything, and it is for our good — because Moses would be far more fulfilled with the anger and arrogance completely gone. Nobody else could see that root, but it was there, waiting to "happen" upon the next rock, and God was committed to helping His friend solve the problem once and for all.

Moses walked in miraculous results until his old manhood came back on him. The anger that surfaced at the rock was not righteous indignation; it was pure, undefiled, Egyptian anger — the very same fury he'd shown decades earlier at the brickyards. More than half a lifetime of tending sheep hadn't gotten the royal, prince-of-Egypt attitude out of him. It had merely gone underground. And Sandra asks a piercing question: sometimes the issue isn't "Have you loved the world?" but "Have you let the world love you?"

Often if we are not actively interacting with the things of the world, we think we have overcome them — but the truth is, the world is hugging you desperately tight, and you don't seem to mind.

— Sandra Querin

That is a subtle and searching thought. We assume that because we're not chasing the world's obvious sins, we've conquered them. But there can be a quieter surrender — the world holding us in a tight embrace we've simply grown comfortable with. Moses had to learn to peel that last remnant of the world off himself and say, "No, I will not take comfort in you."

The word for what Moses did to the rock — "smote" — is the same word used in Acts for when he killed the Egyptian

and buried him in the sand. It means to beat, wound, or strike severely, even to murder. The heart that once killed an Egyptian was now trying to kill a rock in front of the very people he'd been an example to — and really it wanted to get at the people. This was the last piece of Egypt in him. When we are angry, we are not trusting God, and we can make grave mistakes against Him and against our own lives. God loved His friend too much to leave that root in the ground.

Real Life Application

1. Let God near the buried root.
Moses's anger was a root others couldn't see, waiting for the next rock. Is there a buried root — anger, bitterness, pride — you've kept hidden? Let God, who sees it, deal with it now rather than at the next "rock."

2. Ask the harder question.
Not "have you loved the world?" but "have you let the world love you?" Where has the world been holding you in a comfortable embrace you haven't minded? Name it and peel it off.

3. Notice what anger reveals.
"When we are angry, we are not trusting God." Where does your anger tend to erupt? What might it reveal about a place you're not yet trusting Him? Bring that place to Him.

This was the last piece of Egypt in him — and God loved His friend too much to leave that angry root in the ground.

— Sandra Querin

Prayer

God Who Sees Me, You see the roots no one else can — the buried anger, the old pride, the last bit of Egypt still hidden in me, waiting for the next rock. Thank You that You notice everything for my good. Show me not only where I've loved the world, but where I've let the world love me, holding me in a comfortable embrace. Peel that remnant off me, and pull up the angry root, because when I'm angry I'm not trusting You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Samuel 9-12

DAY 101
THE FINAL SURGERY

"Search me, O God, and know my heart… and see if there be any wicked way in me, and lead me in the way everlasting."

— Psalm 139:23-24 (KJV)

What is hidden in our hearts will either lead us into foolishness or into fellowship when times get hard.

— Sandra Querin

When Moses smote the rock, water still flowed — abundantly — because that is who God is: faithful and full of provision even in the middle of our anger and unbelief, our arrogance and bad decisions. Right in the middle of our mess and our "smoting," God is busy making a way. But then He spoke the hard word: because Moses failed to sanctify Him before the people, he would not bring them into the land. The thing about God being sanctified in us is that He will not let who we were in our yesterdays cohabit with Him in our hearts today.

This was Moses's critical moment — his final surgery. The anger and arrogance hidden deep in his soul were a part of Egypt God would have to remove to maintain their friendship. What is hidden in our hearts will lead us either into foolishness or into fellowship when times get hard. Once God dealt with this, Moses would be home free, consumed by God and delivered unto Him. And that was fine with Moses — it was what he signed up for.

Are you willing to pray the prayer of death over who you were, to gain who He is and to be made ready?

— Sandra Querin

When Moses cried, "Show me Your glory," he was — even with the hidden anger and arrogance — asking to be made ready. When David prayed, "Search me, find any wicked way in me," despite his lust for life, he was asking to be made ready. When Job made continual sacrifice despite his fear, he was asking to be made ready. When Esther said, "If I die, I die," despite her insecurities, she was asking to be made ready. Each of them, in their own way, prayed the prayer of death over who they were in order to gain who God is.

That is the invitation of the final surgery. It is a wonderful thing to let the Lord take not only your skin but your bones too — for what's down deep are the honest portions of a

person. God is more concerned about the person than the ministry; He wants us more than what we can do for Him. The surgery seems painful, but the recovery is quick and the spiritual health afterward is nothing short of awesome. Are you willing to pray that prayer of death over who you were, so God can make you ready?

Real Life Application

1. Invite the final surgery.
God removes what can't cohabit with Him. What deep thing — anger, pride, fear — is God asking to operate on? Invite the surgery rather than resisting it.

2. Pray the prayer of death.
Moses, David, Job, and Esther all prayed death over who they were. Can you pray, "Show me Your glory; search me; make me ready" over the very thing you'd rather protect? Pray it today.

3. Give Him your bones, not just your skin.
The honest portions are down deep. Where have you given God the surface but withheld the depths? Offer Him the deep, hidden places today.

When he said, "I want to see Your glory," in spite of the anger and arrogance that had crept in, he was asking to be made ready.

— Sandra Querin

Prayer

Living God, You will not let who I was in my yesterdays live with You in my heart today — so do the final surgery. Search me and find any wicked way in me. I pray the prayer of death over who I used to be, that I might gain who You are. Take not only my skin but my bones, the honest depths of me. You want me more than what I can do for You — so make me ready, whatever it costs, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Samuel 13-14

DAY 102
LETTING GOD DEAL WITH IT

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

— Proverbs 28:13 (KJV)

God wanted to grab it by the throat and kill it, to protect His friend.

— Sandra Querin

Sandra tells of a preacher — a genuine friend of God, a wonderful man — who slammed his finger in a door and swore. When she looked at him, he protested, "What? That hurt!" She told him to take a little intermission from his mission and find out who God was in him, because his soul was provoking him to be something God had called him out of. There was a thing deep inside this good man, and when it manifested, God wanted to grab it by the throat and kill it, to protect His friend and vessel.

But the man decided he was okay the way he was, and didn't want God messing with him. Two years later he committed adultery, embezzled funds from his church, ran away, and was never heard from again. He should have taken a Sabbath and prepared himself to be sanctified. The small, revealing eruption — a swear over a slammed finger — was a warning flare from a deeper thing that, left unaddressed, eventually consumed him.

God is more concerned about the person than the ministry — He wants us more than what we can do for Him.

— Sandra Querin

The lesson is sobering and gracious at once. God was not out to embarrass that preacher; He was trying to save him. The little manifestations of a deep root — the flash of temper, the reflexive word, the thing that "just slips out" under pressure — are not trivial. They are God pointing at something He wants to deal with before it grows teeth. The tragedy is not that the root existed; it's that the man refused to let God near it.

Because God cares more about the person than the ministry, He will keep pressing on the tender place — not to shame us, but to spare us. The choice is always ours. We can say, like that

preacher, "I'm okay the way I am," and guard the very thing that will one day undo us. Or we can take the Sabbath, submit to the surgery, and let God kill the thing that's trying to kill us. Letting God deal with it is never comfortable — but it is always mercy.

Real Life Application

1. Heed the small eruptions.
A swear over a slammed finger revealed a deeper root. What small, reflexive reaction keeps slipping out of you under pressure? Treat it as God pointing at something, not a triviality.

2. Don't say 'I'm okay as I am.'
That preacher's refusal cost him everything. Where have you resisted God "messing with" you? What would it look like to stop defending yourself and let Him in?

3. Take the Sabbath before the fall.
He should have taken a Sabbath to be sanctified. What tender place do you need to bring into God's presence now, before it grows teeth? Take that pause today.

This man decided that he was okay the way he was, and didn't want God messing with him — he should have taken a Sabbath and prepared himself to be sanctified.

— Sandra Querin

Prayer

Keeper of My Soul, You care more about who I am than what I do for You, and when a deep thing flares up in me, You want to kill it to protect me. Forgive me for the times I've said, "I'm okay as I am," and guarded the very thing that could undo me. Help me heed the small eruptions as Your warnings, take the Sabbath before the fall, and let You deal with what's deep — because letting You near it is mercy, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Samuel 15-17

DAY 103
WALKING IN SPIRITUAL HEALTH

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning."

— Isaiah 61:3 (KJV)

Because of Jesus, we are able to live as if "the rock" never happened and continue learning to trust Him.

— Sandra Querin

God was rescuing Moses from himself by taking "all that ails him" out. It seems like a painful surgery, but the recovery is quick and the spiritual health afterward is awesome. God has a way of bringing beauty for ashes, of rising up in our situations Himself to produce good things in us — for Romans still says all things work together for good. He is more concerned about the person than the ministry; He wants us more than what we can do for Him. And because of Jesus, we can tear our walls down, live in

restored favor and friendship, and go on as if "the rock" never happened, still learning to trust Him.

This is the everyday reality of the Christian life: a continual journey of getting up and falling down and getting up again — and God is so faithful through all of it. We have opportunities every single day to overcome ourselves with the help of the Holy Spirit. We can choose yes or no, and our choices shape the outcome of our lives; but even then, God is still God, still loves us, and still picks up the slack when we don't quite get the job done.

It is never too late, and He will always make a way.

— Sandra Querin

Maybe your efforts have taken a devastating toll as you've disagreed with God or struggled to trust Him. Maybe your Canaan is long gone, and it's hard to imagine being passionate about anything beyond what you can see today. Maybe you just don't know how to agree with God anymore, and the price seems too high. Sandra's word is direct: it is never too late, and He will always make a way, for these are the causes of Christ, and He will meet you right where you are.

Sometimes the road feels too long and complicated, so we give up and settle for land that's easy to reach — a non-

confrontational path that later grows teeth and claws and stops being so user-friendly. That's exactly when God steps in, redefines who we are, and sets us on a safe path where friendship with Him is secure. When God is sanctified in us, we're saying we'll pay a little more attention — and when we don't, we fully expect Him to intervene. In fact, we're counting on it, to preserve our fellowship with Him.

Real Life Application

1. Get back up.
The Christian life is falling and rising again. Where has a fall left you lying down spiritually? Let Jesus help you get up and go on as if "the rock" never happened.

2. Believe it's not too late.
"It is never too late, and He will always make a way." Where have you decided your Canaan is gone and passion is impossible? Invite God to make a way where you've given up.

3. Count on His intervention.
When we don't pay attention, we can count on God to step in. Where do you need to trust that God will redefine you and set you on a secure path? Rest in His faithful intervention.

Life is a continual journey of us getting up and falling down and getting up again — God is so faithful!

— Sandra Querin

Prayer

Faithful Lord, thank You that You bring beauty for ashes, that You care more about me than my ministry, and that because of Jesus I can live as if "the rock" never happened. When I fall, help me get back up; when I'm sure it's too late and my Canaan is gone, remind me that You always make a way. Redefine me and set me on the secure path of friendship with You, and when I fail to pay attention, faithfully intervene, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Samuel 18-20, Psalms 11, 59

DAY 104
LAST WORDS

"And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory."

— Luke 9:30-31 (KJV)

Moses is honored above many because he was able to trust God and call Him his Friend.

— Sandra Querin

Moses is honored above many because he learned to trust God and call Him Friend. He never cursed God and never gave up on Him; he learned to follow and abide in a friendship worth craving. And here is a stunning testament to where that friendship led: in the New Testament, at the transfiguration of Jesus, two men appear who never saw death as we know it — Moses and Elijah — standing in a place of honor to declare the greatest testimony eternity would ever hold: that Jesus Christ, the Son of God, had become a man and would willingly lay His life down for the world.

Throughout Scripture Moses is called the friend of God, a man who operated in trust and faith — the enduring, longsuffering vessel who overcame himself to serve, the frail, rejected, insecure, fearful man who dared to believe God was bigger than he was. He got past his manhood. And as the count of his days drew to a close, even in death Moses would lay himself down before God with an obedient heart, trusting Him once again for the outcome of the ages.

The end of the story is surely greater than the beginning.

— Sandra Querin

When God told Moses to climb Mount Abarim, see the land, and be gathered to his people, Moses did not argue. He didn't ask, "Why did You choose these people who hate You and me?" He didn't say, "They made me smite the rock with all their complaining." He never attempted a defense and never blamed the people — he took full responsibility for what he had done. And somehow you feel that Moses was relieved to be finally free of Egypt, with no more bondage deep in his soul. The fight was over; he had become a sanctified vessel of honor, a true friend of God.

Once confession is made, we feel so much lighter and better. We stop caring about the outcome; we just want the joy of

true, honest freedom. Hiding behind a secret is a horrible way to live, and until the rock, Moses had carried a secret of anger and arrogance. Once the truth came out, whatever the consequences, he was a better man. The end of his story was greater than its beginning — and that is the promise for anyone who will let God finish the work He started.

Real Life Application

1. Take responsibility without excuse.
Moses never blamed the people who provoked him. Where are you tempted to explain away your failure by pointing at others? Take full, clean responsibility instead.

2. Trade the secret for freedom.
Hiding a secret is a horrible way to live. What have you been hiding — a root, a sin, a wound? Bring it into the light and taste the lightness of honest freedom.

3. Trust that the end can be greater.
Moses's end outshone his beginning. Where do you fear your story is defined by its failures? Trust God to make your end greater than your beginning.

He never even attempted a defense for himself, and he never blamed the people — he took full responsibility for what he had done.

— Sandra Querin

Prayer

Beginning and the End, thank You that Moses's end was greater than his beginning — that the rejected, fearful man became Your honored friend, standing in glory at the transfiguration. Help me take full responsibility for my failures without blaming anyone, and to trade the heavy secrets I've hidden for the lightness of honest freedom. Whatever my beginning, let my end be greater, because You finish the work You start, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Samuel 21-24

DAY 105
PAY ATTENTION

"Be strong and of a good courage, fear not… for the LORD thy God, he it is that doth go with thee."

— Deuteronomy 31:6 (KJV)

People often ask how to come to the place of power and authority in the Spirit of God. Two words: pay attention.

— Sandra Querin

At the end of his life, Moses cared about one thing — that God's people be taken care of. He asked God to set a man over the congregation so they wouldn't be as sheep without a shepherd, and God gave him Joshua. Of all the things Moses could have told his successor, he said, "Be strong, don't be a coward, and don't be afraid," and later, be a man who knows the Word of God. That is the formula for success, and Joshua listened. When someone speaks their last words to you, it's always wise to pay attention; and when God requires you to speak last words to someone else, pay attention then too.

The trouble is, we never quite know when those last words will be uttered. So it's wisdom that whispers in our ear, reminding us to pay attention to the Holy Spirit whenever He is speaking and hovering. People often ask how to come into power and authority in the Spirit of God. The answer is two words: pay attention. Listen when the Holy Spirit is talking to you.

The "old school" is the best school — simply be still, so that you can know that He is God.

— Sandra Querin

First John says the anointing we've received abides in us, and we don't need any man to teach us, because that same anointing teaches us all things. This isn't saying we don't need pastors, counselors, or friends. It's saying that concerning the intensity of the Spirit of God in you — concerning what the Lord would have you do — you should listen to the Spirit who dwells in you. He will teach you how to behave in the Spirit, because He is Spirit. Pay attention.

It's a lost art, this listening, but the old school is the best school. Simply be still, so you can know that He is God, and don't forsake your Sabbath moments — for He can always be found; He is never far from you. Power and authority in the Spirit don't come from a technique or a formula beyond this

humble discipline: quiet yourself, attend to the Spirit within, and obey what you hear. Moses heard, and spoke, his last words well because he had spent a lifetime learning to pay attention to the voice of his Friend.

Real Life Application

1. Pay attention.
The path to spiritual authority is two words: pay attention. Where has the Holy Spirit been speaking that you've been too busy to hear? Slow down and listen today.

2. Weigh the last words.
Last words carry weight, and we never know when they'll come. Is there a word — from God or a person — you've been given that you should be treasuring and obeying? Attend to it.

3. Be still and know.
The old school is the best school: be still and know He is God. Where has stillness been crowded out of your life? Restore a Sabbath moment where you can simply listen.

Simply "be still," so that you can "know that He is God," and don't forsake your Sabbath moments — He can always be found, for He is never far from you.

— Sandra Querin

Prayer

Alpha and Omega, the way into Your power and authority is simply to pay attention — so help me listen when Your Spirit speaks and hovers. The anointing abides in me and teaches me; quiet me enough to hear it and obey. Don't let me miss the weight of last words, Yours or others'. Restore the lost art of stillness in me, so that I can be still and know that You are God, never far from me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 7, 27, 31, 34, 52

DAY 106
DARING TO BELIEVE

"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

— Psalm 34:18 (KJV)

You never know when you are the safety net beneath a life that has been shattered and torn.

— Sandra Querin

Sandra was too busy to bake a cake — and even if she hadn't been, she didn't feel like it. But the thought tormented her for a week until she finally asked, "Lord, why do You want me to bake a cake?" She felt a need to give one to the man next door — all chocolate, from the inside out. She barely knew him; he was older, kept to himself, and the very week she'd moved in, his wife had died. So, tears falling into the cake mix as she prayed for him, she carried it over. Before he could snap "What do you want?" she said, "I'm sorry for the loss of your wife… I made you this cake to remind you that someone else loves you too. God loves you,

He hasn't forgotten about you, and He hasn't given up on you." Then she turned and left. Deed done.

His house was dark and lonely — the way life is without the Lord. Ten days later the daughter returned the plate and explained the effect of those "last words." Her father had been angry at first, wondering who this woman thought she was. But he didn't throw the cake away. He sat and stared at it for hours, pondering the words.

God loves me and hasn't given up on me — he would say it over and over again.

— Sandra Querin

Then he dared to believe it might be true. He cut the cake and wouldn't share it — he was supposed to eat it, he said. Each day he ate a piece and repeated the words: "God loves me and hasn't given up on me," over and over. And one day he finally wept, and let the Holy Spirit help him believe it. He had been a Christian once, when he and his wife were young — until their only son died, and after that he couldn't stand the sound of God's name. He grew bitter and lonely, angry when his wife spoke of Jesus. Her dying prayer was that he would forgive God, and he wouldn't. Then a chocolate cake full of tears arrived, and God got him.

The daughter said that the day before he finished the cake, he asked God to forgive him, and the joy of the Lord returned. The day after he finished it, he died. Sweet redemption. You never know when you are the safety net beneath a life that has been shattered and torn. One act of obedience — a cake Sandra didn't even want to bake — caught a man on the very edge of eternity.

Real Life Application

1. Obey the small nudge.
A cake Sandra didn't want to bake caught a soul at the edge of eternity. What small, seemingly odd prompting have you been resisting? Obey it — you never know whose safety net you are.

2. Deliver the message anyway.
She spoke love and left, not knowing the outcome. Is there someone God is nudging you to reach with a word of His love? Deliver it, even if you can't see the result.

3. Dare to believe you're not forgotten.
The old man dared to believe God hadn't given up on him. Where do you need to repeat over your own heart, "God loves me and hasn't given up on me"? Dare to believe it today.

You never know when you are the safety net beneath a life that has been shattered and torn.

— Sandra Querin

Prayer

My Helper, help me obey the small, strange nudges — the cake I don't want to bake, the word I'm afraid to speak — because I never know when I'm the safety net beneath a shattered life. Give me courage to deliver Your love and leave the results to You. And where I've grown bitter or feel forgotten, help me dare to believe, over and over, that You love me and haven't given up on me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 56, 120, 140-142

DAY 107
HONESTY BRINGS REDEMPTION

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

— 1 John 1:9 (KJV)

Honesty brings redemption.

— Sandra Querin

Moses didn't miss the opportunity of last words — he both heard them and spoke them. When God told him to make the u-turn away from Canaan, he heard the words God spoke and didn't shrink back. That's the temptation, though: when God speaks something we'd rather not hear, it's easy to pretend we didn't hear it. Sandra's invitation is to go to the deep place in your heart and find the words the Lord has spoken to you that you've forgotten, or refused to hear — because honesty brings redemption.

She tells of a dog they thought was deaf, until the vet said the animal had perfect hearing and simply a stubborn heart: when you said something she didn't want to hear, she played deaf and dumb. What an easy way out — and how often we do the same with God. We hear perfectly well; we just harden our hearts against the words we don't want. But playing deaf never brings the redemption that honesty does.

You know you have forgiven someone when you can bless them.

— Sandra Querin

The last thing Moses did on his exit road was bless the very people who had tormented him for forty years. He wasn't working through forgiveness in that moment — he didn't have to, because he had forgiven them as they did it. And you know you've truly forgiven someone when you can bless them. Moses declared over Israel: "The eternal God is your refuge, and underneath are the everlasting arms." Grand and glorious words of blessing over a people who had done nothing but grieve him — and because his heart was right and his friendship with God intact, he could say them and mean them.

So don't take the crowded path of people trying to manipulate and control God. Take the path with a few rocks on it, so you

can have the pleasure of learning to walk around them and enjoy the perfection of their placement on your road. A wounded man could never have blessed his tormentors; but Moses was healed now, and healed people heal. His honesty had brought redemption, and his redemption overflowed as blessing on the very people who had wounded him.

Real Life Application

1. Stop playing deaf.
Like the stubborn dog, we hear God and pretend we didn't. What word from God have you been "not hearing" because you'd rather not obey it? Be honest — honesty brings redemption.

2. Measure forgiveness by blessing.
You've forgiven when you can bless. Is there someone you claim to have forgiven but can't yet bless? Ask God to take you to the place where you can genuinely bless them.

3. Welcome the rocks on your road.
The few rocks teach you to walk. Where have you resented the obstacles on your path? Thank God for their perfect placement and learn to walk around them.

You know you have forgiven someone when you can bless them — the last thing Moses did on his exit road was to bless the people.

— Sandra Querin

Prayer

Everlasting Father, I confess how often I hear You clearly and simply play deaf to the words I'd rather not obey. Give me an honest heart, because honesty brings redemption. Take me to the place where I don't just forgive my wounders but can actually bless them, the way Moses blessed the people who grieved him for forty years. Help me welcome the few rocks on my road as perfectly placed, and walk them with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Samuel 25-27

DAY 108
PUTTY IN THE PALM OF GOD

"His eye was not dim, nor his natural force abated."

— Deuteronomy 34:7 (KJV)

Moses came to the decision that the Lord was all he really needed, and the rest of life was a vapor.

— Sandra Querin

The story of Moses is a grand testimony of a man who used to run. The friend of God just kept showing up, even when it looked like he'd get the blame and the short end of the stick. The arguments at the burning bush were long gone; the insecurities before Pharaoh had disintegrated under the weight of a mighty God. Here lies a friend who yielded to God beyond himself, in order to walk in a friendship that could trust for anything — a man who decided the Lord was all he really needed, and the rest of life was a vapor. And so Moses takes his final position: putty in

the palm of God's hand, trusting the One who had won his heart so many years before.

What a bonus he received: "His eye was not dim, nor his natural force abated." The consideration of God toward Moses went far beyond anything we'll ever fully know. God could work in Moses with signs and wonders and mighty terror by a mighty hand — because He trusted Moses. Friendship goes both ways: when you trust God, you're also letting Him know that you are trustworthy, and that He can trust you.

When you are trusting God, you're letting Him know that you are trustworthy and He can trust you.

— Sandra Querin

That is a thought we rarely consider — that God is looking for people He can trust with who He is. The Word says He longs to show Himself strong in His people. So what have we done with God's desire to trust us with Himself? Whatever stands in the way of His desires becoming ours, or His intentions coming to pass in our lives, has by now long outlived its usefulness.

Watching Moses evolve from a rejected, insecure, apathetic, depressed man into a friend of God gives great hope that we

too can walk in that kind of fellowship — friendship without boundaries or borders, that trusts with reckless abandon. Moses came to a place where he didn't care how fast the world was spinning; he marched to his own drummer, keeping his eye on the prize. Once he got over himself, he no longer cared what it cost to secure fellowship with the One who called him friend. Have you arrived in that place — ready to be putty in the palm of God?

Real Life Application

1. Become putty.
Moses ended as putty in God's hand, wholly yielded. Where are you still rigid, resisting God's shaping? What would it mean to become soft and moldable in His palm today?

2. Be someone God can trust.
Friendship goes both ways; God looks for people He can trust with Himself. Would God say you're trustworthy with His heart and His work? Where do you need to grow into that trust?

3. Count the rest as vapor.
Moses decided the Lord was all he needed and the rest was vapor. What are you still clinging to as though it were essential? Hold it loosely, and let the Lord be enough.

Moses now takes his position as putty in the palm of God's hand — trusting the One who had won his heart so many years ago.

— Sandra Querin

Prayer

Almighty Father, make me putty in the palm of Your hand, wholly yielded and soft to Your shaping, trusting the One who won my heart. Thank You that friendship goes both ways — that as I trust You, I show You I can be trusted with who You are. Make me someone You can entrust with Yourself and Your work. And help me decide, like Moses, that You are all I really need and the rest of life is a vapor, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 17, 35, 54, 63

DAY 109
IS JESUS ENOUGH?

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

— Psalm 73:25 (KJV)

No matter what life brings you, He must be enough. No matter what life has brought you, He must be enough.

— Sandra Querin

Having traveled the whole road with Moses — watching a mere man from Midian become a friend of God through trial and tragedy — Sandra turns to the reader with the question the entire book has been building toward. Have you come to the place where you can declare, not only with your mouth but with your life, that Jesus is enough? No matter what life brings you, He must be enough. No matter what life has already brought you, He must be enough. He is the prize and reward that lingers in our hearts long after our Egypt is destroyed and our Canaan is taken away.

Moses reached that place. He didn't care what speed the world was spinning; he marched to his own drummer, keeping his eye on the mark of the prize. Once he got over himself, he didn't seem to care what the cost or consequence was to secure his fellowship with the One who called him friend. Have you arrived there — able to let go of the rejection and insecurity that has held you hostage for so many years?

Canaan isn't the issue — it's that sweet little journey on the way to Canaan.

— Sandra Querin

Canaan was never the issue; it was the sweet journey on the way to Canaan that mattered. The wilderness years formed Moses and forged him into steel, making him a trustworthy friend. In the end you get the feeling there was nothing Moses couldn't hear God speak; their fellowship had become agreement and communion. It cost him Canaan — but who cares, Canaan was never the prize. It was clearly a bus stop for Moses on his way to greatness in the arms of his God and Savior, his Friend.

So the question comes to us. Go to the place where faith becomes trust, and trust becomes an honest declaration not of who you are, but of who God is. Can you let go of the rejection and insecurity that held you hostage? Did you listen when the

Holy Spirit told you your controlling issues go way beyond organizational skills? The invitation of the whole book narrows to this single point: whatever comes, whatever has come, is Jesus enough for you?

Real Life Application

1. Declare it with your life.
It's one thing to say Jesus is enough, another to live it. Where is your life currently declaring that something else is required for you to be okay? Bring it under the truth that He is enough.

2. Let go of the hostage-holders.
Rejection and insecurity held Moses — and maybe you — hostage for years. What are you ready to finally release into God's hands so He can be your enough?

3. Treasure the journey.
Canaan was a bus stop; the journey was the point. Are you so fixated on arriving that you're missing the friendship being forged on the way? Choose to treasure the journey with Him.

He is the prize and reward that lingers in our hearts long after our Egypt is destroyed and our Canaan taken away.

— Sandra Querin

Prayer

Father of Truth, let me declare with my whole life, not just my lips, that You are enough — no matter what life brings, no matter what it has already brought. Help me finally let go of the rejection and insecurity that have held me hostage for years. Teach me that Canaan was never the prize; the sweet journey of friendship with You is. Where faith must become trust, let my life become an honest declaration of who You are, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Samuel 28-31, Psalm 18

DAY 110
GOING FOR THE REPORT

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report."

— Hebrews 11:1-2 (KJV)

If you only go for faith, you will struggle; but if you are going for the report that comes from faith, the struggle is over.

— Sandra Querin

Sandra ends where Scripture ends its great chapter of faith. What report are you going for, she asks — the one that demands reality be altered for your benefit, or the one that says Jesus is enough? If you only go for faith, you will struggle; but if you're going for the report that comes from faith, the struggle is over. The report reveals what your heart was really doing while your faith was trying to find trust. Faith aimed only at getting the promise will strain and obsess; faith aimed at the good report will rest.

Hebrews says the elders all obtained a good report through faith — yet did not receive the promise, because God had provided some better thing for us. Read that carefully: their faith did not bring the promise; it brought the good report, which would bring some better thing. And the better thing has nothing to do with the promise and everything to do with fellowship with Christ.

The fulfillment of a promise is not really about getting it, but about abiding with Christ while we believe for it.

— Sandra Querin

True faith will not waver or obsess over Canaan; it will always be concerned with the journey of life as it relates to God, and with the opportunity to know Christ fully. True faith sets itself up to trust, recognizes the price paid for fellowship, and embraces that fellowship over everything else. So what attitude does your life reflect — a relationship that says, "Give me that now," or a fellowship that says, "Give me what You've designed, when You've ordained it to come"?

The people of Hebrews 11 never received their promise here on earth; they must have collected it on the other side. So the fulfillment of a promise was never really about getting it — it was about abiding with Christ while believing for it, and all the better things that surround it. Ask God what He wants, so you

can willingly give it to Him, because abundance is on the other side of obedience. Shall it be milk and honey, or weeds and rocks for you? Even now He speaks to you of the beautiful treasure and privilege of the price of fellowship, to gain friendship.

Real Life Application

1. Go for the report, not just the promise.
Aiming only at faith strains; aiming at the report from faith rests. Are you straining to get a promise, or resting in the friendship faith produces? Shift your aim to the good report.

2. Prefer fellowship over the promise.
The "better thing" is fellowship with Christ, not the promise itself. Where has a promise become more important to you than the Promiser? Reorder your desire toward Him.

3. Ask what God wants.
Abundance is on the other side of obedience. Ask God today what He wants from you — and willingly give it, trusting the abundance that follows.

The "better thing" has nothing to do with the promise and everything to do with fellowship with Christ.

— Sandra Querin

Prayer

My Faithful Father, I don't want to go only for faith and forever struggle — I want to go for the good report that comes from faith, where the struggle is over. Teach me that the fulfillment of a promise was never really about getting it, but about abiding with You while I believe for it. Let me prefer fellowship with You over any promise, and ask You what You want so I can gladly give it, since abundance is on the other side of obedience, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 121, 123-125, 128-130

DAY 111
THE SECRET PLACE

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

— Psalm 91:1 (KJV)

God will always pull us toward His heart.

— Sandra Querin

As the story of Moses closes, Sandra draws out the one thing that has become abundantly clear across the whole journey: God will always pull us toward His heart. As we yield to Him — instead of acting out our rejections and our lack of trust — we become able to hear Him inviting us to the secret place with Him. That invitation has been sounding beneath every plague and every wilderness mile, beneath the burning bush and the parted sea and even the rock: come to the secret place. Come and abide under the shadow of the Almighty.

The Holy Spirit, she says, is hovering over your head right now, whispering sweet words of favor as you stand in

agreement and awe of your Maker and Friend, Jesus Christ, the King of Glory. This is not a distant, theoretical God. He is near, drawing, inviting — pulling you always toward His heart, wanting you in the secret place where friendship is forged.

As we yield to Him, instead of acting out our rejections and lack of trust, we will be able to hear Him inviting us to that secret place.

— Sandra Querin

Here is the whole movement of the book in one sentence: yield, and you will hear the invitation. So much of what keeps us from the secret place is not that God stopped inviting, but that we were too busy acting out our rejections and our mistrust to hear Him. The wilderness generation couldn't hear the invitation over their own complaining. Moses learned to hear it because he yielded — and yielding tuned his ear to the whisper.

So Sandra prays the prayer she imagines was on Moses's own heart as he laid his head down in the hand of the One he trusted: "Lord, throughout the pages of my life, You have captured my soul with Your lovingkindness and shown me Your heart." Be blessed by your abundantly faithful Friend as you go forward with Him, hand in hand, to abide where

friendship is forged through life. The secret place is not a reward for the perfect; it is the home of the yielded. Yield, and hear Him call you in.

Real Life Application

1. Yield so you can hear.
We miss the invitation when we're busy acting out our rejections. Where is unyielded rejection or mistrust drowning out God's voice? Yield it, and listen for His invitation to the secret place.

2. Come to the secret place.
God is pulling you toward His heart right now. What would it look like to actually go to the secret place with Him today — to abide under the shadow of the Almighty?

3. Receive the whisper.
The Holy Spirit is hovering, whispering favor over you. Can you quiet yourself enough to receive it? Stand in agreement and awe, and let Him speak favor over you.

God will always pull us toward His heart — as we yield to Him, we will be able to hear Him inviting us to that secret place with Him.

— Sandra Querin

Prayer

God Who Hears Me, You are always pulling me toward Your heart, always inviting me to the secret place — and so often I've been too busy acting out my rejections and mistrust to hear You. Today I yield. Quiet the noise, tune my ear to Your whisper, and draw me under the shadow of the Almighty. Thank You that Your Spirit is hovering over me right now, speaking favor. I come to the secret place, hand in hand with You, my Friend, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 1-4

DAY 112
THE PRAYER OF MOSES

"LORD, thou hast been our dwelling place in all generations… So teach us to number our days, that we may apply our hearts unto wisdom."

— Psalm 90:1, 12 (KJV)

Have you come to the place where you are able to declare, not only with your mouth but also with your life, that Jesus is enough?

— Sandra Querin

Psalm 90 bears the title "A Prayer of Moses the man of God" — the only psalm attributed to him, and a fitting seal on his life. "Lord, You have been our dwelling place in all generations." The man who once had no true home — not in Egypt, not in Midian, not in the wilderness — discovered that God Himself was his dwelling place all along. And he prays, "Teach us to number our days, that we may apply our hearts unto wisdom." A life that numbers its days rightly is a life that decides, finally, what

actually matters: not Canaan, not comfort, not the approval of the crowd, but friendship with God.

This is where the whole journey has been heading. Moses came to the place where he could declare, with his life and not just his mouth, that God was enough. He had disappeared, melted into his God — no longer reacting to the horrors of people, only responding to the mandate of God. It cost him Canaan, but Canaan was never the prize; it was a bus stop on the way to the arms of his Friend.

Lord, throughout the pages of my life, You have captured my soul with Your lovingkindness and shown me Your heart.

— Sandra Querin

So the book ends with a prayer — the prayer Sandra imagines on Moses's heart as he laid his head in the hand of the One he trusted: "Lord, throughout the pages of my life, You have captured my soul with Your lovingkindness and shown me Your heart." It is the prayer of a friend, the settled rest of a man who has stopped running and found his home in God. And now that same prayer is placed in our hands.

As we've traveled Moses's road, one thing has become abundantly clear: God will always pull us toward His heart.

Whatever has held us hostage — rejection, insecurity, mistrust, an angry root, an unyielded corner of Egypt — has by now long outlived its usefulness. The invitation stands open. Come to the secret place. Declare that Jesus is enough. Number your days, apply your heart to wisdom, and let God be your dwelling place in all generations. The prayer of Moses becomes the prayer of everyone who dares to trade who they were for the friendship of God.

Real Life Application

1. Make God your dwelling place.
Moses, who never had a home, found God was his dwelling place all along. Where have you been seeking home in something that can't be one? Make God your dwelling place today.

2. Number your days.
Wisdom comes from rightly counting our days. If you truly weighed how short life is, what would you change about what you're living for? Apply your heart to that wisdom now.

3. Pray the prayer of Moses.
"You have captured my soul with Your lovingkindness and shown me Your heart." Make this your own prayer today — and let it seal your decision that Jesus is enough.

He had successfully disappeared and melted into his God — it cost him Canaan, but Canaan was never the prize; it was a bus stop on the way to greatness in the arms of his Friend.

— Sandra Querin

Prayer

Kind Father, You have been my dwelling place all along, though I searched for home everywhere else. Teach me to number my days and apply my heart to wisdom, so I live for what truly matters — friendship with You, not Canaan, comfort, or applause. Throughout the pages of my life You have captured my soul with Your lovingkindness and shown me Your heart. Let me disappear into You, declaring with my life that You are enough, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 6, 8-10, 14, 16, 19, 21

DAY 113
THE REPORT OF THE LORD

"Who hath believed our report? and to whom is the arm of the LORD revealed?"

— Isaiah 53:1 (KJV)

Just because you want to believe something, that doesn't make it truth — it isn't truth until God makes it truth.

— Sandra Querin

When a specialist told Sandra she had a brain tumor, she knew she had to find God's favor — His perfect will — inside the news, and the only way to do that was to come into agreement with God rather than her own fears or the lying enemy. It felt like she was hearing gossip from the doctor, so she scheduled another scan two days out and spent those two days asking God what her reality actually was. She had to know whether this was gossip

from hell or an opportunity of the Lord, and she refused to make a single move until she did.

Her prayer is unforgettable. "Lord, if this is the dress You bought for me to wear to the party, I will wear it. I don't really like it, and it doesn't seem to fit; it's three sizes too small and orange, and I don't do orange very well. But if You bought it, I'll wear it. We'll go to the party, and I'll dance with You all night if You want me to. But I have to know that You picked this out for me. If You didn't go shopping, then in Your name I will peel this pain and disease off me. I just have to know, because I long to agree with You."

God's peace is an indicator of God's revelation and truth — if you are unsettled and unsure, choose the way that brings peace to your heart, for surely God resides there.

— Sandra Querin

In her search, the Lord revealed — for it was the only revelation that brought peace — that this was just gossip from hell. When the doctor called back to confirm the diagnosis, the news that was meant to sink her into despair had the opposite effect, because she had already settled the truth. She asked the Lord, "What do you believe?" and answered, "I believe the report of the Lord." She notes honestly that sometimes the report of the Lord agrees with the doctor — she's had a chunk

of lung surgically removed and knows what that's like — but this was not one of those times.

So she contended for the faith, commanded the symptoms to go, and though the enemy warned the pain would increase and it did, she decided pain never really killed anybody. Within two hours she was well; a fresh scan before her flight came back totally normal. The lesson isn't that every report from a doctor is false — it's that we must know which report God is agreeing with before we agree with anything. Wanting something to be true doesn't make it true; only God makes it true. And His peace is the compass that points to His truth.

Real Life Application

1. Find out which report God agrees with.
Sometimes God's report matches the doctor's; sometimes it doesn't. What "report" are you facing right now? Before you agree with it, take time to ask God which report He is agreeing with.

2. Follow the peace.
God's peace indicates His truth. Between two possible responses to a hard situation, which one carries His peace? Choose that way, trusting He resides there.

3. Wear the dress if He bought it.

"If You bought it, I'll wear it; if You didn't, I'll peel it off." Is there a hardship you need to submit to — or refuse — based on whether God ordained it? Ask Him, and don't move until you know.

If this is the dress You bought for me, I will wear it… but if You didn't go shopping, then in Your name I will peel this off me. I just have to know, because I long to agree with You.

— Sandra Querin

Prayer

God of Justice, when hard news comes, help me not to agree with anything until I know which report You are agreeing with. If a trial is the dress You bought me, give me grace to wear it and dance with You all night; if it's gossip from hell, give me courage to peel it off in Your name. Let Your peace be my compass to Your truth, and let me believe the report of the Lord above every other, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Chronicles 1-2

DAY 114
RUN TO THE LORD, NOT YOUR RIGHTS

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

— James 1:4 (KJV)

I must never run to my rights, but run to the Lord.

— Sandra Querin

Sandra waited thirty-five years to be healed of cystic fibrosis. She is honest about the mystery of it: sometimes people get sick and die; other times they get a miracle and rise up; and there are also times when there is a process to walk through, learning to trust the Lord along the way as He builds us. In all of it, she says, she learned one governing rule — she must never run to her rights, but run to the Lord. Some of her most powerful times in prayer came in the middle of the night, coughing up blood, pushing through pain to Jesus, learning to give her pain to God rather than demand relief.

That is a hard word in a culture that teaches us to claim our rights and demand our outcomes. But running to our rights puts the need in charge; running to the Lord puts Him in charge. Healing sometimes comes instantly, sometimes not at all in this life, and sometimes through a long process — but in every version, the invitation is the same: trust the One walking you through it, rather than gripping your entitlement to a particular result.

Sometimes there is a process we must walk through, learning to trust the Lord along the way as He builds us.

— Sandra Querin

Notice that the process itself is not a delay in the blessing; it is part of the blessing. James says to let patience have her perfect work, so that we may be perfect and entire, wanting nothing. God is not merely withholding a result while He decides; He is building something in us that only the process can build. A thirty-five-year wait is agonizing, but Sandra emerges from it as a woman who knows how to trust God through anything — which is worth more than an easy, early cure.

So when your healing, your breakthrough, or your answer takes a form you didn't choose — instant, delayed, or processed over years — resist the urge to run to your rights

and demand it your way. Run to the Lord instead. Give Him your pain. Let Him build you. The one who runs to their rights may or may not get their outcome, but the one who runs to the Lord always gets the Lord — and in the end, He is the better healing.

Real Life Application

1. Run to the Lord, not your rights.
Demanding our rights puts the need in charge. Where are you gripping your entitlement to a particular outcome? Practice running to the Lord with it instead of running to your rights.

2. Let the process build you.
The process is part of the blessing, not a delay in it. What is God building in you through a wait you'd rather skip? Ask Him to let patience do its perfect work.

3. Give Him your pain.
Sandra gave her pain to God in the night. What pain have you been demanding He remove rather than entrusting to Him? Hand it over, and push through to Jesus.

In all these things I have learned that I must never run to my rights, but run to the Lord.

— Sandra Querin

Prayer

God Who Answers Prayer, teach me to run to You, not to my rights — to give You my pain rather than demand You remove it on my terms. Whether my healing comes instantly, waits for the other side, or unfolds through a long process, help me trust the One walking me through it. Let patience do its perfect work, and build in me what only the process can build. You are the better healing, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 43-45, 49, 84-85, 87

DAY 115
YOUR NEED MIGHT BE YOUR ANSWER

"Avenge me of mine adversary… shall not God avenge his own elect, which cry day and night unto him?"

— Luke 18:3, 7 (KJV)

No matter what you are going through, your need might very well be your answer.

— Sandra Querin

In the parable, the widow pounded on the unjust judge's door, and Sandra points out what she was actually screaming for: not merely to have her trouble removed, but to have her adversary removed — the enemy who was provoking the trouble. We get confused, she says, thinking that just because we have a need, God must answer it in our time and our way. But that is letting the need rule us instead of the Lord. The widow understood something we often miss: the real problem behind the problem was an adversary, and she went after him.

This reframes how we pray in trouble. Jude tells us to contend for the faith — but we must first know what that faith is declaring before we can contend for it. True faith desires to live where the favor of God abides, not for the sake of favor itself, but for the sake of walking in obedience and agreement with God. So the widow's need drove her not to demand her preferred outcome, but to press in against the true enemy until justice came.

We get confused thinking that just because we have a need, God must answer in our time and our way — that is allowing the need to rule us and not the Lord.

— Sandra Querin

Here is the surprising turn: your need might very well be your answer. The pressure you're feeling may be the very thing driving you to God, to prayer, to contending against the real adversary you'd otherwise have ignored. What looks like the problem may be the doorway to the deeper deliverance — not just relief from the trouble, but the removal of the enemy provoking it. A need that drives you to the Lord has already begun to answer itself.

So don't let your need rule you, dictating that God must move on your schedule and in your preferred manner. Let it drive you to Him instead. Contend for the faith — knowing what

that faith declares — and go after the adversary, not merely the symptom. Like the widow, keep pounding on the door, not to force God's hand, but to press through to the justice and deliverance He longs to give. Your very need may be the thing that finally brings you to the answer.

Real Life Application

1. Don't let the need rule you.
A need can quietly demand that God move your way, on your schedule. Where is a need currently ruling you? Hand the timing and the method back to the Lord.

2. Go after the adversary.
The widow wanted her adversary removed, not just her trouble. What enemy behind your trouble do you need to contend against in prayer, rather than just asking for relief?

3. Let the need drive you to God.
"Your need might very well be your answer." How is your current pressure driving you toward God? Let it push you into deeper prayer and agreement with Him.

The widow was screaming to have her adversary removed — not her trouble, but the enemy who was provoking that trouble.

— Sandra Querin

Prayer

Ever-Present Help, forgive me for letting my needs rule me, demanding that You answer in my time and my way. Like the widow, help me press not merely against my trouble but against the adversary provoking it. Show me what my faith is declaring so I can truly contend for it. And where my need is driving me to You, thank You — for my very need may be the doorway to Your answer, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Chronicles 3-5

DAY 116
WHEN GOD SAYS "I SAID"

"And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

— Genesis 1:2-3 (KJV)

Only when "God said" did the Holy Spirit begin performing God's will upon the face of the earth.

— Sandra Querin

At creation, the Spirit of God hovered over the waters, waiting for God's command so He might perform it. Throughout Genesis 1 God gave, blessed, saw, created, called, made — but it was when "God said" that the Holy Spirit began performing His will. Sandra draws a stunning parallel: when "God says" over your life and gives the command concerning you, the Holy Spirit moves upon your life — as you agree with what God is saying. There is a difference, she notes, between creation and us. At creation the Spirit needed no one's agreement. But now, He often waits for man to agree with God.

There are times God speaks sovereign, creative words that require nothing of anyone. But there are also times when God wants us to come into agreement with Him, so we can share in the perfecting — partnering with Him in the construction of our own soul and character. In those moments, our agreement is the hinge on which the Spirit's work turns.

Creation groans in front of you, waiting for you to come into agreement with the Lord.

— Sandra Querin

That is a breathtaking thought: the Holy Spirit is ready to move upon your life with great favor as the Lord proclaims "I said" over you — waiting to perform all that God is saying to your soul. Creation itself groans in front of you, waiting for you to come into agreement with the Lord. The bottleneck is not God's willingness or the Spirit's power; it is whether we will say yes to what God has already said.

So much of the frustrated Christian life comes from waiting on God to do something He is, in fact, waiting on us to agree with. God has said — over your character, your calling, your healing, your future — and the Spirit hovers, ready to perform it the moment you come into agreement. Be still with wonder as He whispers to you, and stand in amazement as He shouts,

"I said!" Then agree — and watch the Spirit move upon your life the way He once moved upon the waters.

Real Life Application

1. Find what God has said.
The Spirit performs what God has said as we agree. What has God said over your life — in His Word, in prayer — that you haven't yet agreed with? Name it.

2. Come into agreement.
Your agreement is the hinge for the Spirit's work. Where have you been waiting on God to move when He's waiting on your yes? Come into agreement with what He's said today.

3. Partner in your own construction.
God invites us to partner in building our soul and character. What is one area where you can cooperate with, rather than resist, what God is forming in you?

The Holy Spirit is ready to move upon your life with great favor as the Lord proclaims, "I said" over you — will you agree with Him to receive it?

— Sandra Querin

Prayer

Maker of All Things, at creation Your Spirit hovered, waiting for You to say — and then performed Your will. You are still saying "I said" over my life, and Your Spirit hovers, waiting for my agreement. Show me what You've said over my character, my calling, my future, and help me come into agreement with it. I want to partner with You in the construction of my soul. Move upon my life as You moved upon the waters, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 73, 77-78

DAY 117
POWER AND AUTHORITY

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy."

— Luke 10:19 (KJV)

The player had power, but the referee had authority over that power.

— Sandra Querin

"Be strong in the Lord, and in the power of His might," Paul writes — and "be strong" here means to be made able, empowered. The crucial thing to grasp is that the power the enemy has holds no authority. God's power, and the power He gives us, holds all authority, because it has dominion over all things. Adam had dominion over everything and gave it away; we are to take that dominion back from Satan in the name of Jesus, moving in our authority in Christ.

Sandra paints it vividly. Picture a basketball game with an eight-foot star player, full of power, making every point — and

a scrawny five-foot referee who couldn't hurt anybody if he tried. Yet when that towering player fouls, the little referee, looking like an insect beside him, commands him to sit down — and he obliges. If he refuses, the penalty worsens, and eventually he's thrown out of the game, all because a small referee with no comparable physical power said so. Why? Because the player had power, but the referee had authority over that power.

Calvary gave us the power of the blood; the empty tomb gave us the authority to walk in that power.

— Sandra Querin

We are that referee, taking back the devil's stolen dominion in the name of Jesus at the prompting of the Holy Spirit. The enemy may look enormous, may seem to be scoring at will, may tower over your circumstances — but his raw power has no authority once you understand what you carry. Calvary gave us the power of the blood; the empty tomb gave us the authority to walk in that power. And we exercise that authority only when we are in agreement with Christ.

This changes how we face intimidation. The size of the enemy's "power" is not the issue; the issue is who holds authority. A blood-bought, resurrection-authorized believer in agreement with God can tell what towers over them to sit

down — not by superior force, but by superior authority. Stop measuring the height of the player and start remembering the authority of the referee. In Jesus' name, at the Spirit's prompting, you carry the whistle.

Real Life Application

1. Distinguish power from authority.
The enemy has power but no authority; you have authority in Christ. Where have you been intimidated by the sheer "size" of a problem or enemy? Remember who holds the authority.

2. Take back the dominion.
We reclaim stolen ground in Jesus' name. What area has the enemy been dominating that you're called to take authority over? Exercise that authority in prayer today.

3. Walk in resurrection authority.
Calvary gave power; the empty tomb gave authority. Are you living as though you carry that authority? Where do you need to "blow the whistle" in agreement with Christ?

The enemy may have power, but it holds no authority — we are the referee, taking back the dominion of the devil in the name of Jesus.

— Sandra Querin

Prayer

Mighty God, thank You that the enemy's power holds no authority — that Calvary gave me the power of the blood and the empty tomb gave me authority to walk in it. When something towers over me and seems to score at will, remind me that I hold the whistle in Your name. Help me stop measuring the size of the player and remember the authority of the referee. In agreement with You, let me take back the dominion the enemy stole, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Chronicles 6

DAY 118
GOD MEANT IT FOR GOOD

"Ye thought evil against me; but God meant it unto good… to save much people alive."

— Genesis 50:20 (KJV)

When we agree with God, His favor destroys the evil that would attempt to hold us hostage.

— Sandra Querin

Before there was Moses, there was Joseph — living in the original blended family, born into dysfunction, yet the man through whom God deposited His favor because he rose up and chose to agree with God against the odds. After years of abuse by jealous brothers, Joseph found himself at the bottom of a dry well, then sold as a slave into Egypt. He could have chosen self-pity and hatred, brewing a poisoning unforgiveness in his heart. Instead he chose life, walked in forgiveness, and lived to see redemption — and because he agreed with God when no one else did, an entire nation basked in God's favor.

Genesis tells his story as a saga of glory: from one forsaken situation to the next, Joseph refused to argue or disagree with God, daring to believe God could turn the evil around him into good. Again and again the Word says simply, "And the Lord was with Joseph." Yet the same Word says that God's word came to try Joseph — and try him it did. From the moment he received the vision of how wonderful things would be, he was a marked man. It happened to Job, to David, to John the Baptist, and it happens to us.

From the moment he received the vision and the word of how wonderful things were going to be, he was a marked man.

— Sandra Querin

That is a sobering pattern worth naming: the promise itself often marks us for trial. The vision God gives is frequently the very thing the enemy attacks, and the road between the dream and its fulfillment runs straight through pits and prisons. Joseph's dreams didn't exempt him from the well and the dungeon; they seemed almost to guarantee them. But through all of it, the Lord was with him, and his refusal to disagree with God kept the favor flowing.

Years later Joseph could tell his brothers, "You thought evil against me, but God meant it for good, to save much people

alive" — a forgiving heart abounding with the health of letting go. When we agree with God, His favor destroys the evil that tried to hold us hostage. The brothers meant a pit; God meant a palace. The evil was real, but it was not the final word, because a man agreed with God and refused to let bitterness rewrite the story. Whatever pit you're in, agreement with God can turn even that into good.

Real Life Application

1. Choose life over bitterness.
Joseph chose forgiveness over poisoning unforgiveness. Where has real evil been done to you? Choose life and forgiveness, refusing to let bitterness rewrite your story.

2. Expect the vision to be tested.
The promise often marks us for trial. Has a God-given dream led you through unexpected pits? Take heart that the testing doesn't cancel the promise — the Lord is with you in it.

3. Trust God to mean it for good.
"You meant evil; God meant it for good." What evil in your past could God be weaving toward good? Agree with Him, and let His favor destroy what tried to hold you hostage.

The brothers meant a pit; God meant a palace — when we agree with God, His favor destroys the evil that would attempt to hold us hostage.

— Sandra Querin

Prayer

Faithful God, like Joseph, help me choose life and forgiveness over the poison of bitterness, even when real evil has been done to me. When the vision You gave marks me for trial and the road runs through pits and prisons, remind me that You are with me. Turn what was meant for evil into good, and let my agreement with You destroy whatever has tried to hold me hostage. You meant it for good — I trust You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 81, 88, 92-93

DAY 119
THE NEW KING WHO KNEW NOT JOSEPH

"Now there arose up a new king over Egypt, which knew not Joseph."

— Exodus 1:8 (KJV)

Right when it looks like things might be turning your way — "Wham," the bottom falls out.

— Sandra Querin

Joseph held the keys to the kingdom, the king loved him, and Israel grew fruitful, multiplied, and waxed exceeding mighty until the land was filled with them. Everything was right on track — and then it happened: "Now there arose up a new king over Egypt, which knew not Joseph." Isn't that just how it goes? Right when it looks like things might finally be turning your way, wham, the bottom falls out. The favor that filled the land gave way to a new ruler who saw only a threat, and Israel's season of blessing curdled into bondage.

So Sandra asks the question the moment demands: how long are you willing to wait for the Lord to show up and rescue you — a day, a decade, or a lifetime? When it truly doesn't matter how long it takes, then you are trusting Him. But when we set our minds on the promise itself, the wait becomes impossible and full of disappointments — and that is exactly when we're at risk of giving our promise away.

When we set our minds and hearts on the One who gave the promise, then the new king can never destroy us.

— Sandra Querin

The safeguard is where we fix our gaze. When we set our minds and hearts on the promise, the arrival of a "new king" — a fresh trouble, a sudden reversal, a boss or diagnosis or circumstance that "knows not Joseph" — can devastate us. But when we set our minds and hearts on the One who gave the promise, no new king can destroy us. The promise may seem to collapse; the Promiser never does.

The physical things of life often fight the spiritual, shoving and pushing to prove God wrong. But God is a far better caretaker than our lives generally give Him credit for. New kings will arise — that's the nature of a fallen world — but they cannot dethrone the God your heart is set on. So when the bottom falls out right after things looked promising, don't transfer

your trust to the circumstances. Keep it anchored on the One who gave the promise, and the new king, for all his threats, will find he cannot destroy you.

Real Life Application

1. Anchor on the Giver.
New kings can destroy those fixed on the promise, but not those fixed on the Promiser. Where is your gaze right now — on the blessing or on God? Reanchor your heart on the One who gave it.

2. Settle the timing question.
Trust means it no longer matters how long the rescue takes. How long are you willing to wait for God? Settle it, so a delay can't make you give your promise away.

3. Refuse to be destroyed by the reversal.
When the bottom falls out, the enemy wants your trust to fall with it. What "new king" has arisen in your life? Declare that he cannot destroy you, because your heart is set on God.

When we set our minds on the promise, the wait is impossible; but when we set our hearts on the One who gave it, the new king can never destroy us.

— Sandra Querin

Prayer

Mighty Deliverer, so often things look like they're turning my way and then the bottom falls out, and a new king arises who knows not Joseph. Keep my heart anchored not on the promise but on You, the Promiser, so no reversal can destroy me. Settle in me a trust that no longer counts how long the rescue takes. You are a better caretaker than I've given You credit for — I set my mind and heart on You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Chronicles 7-10

DAY 120
GET OUT OF THE BACKSEAT

"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles."

— Isaiah 40:31 (KJV)

To wait literally means to be "tied up or twisted up" with Jesus — basically coming into agreement with Him.

— Sandra Querin

For many of us, Sandra observes, "wait" is the worst of four-letter words. But to wait literally means to be tied up or twisted up with Jesus — braided together with Him, which is simply coming into agreement. You cannot be braided together, cannot come into partnership, with someone you don't agree with. And that is precisely why waiting matters so much: it is the great land that favor passes through before it reaches us. One of the most powerful ways

to gain strength is to agree with God while you are waiting on Him — sometimes it is the only way.

She offers a homely picture. There are two questions a child asks from the backseat on a long drive: "When can we stop?" and "Are we there yet?" And so it is with us — "Lord, when can we stop this, and why aren't we there yet?" If the waiting has become a torment, then we're simply in the wrong seat of the car.

If the destination has become more powerful than the journey, we can be tempted to worship the promise and not the One who gave it — and favor will never abide there.

— Sandra Querin

Move to the front seat, and everything changes. In the front seat you're visiting with the Driver, enjoying the scenery and the music; if you're really interested in a conversation with Him, the drive can never be too long — you look forward to it, cherishing every mile, fellowshipping with Someone you can't get enough of. Same road, same length, entirely different journey. Adjust your position, and your attitude changes with it.

This is the antidote to the torment of waiting. When the destination becomes more powerful than the journey, we begin to worship the promise instead of the One who gave it, and favor won't abide there. But those who wait on the Lord — braided to Him, agreeing with Him, riding up front in conversation — renew their strength and mount up with wings as eagles. If your journey has become a hard, tormented thing, you don't necessarily need the destination to arrive sooner. You need to climb out of the backseat and up front with the Driver.

Real Life Application

1. Get out of the backseat.
Backseat waiting asks, "Are we there yet?" Front-seat waiting enjoys the Driver. Where are you tormenting yourself with "when can we stop?" Move up front and fellowship with God on the way.

2. Agree with God while you wait.
Waiting means being braided to Jesus in agreement. What is God asking you to agree with Him about during a current wait? Come into agreement and gain strength.

3. Guard against worshiping the promise.
When the destination outweighs the journey, we worship the gift, not the Giver. Has a promise become more important to you than God? Reorder your heart toward Him.

If you are having a hard time on your journey, get out of the backseat — adjust your position, and your attitude will change.

— Sandra Querin

Prayer

My Strength, forgive me for treating "wait" as a torment, asking from the backseat, "Are we there yet?" Help me climb up front and fellowship with You, the Driver, enjoying the journey with Someone I can't get enough of. Teach me that waiting means being braided to You in agreement, and that it's the land favor passes through. Keep me from worshiping the promise over the Promiser, and renew my strength as I wait on You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 102-104

DAY 121
TRADITIONS THAT OFFEND THE PROMISE

"By faith Moses, when he was born, was hid three months of his parents… and they were not afraid of the king's commandment."

— Hebrews 11:23 (KJV)

His parents went beyond the law and moved into love.

— Sandra Querin

Amram and Jocabed, two Levites from a tribe of dignity and honor, produced a "goodly" child — and hid him three months in open defiance of Pharaoh's death decree. Babies cry, laugh, scream, and make noise; hiding one for three months is nearly impossible. But these parents had no fear of anything except God, and a healthy respect for God will provoke you to do amazing things for His honor. They defended the honor of God upon their child and recognized his calling before he could even speak, operating on a level of love that had no fear.

Sandra notes something remarkable: history never records that Moses was circumcised — in fact, it indicates he wasn't. His parents went beyond the law and moved into love. How could this child survive in Egypt, passing as an Egyptian in Pharaoh's house, if he bore the mark of a Hebrew? They believed the promise and forsook the very tradition that would have offended it. Then she turns the question on us: are your own traditions offending the promise of God that you are desperately trying to believe?

They believed the promise and forsook the traditions that would attempt to offend that promise.

— Sandra Querin

That is a searching question. We can hold so tightly to a tradition, a rule, a familiar way of doing things, that we actually obstruct the very promise God is trying to fulfill in us. Amram and Jocabed loved God enough to know when a good tradition had to yield to a greater promise — and their discernment preserved the deliverer of a nation. Love, not mere law-keeping, told them what the moment required.

This is not a license to discard God's commands; it is a call to know the difference between the letter that kills and the love that gives life. Sometimes our fiercest grip is on a tradition God never asked us to prioritize over His promise. The

parents who feared only God could see clearly. So ask honestly: is there a tradition — a habit, an expectation, a "this is how it's always been done" — that is quietly offending the promise you're straining to believe? Love God enough to let it go.

Real Life Application

1. Fear God more than the decree.
Amram and Jocabed feared only God, not Pharaoh's command. What fear — of people, consequences, disapproval — is keeping you from an act of faith? Let the fear of God override it.

2. Move beyond law into love.
They went beyond the law into love. Where are you keeping a rule so rigidly that love and the promise are being crowded out? Ask God to show you the difference.

3. Name the offending tradition.
"Are your traditions offending the promise?" Is there a familiar way of doing things that's obstructing what God wants to fulfill in you? Be willing to lay it down.

They believed the promise and forsook the traditions that would attempt to offend that promise — are your own traditions offending the promise you're trying to believe?

— Sandra Querin

Prayer

God of Wisdom, give me the fearless faith of Amram and Jocabed, who feared only You and defended Your honor on their child before he could even speak. Help me move beyond mere law into love, and show me any tradition — any "this is how it's always been" — that is quietly offending the promise I'm straining to believe. I don't want to obstruct what You're fulfilling in me. Give me discernment to know what to hold and what to release, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 5, 1 Chronicles 11-12

DAY 122
NOT TRULY REJECTED

"When my father and my mother forsake me, then the LORD will take me up."

— Psalm 27:10 (KJV)

So much of the time we are not truly rejected, abandoned, or orphaned — the devil just makes us think we are.

— Sandra Querin

Moses went from mother to mother — from Jocabed's arms into Pharaoh's household, from the joy of a Levite home into a hard, prideful people whose food, music, and language must have wounded his little heart. Scripture says simply, "and he became her son," a painful sentence for the parents who had birthed and loved and taught him. Did Moses feel orphaned? Did those feelings worm their way into his heart, causing him to believe a lie and grow confused? Sandra suspects they did — and we see the

fruit of it decades later in his desert years. Oh, the tragedy of tragedy forming us.

But here is the crucial truth she draws out: so much of the time, we are not truly rejected, abandoned, or orphaned. The devil just makes us think we are, so that we cannot advance against his kingdom. It is more gossip from hell. The prince of darkness has no ethics, and it is easy to hear him shouting at us when we're being pulled by momentary emotion.

The devil just makes us think we are rejected so that we cannot advance against his kingdom.

— Sandra Querin

Consider how much of Moses's lifelong struggle grew from a wound that may have been more perceived than real. His parents hadn't stopped loving him; God hadn't abandoned him — in fact, God was orchestrating the whole rescue. Yet the feelings of rejection took root anyway, whispering that he'd done something wrong, that he was cast off, that he didn't belong. Those feelings kept him company for years and helped shape the insecure, fearful man we meet at the burning bush.

The enemy loves to convince us we've been rejected when we haven't — to make us feel orphaned so we'll live like orphans and never rise up against his kingdom. But the psalmist

declares that even when father and mother forsake us, the Lord takes us up. Much of what feels like rejection is a lie designed to sideline you. Don't let a feeling, pulled up by a momentary emotion, write a verdict over your life that God never spoke. You are not an orphan; you have been taken up by the Lord.

Real Life Application

1. Question the feeling of rejection.
Much felt rejection is the enemy's lie, not reality. Where do you feel rejected or orphaned? Ask honestly whether it's true, or gossip from hell designed to sideline you.

2. Refuse to live like an orphan.
The devil wants you to feel orphaned so you won't advance against him. Where has a sense of abandonment kept you from rising up? Declare that the Lord has taken you up.

3. Don't let emotion write your verdict.
Feelings pulled up by the moment can lie. What verdict has a wound spoken over you that God never said? Replace it with what God actually declares about you.

So much of the time we are not truly rejected, abandoned, or orphaned — the devil just makes us think we are, so that we cannot advance against his kingdom.

— Sandra Querin

Prayer

Abba Father, so much of what has felt like rejection may have been the enemy's lie — gossip from hell designed to make me feel orphaned so I'd never rise against his kingdom. Where a wound has written a verdict over me that You never spoke, silence it. Thank You that even when father and mother forsake me, You take me up. I refuse to live like an orphan; I am Your beloved child, taken up by You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalm 133

DAY 123
DISCERNING GOSSIP FROM HELL

"My sheep hear my voice, and I know them, and they follow me… and a stranger will they not follow."

— John 10:27, 5 (KJV)

The enemy will tell us something that hasn't been worked out in heaven yet and convince us to believe a negative report.

— Sandra Querin

Sandra calls it "gossip from hell." Gossip, by definition, is either a lie or something that's none of our business — and the enemy of our soul is expert at it. He will tell us something that hasn't been worked out in heaven yet and convince us to believe a negative report; then, if he has his way, when heaven finally makes its announcement in our favor, we have no desire to show up for it. Many times across his life Moses listened to gossip from hell, and it cost him

dearly — the cruel words of his kinsmen played over in his mind for forty years, stealing his ability to agree with God.

This is why discernment matters so much. Not every report that reaches your ears has been settled in heaven. The devil rushes his bad news to you early, hoping you'll accept his verdict before God's verdict arrives — and if you believe the gossip, you may miss the blessing entirely, refusing to show up for the good thing heaven had already declared over you.

God's peace is an indicator of God's revelation and truth.

— Sandra Querin

So how do we tell gossip from hell from the truth of God? Sandra's test is peace. God's peace is an indicator of His revelation and truth. If you are unsettled and unsure, choose the way that brings peace to your heart, for surely God resides there. When she faced the frightening diagnosis, she went to prayer until only one revelation brought peace — and that was how she knew it was gossip from hell. Peace was the tell.

Even when the truth is something we don't want to hear — an outfit we'd rather not wear — if the Holy One is calling us that way, His peace will confirm it, and we can follow. The enemy's gossip agitates, accuses, and rushes us toward despair;

God's truth, even when hard, settles the soul. Our sheep-ears are meant to know the Shepherd's voice and refuse the stranger's. When a report reaches you, don't accept it just because it's loud or early. Take it to prayer, and follow the peace — for that is where God resides.

Real Life Application

1. Don't believe every report.
The enemy rushes bad news before heaven has ruled. What negative report have you accepted that may not be settled in heaven? Take it back to God before believing it.

2. Test it by peace.
God's peace indicates His truth. Between two interpretations of your situation, which one carries His peace? Choose that one, even if it's the harder word.

3. Learn the Shepherd's voice.
Sheep know their Shepherd and refuse the stranger. How well do you recognize God's voice versus the enemy's gossip? Spend time in His Word and presence to know it better.

If you are unsettled and unsure, choose the way that brings peace to your heart, for surely God resides there.

— Sandra Querin

Prayer

God Who Hears Me, the enemy is a master of gossip from hell — rushing me negative reports that heaven hasn't settled, hoping I'll believe him before I hear You. Give me discernment to test every report by Your peace, for Your peace indicates Your truth. Even when Your word is hard, let its peace confirm it. Tune my ears to my Shepherd's voice, so I follow You and refuse the stranger, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 106-107

DAY 124
WORSHIP THE GIVER, NOT THE GIFT

"Delight thyself also in the LORD; and he shall give thee the desires of thine heart."

— Psalm 37:4 (KJV)

When the destination has become more powerful than the journey, then we can be tempted to worship the promise and not the One who gave it.

— Sandra Querin

There is a subtle idolatry that Sandra returns to again and again: when the destination becomes more powerful than the journey, we begin to worship the promise instead of the One who gave it — and favor will never abide there. Our fellowship with Christ, she says, must be about the journey and not the destination; otherwise our disappointments will find a way to manipulate our faith. When Canaan becomes bigger than God in our hearts, we've traded

the Giver for the gift, and the gift can never satisfy the way the Giver can.

This is exactly where Israel failed. They wanted the milk and honey but not the God of the milk and honey; they wanted deliverance from Egypt but not fellowship with the Deliverer. And whenever the promise outweighs the Promiser, the wait becomes unbearable, disappointment turns to manipulation, and favor slips away. The gift was always meant to point back to the Giver, never to replace Him.

Our fellowship with Christ must be about the journey and not the destination, otherwise our disappointments will find a way to manipulate our faith.

— Sandra Querin

Notice the mechanism: disappointments manipulate our faith when our faith is fixed on outcomes rather than on God. If the promise is my true object of worship, then a delay or a denial can shatter me, and I'll start bargaining, striving, or drifting to force the outcome. But if God Himself is my delight, then even an unfulfilled promise cannot bankrupt my joy, because I already have the thing I most wanted — Him.

This is why the psalmist says to delight in the Lord, and He will give the desires of your heart — not because delighting is

a technique to extract gifts, but because when God becomes our delight, our desires are reshaped around Him. Worship the Giver, and the gifts fall into their proper place. Worship the gift, and you lose both the gift's joy and the Giver's presence. Keep your fellowship fixed on the journey with Christ, and no disappointment will be able to manipulate your faith.

Real Life Application

1. Check what you're worshiping.
When the destination outweighs the journey, we worship the promise. Has a specific outcome become bigger in your heart than God? Return your worship to the Giver.

2. Refuse to let disappointment manipulate you.
Disappointment manipulates faith fixed on outcomes. Where has a delay tempted you to bargain, strive, or drift? Anchor your faith in God rather than the result.

3. Delight in the Lord Himself.
Delighting in God reshapes our desires around Him. What would it look like to make God, not His gifts, your delight today? Practice enjoying Him for who He is.

Our fellowship with Christ must be about the journey and not the destination — otherwise our disappointments will find a way to manipulate our faith.

— Sandra Querin

Prayer

My Joy, guard me from the subtle idolatry of loving Your gifts more than You — of letting the destination grow more powerful than the journey with You. When a promise is delayed or denied, don't let my disappointment manipulate my faith. Reshape my desires around Yourself, so that You are my delight, and every gift falls into its proper place pointing back to You, the Giver. Keep my fellowship fixed on You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Chronicles 13-16

DAY 125
WHATEVER YOU HOLD TO BE TRUE IS BINDING

"According to your faith be it unto you."

— Matthew 9:29 (KJV)

Whatever you hold to be true is binding upon you.

— Sandra Querin

Moses understood a principle that governed his whole life: whatever you hold to be true is binding upon you. He believed it, and he was willing to live his life to prove it. This is a two-edged truth. What we hold to be true about God — that He is faithful, that He is good, that His promise stands — becomes binding in the direction of freedom and favor. But what we hold to be true about our limitations, our rejection, our impossibilities also becomes binding, in the direction of bondage.

Israel proved the dark side of this in the wilderness. They held it to be true that the giants were bigger than their God, that

slavery was better than the wilderness, that God's provision was "not good enough" — and every one of those false beliefs became binding upon them, shaping a destiny of wandering and death outside the land. Moses held the opposite to be true — that God was bigger than any giant, that the promise was real, that his Friend could be trusted — and those beliefs became binding toward a friendship that would last through eternity.

We cannot say we believe something and then allow our actions and words to shout the opposite.

— Sandra Querin

The test of what we truly hold to be true is not our stated beliefs but our actions and words. We cannot claim to believe one thing while our conduct shouts the opposite, because the presence and power of God demand a proper response. Israel said they believed God was their deliverer, then lived as though slavery had been safer — and their lives, not their lips, revealed what they actually held to be true. What they lived became binding; what they merely said did not.

So examine what you truly hold to be true — not by your confessions, but by your reactions under pressure, your default assumptions, the things you say when the water runs out. Those reveal the beliefs that are actually binding your life. If

you've been bound by lies — "I'm rejected," "it's hopeless," "God won't come through" — you can, by grace, begin to hold God's truth to be true instead, and let that become binding toward freedom. According to your faith, be it unto you.

Real Life Application

1. Examine what's actually binding you.
What you truly believe shows in your reactions, not your confessions. What do your words and actions under pressure reveal that you actually hold to be true? Name it.

2. Replace binding lies with binding truth.
Lies held as true bind toward bondage; God's truth binds toward freedom. What lie has been binding your life? Begin deliberately holding God's truth in its place.

3. Close the gap between lips and life.
We can't confess one thing and live another. Where do your actions shout the opposite of what you say you believe? Bring your conduct into agreement with your confession.

Whatever you hold to be true is binding upon you — Moses believed it, and he was willing to live his life to prove it.

— Sandra Querin

Prayer

My Deliverer, whatever I hold to be true becomes binding upon me — so search out what I actually believe, revealed not in my confessions but in my reactions when the pressure comes. Where lies about my rejection, my limits, or Your faithfulness have been binding me toward bondage, help me replace them with Your truth, which binds toward freedom. Close the gap between my lips and my life, that I might live what I say I believe, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 1-2, 15, 22-24, 47, 68

DAY 126
A HEALTHY RESPECT FOR GOD

"The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding."

— Proverbs 9:10 (KJV)

When you have a healthy respect for God, you will be provoked to do amazing things for His honor.

— Sandra Querin

Amram and Jocabed feared nothing except God — and that single fact explains everything they dared to do. They hid a crying, laughing, noise-making baby for three months under a death decree; they defended the honor of God upon their child and recognized his calling before he could speak; they operated on a level of love that had no fear. When you have a healthy respect for God, Sandra says, you will be provoked to do amazing things for His honor. Their reverence for God crowded out their fear of Pharaoh, and a nation's deliverer was preserved.

This is the paradox of the fear of the Lord: it is the one fear that casts out all other fears. People who genuinely revere God become strangely fearless before everything else, because nothing else is big enough to compete with the God they hold in awe. The midwives feared God and defied the king; the parents feared God and defied the decree; and later Moses himself would learn to fear only God and stand unshaken before Pharaoh.

His parents must have been rare — defending the honor of God upon their child and recognizing his calling before he could even speak.

— Sandra Querin

There is a quiet challenge here about what our reverence for God actually produces. A healthy respect for God is not a timid, hand-wringing religiosity; it is a holy boldness that provokes amazing action for His honor. If our "fear of God" leaves us cautious, compromising, and controlled by the fear of people, it may not be the fear of the Lord at all. True reverence made Amram and Jocabed do the impossible.

So ask what your respect for God is provoking you toward. Does awe of Him make you bold to defend His honor, to recognize and nurture callings, to defy the decrees of a fallen world when they clash with His promise? The beginning of

wisdom is the fear of the Lord — and that fear, rightly held, doesn't shrink us; it enlarges us into people who do amazing things for God's honor, unafraid of every lesser king.

Real Life Application

1. Let reverence cast out fear.
The fear of God casts out lesser fears. What fear of people or consequences is controlling you? Ask God to make your reverence for Him bigger than it.

2. Defend God's honor.
Amram and Jocabed defended God's honor on their child. Where is God's honor at stake in your life or family that you're called to boldly defend? Take that stand.

3. Recognize and nurture callings.
They saw their child's calling before he could speak. Whose calling — a child's, a friend's, your own — could you recognize and nurture for God's honor? Begin today.

When you have a healthy respect for God, you will be provoked to do amazing things for His honor.

— Sandra Querin

Prayer

Awesome God, give me a healthy respect for You — the fear of the Lord that is the beginning of wisdom and that casts out every lesser fear. Like Amram and Jocabed, let my reverence for You provoke me to amazing boldness for Your honor, unafraid of Pharaoh's decrees or people's opinions. Help me defend Your honor and recognize the callings around me, even before they're obvious. Let awe of You enlarge me rather than shrink me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 89, 96, 100-101, 105, 132

DAY 127
A LACK OF TRUST

"Trust in the LORD with all thine heart; and lean not unto thine own understanding."

— Proverbs 3:5 (KJV)

A need for control indicates a lack of trust; a lack of trust will create a weak faith.

— Sandra Querin

When rejection wraps itself around a soul, Sandra says, it grows seven branches from a single root — and the first is a lack of trust. It is the taproot of the others, because everything downstream depends on it. Moses lived this out: when he gave in to the desire for control, he failed; when he trusted God, he succeeded. His whole life became a demonstration that trust and control are opposites, and that a wounded person cannot trust — they can only worry about getting bitten, vividly remembering the last pain.

Trace the chain Sandra draws. A need for control betrays a lack of trust. A lack of trust produces a weak faith. Weak faith

breeds fear. And fear, John tells us, means love has not yet been made perfect in us. So a lack of trust is never a small thing; it sits at the head of a whole cascade that ends in fear and paralysis. Reverse it, and everything changes: trust grows faith, faith works by love, and perfect love casts out the fear that once ruled.

Trust is the maturity deposited into faith when you have Someone you know you can count on.

— Sandra Querin

The reason rejection attacks our trust so fiercely is that trust is the doorway to fellowship. You cannot be braided together — cannot come into agreement — with Someone you don't trust. So if the enemy can keep an old wound whispering "you can't really count on Him," he keeps you at arm's length from the very intimacy that would heal you. A buried decision to love God without trusting Him will quietly cap your faith for years.

But trust can be rebuilt, and it usually grows the way Moses's did — not by managing everything, but by watching who God is until the wall comes down. Each time you choose to lean on Him rather than lean on your own understanding, the taproot of distrust loosens a little more. Trust in the Lord with all your heart is not a demand for a feeling; it is a decision to stop

leaning on yourself. Make that decision often enough, and the whole cascade reverses in your favor.

Real Life Application

1. Find the control reflex.
A need for control reveals a lack of trust. Where are you gripping control of an outcome right now? Name it — that grip is showing you where trust needs to grow.

2. Watch who God is.
Trust is rebuilt by observing God, not by managing life. What recent evidence of God's faithfulness can you deliberately remember today to loosen the taproot of distrust?

3. Lean off your own understanding.
Trust is a decision to stop leaning on yourself. Where have you been leaning hard on your own understanding? Choose one place to lean on the Lord instead.

When he gave in to the desire for control, he failed; when he trusted God, he succeeded.

— Sandra Querin

Prayer

My Helper, I see that a lack of trust is the taproot of so much fear and control in me, and that it keeps me at arm's length from the fellowship

that would heal me. Forgive the buried places where I decided to love You without trusting You. Help me stop leaning on my own understanding and lean on You, watching who You are until the wall of distrust comes down. Rebuild my trust, and let it grow my faith, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 6-7, 1 Chronicles 17

DAY 128
PRIDE THAT REFUSES CORRECTION

"For whom the Lord loveth he chasteneth… that we might be partakers of his holiness."

— Hebrews 12:6, 10 (KJV)

In order to agree with God, we have to be willing to be wrong.

— Sandra Querin

The second branch of rejection is a peculiar kind of pride — the kind that is quick to correct others but refuses to be corrected itself. It is a defense mechanism: a wounded heart, terrified of one more rejection, guards itself by never admitting fault, always needing to be right, arguing positions that don't even matter. Sandra names it plainly among the symptoms: pride that corrects others but will not receive correction. It looks like strength; it is actually a wound protecting itself.

This pride is deadly precisely because agreement with God requires the opposite. Hebrews says God chastens those He loves, correcting us so we can share in His holiness — but you cannot be corrected until you are willing to be wrong. That was exactly where Moses had been stuck for forty years, drawing his identity from what had happened to him and unwilling to be corrected. Only when he became willing to be wrong did his world open up.

A person unwilling to be corrected has chosen to remain merely called rather than truly chosen.

— Sandra Querin

Notice how this pride quietly forfeits everything God wants to give. If correction is the doorway to sharing God's holiness, then a refusal to be corrected is a refusal of holiness itself. The rejected heart would rather be right than be healed, rather defend its position than partake of God's own nature. It corrects everyone else while remaining uncorrectable — and so it stays stuck, wearing the coat of pride over the wound of rejection.

The way out is a humility that most of us resist: the willingness to be wrong, to be misunderstood, to receive correction without collapsing. Moses found it, and it changed him from a defensive fugitive into a friend of God. When you stop

needing to be right and start being willing to be corrected, you're not losing ground — you're stepping through the doorway into God's holiness. Pride guards the wound; humility lets God heal it.

Real Life Application

1. Notice the need to be right.
This pride corrects others but won't be corrected. Where do you find yourself always needing to be right, even about things that don't matter? That need may be a wound defending itself.

2. Welcome correction.
You can't be corrected until you're willing to be wrong. Is there a correction — from God or a trusted person — you've been resisting? Choose to receive it as a doorway to holiness.

3. Trade being right for being healed.
The rejected heart prefers being right to being healed. Where would you rather defend your position than let God deal with you? Lay down the defense today.

A person unwilling to be corrected has chosen to remain merely called rather than truly chosen.

— Sandra Querin

Prayer

Shield and Refuge, expose the pride in me that corrects everyone else but refuses to be corrected — the wound that hides behind always needing to be right. Thank You that You chasten those You love so we can share Your holiness. Make me willing to be wrong, to be misunderstood, to receive correction without collapsing. I'd rather be healed than be right; open that doorway into Your holiness in me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 25, 29, 33, 36, 39

DAY 129
THE FEAR OF FAILURE

"There is no fear in love; but perfect love casteth out fear: because fear hath torment."

— 1 John 4:18 (KJV)

Are you so afraid of being wrong that you never risk being right?

— Sandra Querin

The third branch is fear, and especially the fear of failure — which is really the fear of rejection wearing a different mask. Sandra observes that rejection breeds a fear of failure that actually provokes the very mistakes we dread; we become so afraid of getting it wrong that we sabotage ourselves into getting it wrong. It is a cruel loop: the fear of failure produces the failure it fears. And underneath, the real terror isn't the mistake itself — it's the rejection we're sure the mistake will bring.

This was Moses's affliction at the burning bush. He was so afraid of being wrong, so certain the people wouldn't believe

him, that he nearly forfeited being right — nearly talked himself out of the greatest calling in history. Sandra asks the piercing question that unmasks this fear: are you so afraid of being wrong that you never risk being right? Fear of failure kept a qualified deliverer hiding in the desert for four decades.

Rejection brings, among other things, a fear of failure that provokes us to make mistakes.

— Sandra Querin

John gives us both the diagnosis and the cure. The diagnosis: fear has torment, and the one who fears is not yet made perfect in love. The cure: perfect love casts out fear. Notice it is not more willpower or positive thinking that dissolves the fear of failure — it is love. When we are secure in how perfectly we are loved by God, the sting goes out of failure, because failure can no longer threaten us with rejection. We are already, permanently, accepted in the Beloved.

So the way to stop sabotaging yourself is not to try harder to succeed; it is to sink deeper into being loved. A person who knows they cannot be rejected is free to risk being wrong — and therefore free, at last, to be right. Don't let the fear of failure keep you frozen in the desert while your calling waits. Let perfect love cast out the torment, and take the risk God is asking of you.

Real Life Application

1. Unmask the fear.
Fear of failure is often fear of rejection in disguise. What are you avoiding because you're afraid you'll fail? Ask whether the deeper fear is really of being rejected.

2. Refuse the self-sabotage loop.
Fear of failure provokes the very mistakes we dread. Where might your fear be causing the failure you fear? Name the loop and bring it to God.

3. Sink into being loved.
Perfect love, not willpower, casts out fear. Where do you most need to know you cannot be rejected? Rehearse how perfectly God loves you, and take the risk you've been avoiding.

Are you so afraid of being wrong that you never risk being right?

— Sandra Querin

Prayer

Father of Love, so much of my fear of failure is really a fear of being rejected — and it keeps me frozen while my calling waits. Thank You that in Christ I am permanently accepted in the Beloved and cannot be rejected. Let Your perfect love cast out the torment of that fear. Free me to risk being wrong so that I can finally be right, no longer sabotaging

myself, but stepping out in the security of Your love, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 8-9, 1 Chronicles 18

DAY 130
THE NEED FOR CONTROL

"Commit thy way unto the LORD; trust also in him; and he shall bring it to pass."

— Psalm 37:5 (KJV)

Did you listen when the Holy Spirit told you your controlling issues go way beyond organizational skills?

— Sandra Querin

The fourth branch of rejection is the need for control — and Sandra is careful to say it goes way beyond organizational skills. We like to dress it up as being responsible, being thorough, being on top of things. But a compulsive need to control people, outcomes, and circumstances is usually a wound in disguise, a rejected heart trying to make sure it never gets blindsided by pain again. If I can control everything, the reasoning goes, then nothing can hurt me. It is exhausting, it damages relationships, and it never actually delivers the safety it promises.

The tell, as we've seen, is that a need for control indicates a lack of trust. Control is what we reach for when we cannot trust — when we cannot believe that God is a good enough caretaker to hold what we're gripping so tightly. Moses failed every time he grabbed for control and succeeded every time he trusted. The white-knuckled grip and the open, trusting hand cannot occupy the same soul.

A need for control indicates a lack of trust, and a lack of trust will create a weak faith.

— Sandra Querin

This is why the need for control is so spiritually costly: it strangles faith. If I must control the outcome, then I am not trusting God with the outcome — and faith cannot grow in a hand that refuses to let go. The controlling person is often the most anxious person, precisely because they've taken on themselves a burden only God can carry. They are trying to be the caretaker of their own universe, and it is crushing them.

The psalmist offers the antidote: commit your way to the Lord, trust in Him, and He will bring it to pass. Committing your way means handing Him the very thing you've been trying to control. It feels like losing safety; it is actually gaining it, because His care is infinitely more reliable than your grip. Where has the need for control been strangling your faith?

Open the hand, commit the way, and let the better Caretaker carry it.

Real Life Application

1. Call control what it is.
Control goes beyond organizational skills; it's often a wound. Where does your need to control people or outcomes run deeper than mere responsibility? Be honest about the fear underneath.

2. Trace it to distrust.
Control signals a lack of trust. What are you gripping because you can't yet believe God will handle it? That grip marks where trust needs to grow.

3. Commit the way and let go.
Committing your way means handing God what you're controlling. What is one thing you can deliberately release to Him today, trusting Him to bring it to pass?

Did you listen when the Holy Spirit told you your controlling issues go way beyond organizational skills?

— Sandra Querin

Prayer

My Strong Tower, my need for control goes far deeper than being organized — it's a wound trying to make sure I never get hurt again, and it's strangling my faith. Forgive me for trying to be the caretaker of my own universe. I commit my way to You and trust You to bring it to pass. Pry open my white-knuckled grip, and teach me that Your care is infinitely more reliable than my control, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 50, 53, 60, 75

DAY 131
JEALOUSY

"For where envying and strife is, there is confusion and every evil work."

— James 3:16 (KJV)

A rejected person will often bring opportunities to be further rejected upon themselves.

— Sandra Querin

The fifth branch is jealousy — and it grows straight out of the rejected heart's conviction that it never quite measures up. Sandra's picture of it is the four friends: Jane admires Sally's shoes, Sarah agrees, and instantly Sue demands, "What about MY shoes?" Every compliment paid to someone else lands on the insecure heart as a subtraction from itself. Jealousy is the arithmetic of a soul that believes love is scarce — that if there's praise for you, there must be less for me.

James warns that where envying and strife exist, there is confusion and every evil work. Jealousy doesn't stay contained; it breeds suspicion, competition, and division. And

it flows from the same root as all the other branches: a wound that whispers you are not enough, so you must anxiously compare, keep score, and resent anyone whose blessing seems to highlight your lack. Joseph's brothers show us where unchecked jealousy leads — to a pit and a betrayal.

When we have an unhealed wound in our past, we often take everything very personally.

— Sandra Querin

The cure for jealousy is not to try harder to be happy for people — it's to be healed of the scarcity lie underneath it. When you know you are fully, permanently loved by God, another person's blessing stops feeling like a threat, because their gain doesn't diminish your standing with the One who matters most. Love, in God's economy, is not a pie that runs out; there is enough favor for them and for you.

So when jealousy flares, treat it as a symptom pointing to an unhealed place rather than a sin to merely white-knuckle. Ask the Lord to heal the wound that keeps you comparing and keeping score. A secure heart can genuinely celebrate another's blessing, because it isn't doing anxious math about its own worth. Jealousy withers in the light of being truly loved — and in that light, you're finally free to rejoice with those who rejoice.

Real Life Application

1. Catch the scarcity math.
Jealousy assumes love and favor are scarce. Whose blessing have you been treating as a subtraction from your own? Notice the scarcity lie underneath the feeling.

2. Trace it to the wound.
Jealousy grows from believing you don't measure up. What wound keeps you comparing and keeping score? Bring it to God for healing rather than just suppressing the feeling.

3. Rejoice with others.
A loved heart can celebrate others' blessings. Whose good news could you deliberately, genuinely celebrate today — as an act of trusting God's abundant love for you?

Where envying and strife is, there is confusion and every evil work — but a heart secure in God's love has no need to keep score.

— Sandra Querin

Prayer
Father of Every Good Gift, jealousy grows in me whenever I believe I don't measure up and that love is scarce — as if another's blessing subtracts from mine. Heal that wound. Settle in me the truth that Your love is not a pie that runs out, that there is enough favor for them and for

me. Free me from the anxious math of comparison, so I can genuinely rejoice with those who rejoice, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 10, 1 Chronicles 19, Psalm 20

DAY 132
INSECURITY

"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works."

— Psalm 139:14 (KJV)

We must find our identity in Christ alone — not in another person or their words, not in a ministry or a job, not in a family or a cause.

— Sandra Querin

The sixth branch is insecurity — the settled, nagging sense of never quite being enough. It was the very thing that dominated Moses for eighty years, the affliction that made him argue with God at the bush, cower before Pharaoh, and draw his identity from his failures rather than his calling. Insecurity is what happens when we let the reactions of other people, or the wounds of our past, define who we are instead of letting God define us. And Sandra is clear: we must find our identity in Christ alone.

That little word "alone" is the whole battle. Insecurity always attaches our worth to something that can be taken away — a person's approval, a role, a performance, a relationship, a cause. And because those things wobble, our sense of self wobbles with them. Moses's insecurity had confidence only in who he was in God, never in who God was in him — and that difference kept him trembling for decades.

Moses had confidence only in who he was in God — not in who God was in him.

— Sandra Querin

The cure for insecurity is to relocate our identity to the one place it cannot be shaken: Christ. Paul says we carry this treasure in earthen vessels so that the surpassing power is obviously God's and not ours — troubled but not distressed, cast down but not destroyed, because the face of Christ is steadfastly gazing our way, never flinching. When your worth is anchored in an unflinching God rather than a fluctuating world, insecurity loses its grip.

The psalmist models the shift: "I am fearfully and wonderfully made; marvellous are Thy works." Notice he praises God for how he was made — his security rests in the Maker, not in his own performance or others' opinions. That is the way out of insecurity: not manufacturing self-esteem, but receiving God-

given worth. You are not the sum of what happened to you or what people say about you. You are the fearfully, wonderfully made, steadfastly gazed-upon child of God.

Real Life Application

1. Find where your worth is pinned.
Insecurity attaches identity to what can be taken away. Where have you been getting your sense of worth — approval, a role, a relationship? Move it back to Christ alone.

2. Shift from 'in God' to 'God in me.'
Moses trusted who he was in God but not who God was in him. Where do you doubt what God is and does within you? Ask Him to build that confidence.

3. Receive God-given worth.
Security comes from the Maker, not self-esteem. Speak Psalm 139:14 over yourself today — fearfully and wonderfully made — and receive your worth as His gift.

We must find our identity in Christ alone — for the face of Christ is steadfastly gazing upon us, and it never flinches.

— Sandra Querin

Prayer

Maker of All Things, insecurity has followed me the way it followed Moses — pinning my worth to approval, roles, and other people's words, all of which wobble. Relocate my identity to the one place it can't be shaken: Christ alone. Thank You that I am fearfully and wonderfully made, carried as treasure in an earthen vessel, gazed upon by a face that never flinches. Let my security rest in my Maker, not my performance, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 65-67, 69-70

DAY 133
UNFORGIVENESS

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

— Ephesians 4:32 (KJV)

Unforgiveness was a symptom of rejection.

— Sandra Querin

The seventh branch is unforgiveness — and Sandra learned something crucial about it at a conference where she asked how many had truly tried to forgive, believed they had, and yet found the anger kept returning to capture them. Two-thirds of the room stood. She prayed, and felt no release at all — until God showed her that rejection was the root holding these people in the bondage of unforgiveness. Unforgiveness was not the disease; it was a symptom. When they took the root of rejection to Jesus and He tore it out, they were suddenly able to forgive, and they were set free.

This changes how we fight unforgiveness. We usually attack it head-on — gritting our teeth, trying to release the offender, only to find the anger creeping back. But if unforgiveness is a symptom growing from a rejection wound, then no amount of direct effort will fully uproot it. We keep cutting the branch while the tree lives on underground. Deliverance stays complicated and ineffectual as long as the root goes untouched.

You know you have forgiven someone when you can bless them.

— Sandra Querin

There is a beautiful test for whether forgiveness has truly gone all the way down: you know you have forgiven someone when you can bless them. Moses proved it — the last thing he did on his exit road was bless the very people who had tormented him for forty years, and he could do it because he had forgiven them as they wounded him. A wounded man could never have blessed his tormentors; but a healed man can, because healed people heal.

So if you find yourself unable to bless someone — if the anger keeps returning no matter how many times you "forgive" — don't just try harder. Ask God to reach past the unforgiveness to the rejection root beneath it. Let Him tear out the wound

that keeps regenerating the resentment. Ephesians says to forgive as God for Christ's sake forgave you — and that kind of forgiveness flows not from clenched willpower, but from a heart that has itself been healed and set free.

Real Life Application

1. Look beneath the unforgiveness.
Unforgiveness is often a symptom of a rejection root. Is there anger that keeps returning no matter how often you forgive? Ask God to show you the wound feeding it.

2. Test it by blessing.
You've truly forgiven when you can bless. Is there someone you can't yet bless? That's the sign forgiveness hasn't reached the root — take it to God.

3. Let Him tear out the root.
Willpower cuts the branch; God removes the tree. Where do you need to stop trying harder and let God heal the deeper wound, so forgiveness can flow freely?

Unforgiveness was a symptom of rejection — when they took the root to Jesus and He tore it out, they were suddenly able to forgive.

— Sandra Querin

Prayer

God of Power, I've tried to forgive by sheer willpower and watched the anger creep back, because I was cutting the branch while the root of rejection lived on. Reach past my unforgiveness to the wound beneath it and tear it out. Bring me to the place where I can genuinely bless the ones who hurt me, the way Moses blessed those who grieved him. Let me forgive as You, for Christ's sake, forgave me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 11-12, 1 Chronicles 20

DAY 134
THE ARMOR THAT FITS

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

— Ephesians 6:11 (KJV)

Armor only protects you if it actually fits — does yours fit, or is it clanging around ineffectively?

— Sandra Querin

When Jesus said of the devil, "he hath nothing in Me," He was describing armor with no gaps. The Lord had taken such care with His own soul that the enemy could find no chink, no dent, no unattended wound oozing poison — nothing to grab hold of. That, Sandra says, is the same care we're told to take in Ephesians 6, where we're instructed to put on the whole armor of God. But armor only protects you if it actually fits. A suit of armor full of dents and holes clangs around impressively and stops nothing.

Moses learned this the hard way. He seemed fine after killing the Egyptian — no insecurity, no fear — until someone spoke: "Who made thee a prince and a judge over us?" The knife hadn't shaken him, but the words did, because they struck an unattended wound. That is the telltale "ChaChink" of a dent in the armor, the small metallic sound of a gap that lets the poison in. Wounds never like to be alone; when you minister out of your own hurt, you attract more wounds.

Healed people heal, and wounded people wound — it doesn't get any simpler than that.

— Sandra Querin

So the question isn't whether you own the armor — it's whether it fits. Where do certain words still land far harder than they should? Where does a particular criticism, a particular kind of rejection, still send you reeling? Those are the dents. They mark the unhealed places the enemy has learned to aim for, the gaps where his arrows keep finding flesh. You can wear the whole armor of God and still get wounded through an old hole you never let Him mend.

The good news is that dents can be hammered out. We can practice handing our pain to the Lord until, after a while, it becomes our automatic response — and the enemy finds nothing in us to grab. That is the goal: to become, like Jesus,

someone in whom the enemy has nothing. Take your armor to God and let Him show you where it doesn't fit. Let Him mend the dents, one unattended wound at a time, until the poison has nowhere left to enter.

Real Life Application

1. Find the dents.
The enemy aims for unhealed places. Where do certain words or kinds of rejection still land far harder than they should? Those are the dents in your armor.

2. Stop ministering from the wound.
Wounded people wound; healed people heal. Where are you serving or reacting out of your own hurt? Ask God to heal it so your armor doesn't clang with gaps.

3. Make handing over pain automatic.
The goal is that the enemy finds nothing in you. Practice giving your pain to God today, and again tomorrow, until releasing it becomes your reflex.

The Lord had taken such care with His soul that the enemy could find no chink in His armor — no holes, no dents, no unattended wounds oozing poison.

— Sandra Querin

Prayer

Keeper of My Soul, I want armor that actually fits — the whole armor You provide, with no gap left for the enemy to exploit. Show me the unhealed places where certain words still land far too hard, and hammer each dented piece back into shape, one wound at a time, until it sits snug and strong. As You heal what I have hidden, fasten the belt of truth around me, set the breastplate of righteousness over my heart, and put the shield of faith in my hand, so that when the battle comes I am whole enough to stand, and having done all, to stand, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 32, 51, 86, 122

DAY 135
HEALED PEOPLE HEAL

"The Spirit of the Lord GOD is upon me… to bind up the brokenhearted… to comfort all that mourn."

— Isaiah 61:1-2 (KJV)

When you minister out of your own hurt, you will always attract wounds, and your gifts cannot be trusted.

— Sandra Querin

Sandra reduces a great deal of ministry and relationship to one clean sentence: healed people heal, and wounded people wound. It doesn't get any simpler than that. The same gift, the same words, the same actions will carry either healing or harm depending on the condition of the heart they flow through. When we minister out of our own unhealed hurt, we attract more wounds and our gifts can no longer be trusted to carry clean water, because whatever is in the well comes up in the bucket.

This is why Moses had to be healed before he could truly lead. As long as he ministered out of his rejection, he wounded —

and he wounded himself most of all, striking rocks and people in his unprocessed pain. Only after God dealt with the root could Moses stand on his exit road and bless the very people who had tormented him. The blessing was proof of the healing. A wounded man could never have prayed that prayer; a healed man couldn't help it.

When you are healed, you heal others; but when you are wounded, you wound others.

— Sandra Querin

There is enormous freedom in this truth, and also enormous responsibility. The freedom is that you don't have to manufacture a healing ministry — healed people heal naturally; it flows out of them like light from the sun. The responsibility is that you cannot give what you don't have. If you're still bleeding, you'll pass the bleeding on, however good your intentions and however real your gifts.

So the most loving thing you can do for the people around you is to let God heal you. Isaiah says the Spirit of the Lord anoints His servants to bind up the brokenhearted and comfort those who mourn — but that anointing flows through vessels who have first let Him bind up their own broken places. Don't rush past your own healing to help

others; your healing is how you help others. Let Him make you whole, and watch wholeness begin to pour out of you.

Real Life Application

1. Check the well.
Whatever's in the well comes up in the bucket. Are you currently carrying healing or hurt to the people around you? Ask honestly what's flowing out of you.

2. Don't skip your own healing.
You can't give what you don't have. Where have you rushed past your own wounds to help others while still bleeding? Let God heal you first.

3. Let wholeness overflow.
Healed people heal naturally. As God binds up your broken places, who around you could receive the overflow? Offer your healing to Him for their sake.

When you are healed, you heal others; but when you are wounded, you wound others — it doesn't get any simpler than that.

— Sandra Querin

Prayer

My Healer, healed people heal and wounded people wound — and I don't want to pass my bleeding on to the people I love. Bind up my own broken places; deal with the roots I've been ministering around. Thank You that I don't have to manufacture a healing ministry — healed people heal naturally. Make me whole, so that wholeness, not hurt, pours out of me onto everyone I touch, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 13-15

DAY 136
EMERGENCIES SCREAM, URGENCIES WAIT

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

— Matthew 6:33 (KJV)

Emergencies scream. Urgencies wait — but not for long. Our spiritual state is an urgent matter.

— Sandra Querin

When we're left to our own devices, Sandra observes, we forget the important things because we're so busy with the urgent ones. A life spent only on the urgent never gets past relationship into fellowship; we become spiritual firemen, forever putting out fires, never simply enjoying who God is. The tyranny of the urgent is one of the enemy's favorite tools, because it keeps us endlessly reacting to what screams loudest while the most important things — our fellowship with God, the state of our own soul — quietly wait, and not for long.

The distinction is worth learning. Emergencies scream for immediate attention; urgencies wait quietly, but they will not wait forever. Our spiritual state is precisely the kind of thing that waits quietly — no alarm goes off when our fellowship with God grows thin — which is exactly why we must give it deliberate priority. The screaming things will always get our attention; it's the quiet, urgent things that require intention.

When we are alone with God, gaining His wisdom and patience, we aren't so provoked to react to the seemingly urgent things around us.

— Sandra Querin

Here is the freeing paradox: the person who seeks God first — who tends the quiet, urgent matter of their own soul — actually handles the screaming emergencies better, not worse. When we spend time alone with God, gaining His wisdom and patience, we simply aren't as easily jerked around by every clamoring demand. We can tell the difference between a genuine fire and a mere spark, and we have the clarity and energy to respond to real emergencies when they come.

Jesus modeled this perfectly, withdrawing to be with His Father even in the middle of pressing demands and personal grief. He never let the screaming urgent crowd out the quiet important. Seek first the kingdom, He said, and all these things

will be added. That is not a formula for neglecting responsibilities; it is the secret to meeting them from a place of rest rather than frenzy. Put the quiet, urgent matter of your soul first, and the screaming things fall into their proper size.

Real Life Application

1. Name what's been screaming.
The urgent crowds out the important. What has been screaming loudest for your attention lately? Ask whether it's a genuine emergency or just loud.

2. Tend the quiet urgent thing.
Your spiritual state waits quietly but not forever. What quiet, important matter — your soul, your fellowship with God — have you been postponing? Give it deliberate priority today.

3. Seek first, then respond.
Time with God helps you handle emergencies better, not worse. How could seeking God first this morning change the way you meet today's demands? Try it and see.

The Word says to be "instant" at all times — to be found ready, whether you feel like it or not.

— Sandra Querin

Prayer

My Everlasting King, I've been a spiritual fireman, endlessly reacting to what screams loudest while the quiet, urgent matter of my own soul waits. Forgive me. Help me seek Your kingdom first, tending my fellowship with You before the day's emergencies clamor for me. Fill me with Your wisdom and patience, so I'm not jerked around by every spark, and can meet real fires from a place of rest, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 3-4, 12-13, 28, 55

DAY 137
BEAUTY FOR ASHES

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

— Isaiah 61:3 (KJV)

God has a way of bringing beauty for ashes, and rising up in our situations Himself to produce good things in us.

— Sandra Querin

One of the most hopeful truths Sandra keeps returning to is that God specializes in redemption — He has a way of bringing beauty for ashes, of rising up in our very situations to produce good things in us. Romans still says all things work together for good to those who love God. This is not a promise that all things are good; ashes are real, and God never pretends otherwise. It is a promise that God can take even the ashes — the failures, the

wounds, the rock we struck in anger, the years we wasted — and make something beautiful from them.

Moses is the proof. His story is full of ashes: a murder, forty wasted years, a rejection wound that crippled him, a final failure that cost him Canaan. And yet God wove all of it into the making of a friend, a vessel of honor, a man whose face shone. The ashes were not wasted; they became the very material of his transformation. Because of Jesus, Sandra says, we can live as if "the rock" never happened and keep learning to trust.

God is more concerned about the person than the ministry — He wants us more than what we can do for Him.

— Sandra Querin

Notice what God is actually after in the exchange of beauty for ashes: not primarily a better performance, but a transformed person. He is more concerned about who you are becoming than what you can do for Him. So the ashes in your life — the things you're ashamed of, the seasons that felt like pure loss — are not disqualifications in His hands; they are raw material. He rises up in the situation itself and produces good.

This means no ash is beyond His redemption. The failure you can't undo, the wound you can't heal, the years you can't get back — hand them to the God who gives beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. It is never too late, and He will always make a way. Life is a continual journey of getting up and falling down and getting up again — and God is faithful to make something beautiful out of every pile of ashes we bring Him.

Real Life Application

1. Bring Him the ashes.
God makes beauty from ashes, but we have to hand them over. What ashes — a failure, a wound, a wasted season — have you been hiding rather than giving to God? Bring them to Him today.

2. Let Him transform the person, not just the situation.
God wants you more than your performance. Where are you asking God only to fix a circumstance when He wants to transform you through it? Invite the deeper work.

3. Refuse 'too late.'
"It is never too late, and He will always make a way." Where have you written off some ash as beyond redemption? Offer it to the God who specializes in beauty for ashes.

God has a way of bringing beauty for ashes — rising up in our situations Himself to produce good things in us.

— Sandra Querin

Prayer

My Blessed Hope, You give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness — and I bring You my ashes today. The failures I can't undo, the wounds I can't heal, the years I can't recover — take them as raw material and make something beautiful. You care more about who I'm becoming than what I can do; rise up in my very situations and produce good in me. It is never too late with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 16-18

DAY 138
THE STILL, SMALL VOICE

"And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice."

— 1 Kings 19:12 (KJV)

God is evermore the God of the still, small voice.

— Sandra Querin

We so often want to see something with our physical eyes — the glitter, the gold dust, the spectacular display. And God can indeed be in those things; He is all about the miraculous and rides upon the mysterious wonder of His acts. But Sandra sounds a caution: when we chase those things wanting power rather than Christ, the enemy can produce an imitation by a false spirit, just as Pharaoh's magicians conjured their own serpents and frogs. God is evermore the God of the still, small voice, as He was for Elijah on the mountain.

Elijah stood through wind that tore the mountains, an earthquake, and a fire — and the Lord was in none of them.

Then came a still, small voice, and that was God. It is a striking lesson: the God who commands earthquakes and fire most often chooses to speak in the quietest way, to the one who has grown still enough to hear. The spectacular can be counterfeited; the intimate whisper of fellowship cannot.

We have a relationship with Jesus Christ through the Holy Spirit; we don't have a relationship with His power.

— Sandra Querin

This is the crucial distinction. You cannot have a relationship with power — only with a Person. If we seek Him and not His power, we'll find all the power held within who He is; but if we chase the power itself, we may get a counterfeit and miss the Person entirely. The still, small voice is the sound of relationship, not spectacle — and it requires that we quiet down enough to hear it.

That's why the Sabbath moment matters so much: God speaks in a whisper, and whispers are easily drowned out by the noise of our clamoring lives and our craving for the dramatic. Elijah heard the still, small voice only after the wind and earthquake and fire had passed and he stood in the quiet. Seek the Person, not the power; grow still enough to catch the whisper; and you

will find that the God of the earthquake has been waiting to speak to you softly, as a friend.

Real Life Application

1. Seek the Person, not the power.
You can't have a relationship with power, only with Christ. Where are you chasing spiritual experiences or displays rather than God Himself? Redirect your seeking to Him.

2. Beware the counterfeit.
The spectacular can be imitated; the whisper of fellowship can't. Where might a craving for the dramatic be leaving you open to a counterfeit? Anchor yourself in intimacy with Christ instead.

3. Grow still enough to hear.
God spoke to Elijah in a whisper after the noise passed. What noise in your life is drowning out God's still, small voice? Quiet it, and listen for Him today.

God is evermore the God of the still, small voice — if we are seeking Him and not His power, we shall find all the power held within who He is.

— Sandra Querin

Prayer

God Who Hears Me, I so often crave the spectacular — the wind, the earthquake, the fire — when You are most often in the still, small voice. Forgive me for chasing Your power instead of You; I cannot have a relationship with power, only with You. Quiet the noise and the craving for drama in me, and make me still enough to hear Your whisper. Let me seek the Person and find all the power held within who You are, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 26, 40, 58, 61-62, 64

DAY 139
THE PRICE OF FELLOWSHIP

"Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me."

— Psalm 42:7 (KJV)

The friendship of the ages is worth a great price.

— Sandra Querin

As Moses reached upward to secure the friendship of the ages, Sandra says deep was calling unto deep. Friendship with God is the highest thing a human being can attain — and it is not cheap. It cost Moses his securities and his insecurities, his pride and his self-protection, his very manhood, and in the end even Canaan. Yet he counted it all worth the price, because he had come to see that fellowship with God was the actual prize, and everything else was a bus stop on the way to it.

We tend to want the friendship without the price. But deep calls to deep, and the deep places of God are not reached in the shallows of a casual, convenient faith. Paul said he counted all things loss for the excellency of the knowledge of Christ, and Moses lived the same math. The price of fellowship is real — a laying down of the self, a willingness to be corrected, a trust that costs — but what it buys is beyond comparison.

There is no greater conquest than to know Him — He is our purpose and our destination.

— Sandra Querin

Here is what makes the price worth paying: there is no greater conquest than to know Him. He is our purpose and our destination; every other pursuit is finally about getting to God. When you understand that, the cost of fellowship stops looking like deprivation and starts looking like the best trade you'll ever make — trading who you were for who He is, laying down a handful of dust to gain the friendship of the eternal God.

So don't be surprised when fellowship costs you something. The deep places call, and answering means letting His waves and billows go over you — the trials, the corrections, the layings-down that carry you into deeper water. Moses paid the price gladly, and history remembers him as the friend of God

who stood in glory at the transfiguration. The friendship of the ages is available to you too, and it is worth every cost the deep places demand.

Real Life Application

1. Count the cost honestly.
Fellowship with God has a real price — self laid down, trust that costs. What is the price God is asking of you right now for a deeper walk? Name it clearly.

2. Reframe the cost as a trade.
It's trading who you were for who He is. Where does the cost of fellowship feel like deprivation? Ask God to help you see it as the best trade you'll ever make.

3. Answer the deep call.
Deep calls to deep. Where is God inviting you into deeper water, even through waves and billows? Say yes to the depth rather than staying in the shallows.

Deep calls to deep as we reach upward to secure the friendship of the ages — and it is worth a great price.

— Sandra Querin

Prayer

Father of Wisdom, deep calls to deep, and I hear You inviting me into the friendship of the ages — but I confess I've wanted the friendship without the price. Help me count the cost honestly: the self laid down, the corrections received, the trust that costs. And help me see it rightly — not as deprivation, but as trading who I was for who You are, the best trade I'll ever make. There is no greater conquest than to know You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 19-21

DAY 140
A BETTER CARETAKER

"Casting all your care upon him; for he careth for you."

— 1 Peter 5:7 (KJV)

God is a better caretaker than our lives generally give Him credit for.

— Sandra Querin

It is a quiet, steadying truth that runs underneath the whole story of Moses: God is a better caretaker than our lives generally give Him credit for. The physical things of life often fight the spiritual, shoving and pushing to prove God wrong; life pushes and shoves, and lessons wait and emerge through it as we learn to trust and wait on Him. But through every plague and panic, every wilderness mile and wandering complaint, God never once stopped being God, never stopped caretaking a people who barely trusted Him.

We are slow to credit Him with this. When the bottom falls out — when a new king arises who knows not Joseph, when the sea stands before us and the army behind us — our instinct

is to conclude that God has forgotten us, that His care has lapsed. But Sandra keeps insisting the opposite: God is always in the middle of defending you, even when it looks like He has forgotten you. He stands in the war before it even starts; nothing concerning you is an accident.

God is always busy being God and taking care of us — even when we don't get it, even when we don't deserve it.

— Sandra Querin

Peter tells us to cast all our care on Him, for He cares for us — and that command only makes sense if He really is the reliable caretaker Scripture claims. We cannot cast our care on someone we suspect of negligence. So the invitation to hand God our anxieties is, at bottom, an invitation to revise our low opinion of His care. He has been better to us than we've noticed, more attentive than we've credited, more faithful than our fears allow.

Israel saw it only in hindsight — that the same presence that was darkness to their enemies had been light to them, that God had been busy being God the whole time. May we learn to see it sooner. When you're tempted to conclude God has dropped the ball on your life, remember that He is a better caretaker than you've given Him credit for. Cast your care on

Him, because He genuinely cares for you — even when you don't get it, even when you don't deserve it.

Real Life Application

1. Revise your opinion of His care.
God is a better caretaker than we credit. Where have you quietly concluded God has been negligent with your life? Ask Him to show you how He's been caring for you all along.

2. Cast the care.
We can only cast care on a caretaker we trust. What anxiety have you been carrying yourself instead of casting on Him? Hand it over, trusting that He cares.

3. See it sooner.
Israel saw God's care only in hindsight. Where do you need to trust God's caretaking now, in the middle, rather than waiting to see it later? Choose to trust Him today.

God is a better caretaker than our lives generally give Him credit for — He is always busy being God and taking care of us, even when we don't get it.

— Sandra Querin

Prayer

Faithful Father, You are a far better caretaker than I've given You credit for. When the bottom falls out, forgive me for concluding You've forgotten me, when the truth is You're always in the middle of defending me, standing in the war before it starts. Revise my low opinion of Your care. I cast all my anxiety on You, because You genuinely care for me — even when I don't get it, even when I don't deserve it, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 5, 38, 41-42

DAY 141
A VESSEL OF HONOR

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use."

— 2 Timothy 2:21 (KJV)

Moses went from being a man to being a vessel because, in the midst of his own identity crisis and spiritual inability, he was able to keep showing up.

— Sandra Querin

The whole arc of Moses's life is the making of a vessel of honor. Paul says that if a man will purge himself, he becomes a vessel unto honor, sanctified and fit for the Master's use — and that is exactly the journey we've watched: a man from Midian becoming a vessel because, in the midst of his own identity crisis and spiritual inability, he simply kept showing up. Sandra makes the point that the difference between an ordinary vessel and a vessel of honor is not talent or eloquence, but a willingness to be purged and to keep coming back.

Notice the two vessels in a great house: some to honor and some to dishonor, the same clay, the same Potter. What separates them is the purging. Moses let God pull the anger, the arrogance, the rejection, and the fear out of him — and the emptied vessel became fit for honor. We are not made vessels of honor by being naturally gifted; we are made vessels of honor by letting God empty us of everything that would dishonor Him.

It is in the unable vessel that God's glory can truly be seen.

— Sandra Querin

There is deep encouragement here for anyone who feels disqualified. The vessel of honor is not the one who was always able; it is the one who was willing to be purged and kept showing up anyway. Moses spent forty years feeling utterly unable — and it was precisely in that unable vessel that God's glory was finally seen, because there was no competing glory of his own to get in the way.

So the question is not whether you are gifted enough to be used, but whether you are willing to be purged and to keep showing up. Sanctified means set apart, cleaned out, reserved for the Master's use. That is available to every believer who will let the Potter do His work. Keep showing up. Keep letting

Him purge what dishonors Him. And watch an ordinary vessel of clay become, over time, a vessel of honor fit for the Master's hand.

Real Life Application

1. Keep showing up.
Moses became a vessel by showing up through his own inability. Where do you feel too unable or disqualified to keep going? Show up anyway — that persistence is part of becoming a vessel of honor.

2. Let Him purge you.
The vessel of honor is the purged one. What is God asking to empty out of you so you're fit for His use? Cooperate with the purging rather than resisting it.

3. Let your inability showcase His glory.
God's glory shows best in an unable vessel. Where does your weakness embarrass you? Offer it to God as the very place His glory can be seen without competition.

If a man purges himself, he shall be a vessel unto honor, sanctified, and fit for the Master's use.

— Sandra Querin

Prayer

King of Glory, You are the Potter and I am the clay — make me a vessel of honor. I don't come to You gifted or able; I come willing to be purged and determined to keep showing up. Empty out of me the anger, arrogance, rejection, and fear that would dishonor You. Sanctify me, set me apart for Your use, and let Your glory be seen in this unable vessel, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 22-23, Psalm 57

DAY 142
MEEKNESS RECLAIMED

"Now the man Moses was very meek, above all the men which were upon the face of the earth."

— Numbers 12:3 (KJV)

Meekness is not weakness — it is power under control, strength that has learned to bow.

— Sandra Querin

Scripture pays Moses an astonishing compliment: he was the meekest man on the face of the earth. This is the same man who once killed an Egyptian in a flash of royal fury, who later smote a rock in undiluted Egyptian anger. How does such a man become the meekest on earth? Not by losing his strength, but by bringing it fully under God's control. Meekness is not weakness; it is power under control — a wild strength that has learned to bow. Moses didn't become less; he became yielded.

The world confuses meekness with timidity, but the meekest man in the world stood before Pharaoh unshaken, confronted

a rebellious nation, and interceded with God face to face. Meekness gave him the strength to be corrected, to take responsibility without excuse, to bless the people who tormented him. It takes far more strength to bow than to bluster, more power to hold your peace than to lash out. Moses had all the fire of his youth still in him — but now it was harnessed to God's hand.

In order to agree with God, we have to be willing to be wrong — and meekness is what makes us willing.

— Sandra Querin

Here is why meekness matters so much for friendship with God: agreement with God requires a willingness to be wrong, to be corrected, to yield — and that willingness is meekness. A proud, unyielded strength cannot come into agreement, because it will not bow. But a meek strength bows easily, agrees quickly, and receives correction as a gift. That is why the meekest man became the friend of God.

The reclaiming of Moses's meekness was really the reclaiming of his strength for God's purposes. The anger that once served his flesh became, once yielded, a holy zeal for God's honor. So don't despise your strong feelings, your fire, your capacity for passion — God doesn't want to destroy them; He wants to harness them. Bring your strength under His control, and

He will make you meek in the truest sense: powerful, but bowed; strong, but yielded; a friend who can agree with God because you've become willing to bow.

Real Life Application

1. Redefine meekness as harnessed strength.
Meekness is power under control, not weakness. Where have you mistaken bowing for losing? What strength of yours does God want to harness rather than destroy?

2. Let strength learn to bow.
It takes more power to bow than to bluster. Where is God asking your strong will to yield to Him? Practice bowing there as an act of strength, not defeat.

3. Become willing to be wrong.
Meekness makes agreement with God possible. Where is pride keeping you from bowing to what God is saying? Ask for the meekness that agrees quickly.

The meekest man on earth still had all the fire of his youth — but now it was harnessed to God's hand.

— Sandra Querin

Prayer

My Strength, make me meek the way Moses was meek — not weak, but strong and bowed, powerful and yielded. Don't destroy my fire and passion; harness them to Your hand. Give me the strength to bow, to hold my peace, to be corrected, to be wrong when I've been wrong. For it takes meekness to agree with You, and I want to be Your friend. Bring all my strength under Your control, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 95, 97-99

DAY 143
PREPARE HIM A HABITATION

"He is my God, and I will prepare him an habitation; my father's God, and I will exalt him."

— Exodus 15:2 (KJV)

God is looking for a habitation, not just a visitation.

— Sandra Querin

In his song on the far shore, Moses declared, "He is my God, and I will prepare Him a habitation." A habitation is not a place you visit; it is a place you live. Sandra draws the crucial difference: God is looking for a habitation, not merely a visitation. Many of us are content with visitations — a stirring service, a moving moment, a season of felt closeness — and then God "leaves" and we wait for the next visit. But Moses wanted more; he wanted to prepare a permanent dwelling place for God in his life.

This is the difference between the tabernacle Moses would later build and a mere mountaintop encounter. God did not want Israel only to meet Him on Sinai; He wanted to dwell in their midst as they journeyed. "Let them make Me a sanctuary, that I may dwell among them." The whole trajectory of Scripture is God moving from visiting His people to dwelling with them — and finally, in us, making our very bodies His temple.

Don't settle for a visitation when God is offering you a habitation.

— Sandra Querin

So how do we prepare Him a habitation? The same way we prepare any home for a permanent guest: we make room, we clean house, we arrange our lives around their presence. Preparing God a habitation means ordering our days, our hearts, and our priorities around His abiding presence rather than around occasional visits. It means the Sabbath moments become a lifestyle, not an emergency; it means fellowship becomes the aim, not the exception.

Don't settle for visitations. A visitation thrills you for an evening; a habitation transforms you for a lifetime. Moses, who had no true home in Egypt or Midian or the wilderness, discovered that God Himself was his dwelling place — and

he, in turn, prepared his life as a dwelling place for God. That mutual indwelling is the deepest thing the human heart was made for. Prepare Him a habitation, and stop being satisfied with visits from the One who longs to move in.

Real Life Application

1. Want a habitation, not a visitation.
Many settle for God's occasional visits. Where have you been content with stirring moments rather than abiding presence? Ask God for a habitation, not just a visitation.

2. Prepare the dwelling.
We ready a home for a permanent guest by making room and cleaning house. What in your life needs clearing out or rearranging to make God a permanent dwelling? Begin preparing the space.

3. Make fellowship a lifestyle.
A habitation means ordering life around His presence. How could your daily rhythm shift from occasional Sabbath moments to a settled life with God? Take one step toward that today.

He is my God, and I will prepare Him a habitation — for God is looking for a dwelling place, not just a visit.

— Sandra Querin

Prayer

Father of Life, You are my God, and I will prepare You a habitation — not a place You visit, but a place You live. Forgive me for settling for stirring moments and occasional closeness when You long to dwell with me always. Show me what to clear out and rearrange to make room for Your abiding presence. Turn my Sabbath moments into a lifestyle, my visits into a habitation, until You are permanently at home in me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Samuel 24, 1 Chronicles 21-22, Psalm 30

DAY 144
FACE TO FACE

"And the LORD spake unto Moses face to face, as a man speaketh unto his friend."

— Exodus 33:11 (KJV)

There is no greater conquest than to know Him.

— Sandra Querin

Here is the sentence the whole book has been reaching toward: "The Lord spake unto Moses face to face, as a man speaketh unto his friend." The rejected, insecure, fearful man from Midian ended his journey speaking with God the way friends speak — openly, intimately, without a wall between them. This is the summit of the Christian life, and it was never reserved for a spiritual elite. It was won by a man who kept showing up, kept letting God purge him, and kept trading who he was for who God is.

Face-to-face fellowship requires that the veil come down, and Moses's whole transformation was the removing of veils — the veil of rejection, of insecurity, of anger, of the last hidden

root. Each veil that came down brought him nearer, until at last there was nothing between him and God but friendship. Sandra reminds us there is no greater conquest than to know Him. Not to work for Him, not to be used by Him, but to know Him face to face.

God will always pull us toward His heart.

— Sandra Querin

The astonishing thing is that this face-to-face friendship was God's idea, not Moses's achievement. God is the One who kept drawing near, kept removing the veils, kept pulling Moses toward His heart. "Come up to Me," He said again and again. The initiative was always God's; Moses simply kept responding, kept yielding, kept climbing when God called. God will always pull us toward His heart — and face-to-face fellowship is where that pull is leading.

So this friendship is available to you. The same God who spoke with Moses as a friend is drawing you toward the same intimacy, removing the same veils, calling you up the same mountain. You don't have to be a Moses to have Moses's Friend. You only have to keep responding to the pull, keep letting the veils come down, keep saying yes when He says "come up." The face-to-face life is not a distant ideal; it is the very thing God has been leading you toward all along.

Real Life Application

1. Aim for the face-to-face life.
Moses ended speaking with God as a friend. Is your walk aimed at working for God or knowing Him face to face? Set knowing Him as the true summit you're climbing toward.

2. Let the veils come down.
Face-to-face fellowship requires removing what separates. What veil — a wound, a fear, a hidden root — still stands between you and God? Let Him take it down.

3. Respond to the pull.
God is always drawing you toward His heart. Where is God saying "come up" to you right now? Respond to the pull, and climb toward the friendship He's offering.

The Lord spake unto Moses face to face, as a man speaketh unto his friend — and that same friendship is offered to you.

— Sandra Querin

Prayer

My Faithful Friend, You spoke with Moses face to face, as a man speaks with his friend — and that is the summit my heart was made for. Remove every veil still standing between us: the wounds, the fears, the hidden roots. Thank You that this friendship is Your idea, that You keep pulling me

toward Your heart and calling me up the mountain. I respond to the pull. Draw me into face-to-face fellowship with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalm 108-110

DAY 145
AGREEMENT RELEASES FAVOR

"Can two walk together, except they be agreed?"

— Amos 3:3 (KJV)

When people agree with God, it produces divine influence upon them and through them.

— Sandra Querin

If one theme runs through the whole story of Moses, it is this: agreement with God releases favor. Favor, Sandra explains, is divine influence — and it flows the moment we come into agreement with God. Amos asks, "Can two walk together, except they be agreed?" You cannot walk with God, cannot be braided together with Him, cannot receive the flow of His favor, until you agree with Him. Every time Moses agreed with God, favor flowed; every time he argued or disagreed, favor stalled.

This reframes so much of the spiritual life. We often treat favor as something God arbitrarily grants or withholds, but Scripture presents it as the natural result of agreement. When people agree with God, it produces divine influence upon them and through them. The Holy Spirit hovers, waiting for our agreement, ready to perform all that God has said the moment we say yes to it. Disagreement is the bottleneck; agreement is the release.

Just agree with Me, and all this favor will fall upon you.

— Sandra Querin

At the burning bush, God essentially told Moses, "Just agree with Me, and all this favor will fall upon you." The favor was already prepared — the deliverance, the plagues, the spoiling of Egypt, the promised land — waiting only on Moses's agreement. For a long time Moses withheld it, and the favor waited. When he finally agreed, the favor flowed like a flood. What was true for Moses is true for us: God has prepared favor that waits on our yes.

So the practical question of the spiritual life is always, "Where am I disagreeing with God?" Because that is precisely where favor is stalled. Not because God is withholding, but because agreement is the channel through which favor flows. Find the place of disagreement — the command you're resisting, the

truth you won't accept, the surrender you keep postponing — and come into agreement there. The moment you do, the divine influence that was waiting begins to flow upon you and through you.

Real Life Application

1. Find where you're disagreeing.
Favor stalls where we disagree with God. Where are you currently resisting, arguing with, or postponing something God has said? That's where the favor is waiting.

2. Come into agreement.
Agreement releases the divine influence of favor. What would it look like to say a full yes to God in that place of disagreement? Come into agreement and open the channel.

3. Expect favor to flow.
God has prepared favor that waits on your yes. Where do you need to trust that agreement, not striving, releases God's influence? Agree, and watch for the flow.

Just agree with Me, and all this favor will fall upon you — for agreement with God releases divine influence upon us and through us.

— Sandra Querin

Prayer

Faithful God, favor is Your divine influence, and it flows the moment I agree with You. Show me where I've been disagreeing — the command I'm resisting, the truth I won't accept, the surrender I keep postponing — because that's where Your favor is stalled. I come into agreement with You there. Thank You that You've already prepared favor that waits on my yes. Let it flow upon me and through me as I walk in agreement with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Chronicles 23-25

DAY 146
THE BACKSIDE OF THE DESERT

"And he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb."

— Exodus 3:1 (KJV)

God will use the wilderness to forge us into steel and make us trustworthy friends.

— Sandra Querin

Before Moses ever saw a burning bush, he spent forty years on the backside of the desert tending another man's sheep. It looked like waste — a prince reduced to a shepherd, a deliverer reduced to a desert dweller. But the wilderness was not a detour from his calling; it was the preparation for it. The wilderness years formed Moses and forged him into steel, making him a trustworthy friend. God does some of His deepest work in us precisely in the seasons that feel most like waste.

Sandra points out that the desert was doing something no palace could do. Egypt had trained Moses in the wisdom of the world; the desert trained him in the ways of God. Egypt made him mighty in words and deeds; the desert made him meek. The backside of the desert stripped away the prince so that a friend of God could emerge. What looked like forty wasted years was actually the forging of the man who would speak with God face to face.

Sometimes there is a process we must walk through, learning to trust the Lord along the way as He builds us.

— Sandra Querin

This is enormous comfort for anyone in a wilderness season. The desert is not evidence that God has forgotten you or that your calling has failed; it may well be the very place your calling is being forged. Sometimes there is a process we must walk through, learning to trust the Lord as He builds us — and the building often happens in obscurity, in waiting, on the backside of the desert where no one is watching but God.

Moses could not have led a nation straight out of Pharaoh's palace; the prince had to become a shepherd first. And the same is often true of us: the thing God is preparing us for requires a preparation that looks like nothing, feels like waste,

and happens in the wilderness. Don't despise your desert. The mountain of God stood at the far edge of Moses's wilderness — and the burning bush was waiting for a man the desert had made ready.

Real Life Application

1. Reframe the wilderness.
Moses's desert forged him, not wasted him. What season feels like waste to you right now? Ask God what He might be forging in you there.

2. Let obscurity do its work.
The building often happens where no one watches but God. Where are you serving or waiting in obscurity? Trust that God is preparing you in the hidden place.

3. Don't despise your desert.
The mountain of God stood at the edge of Moses's wilderness. Where are you tempted to resent or escape a hard, dry season? Choose instead to let it make you ready.

The wilderness years formed Moses and forged him into steel, making him a trustworthy friend — the mountain of God stood at the far edge of the desert.

— Sandra Querin

Prayer

God of Breakthrough, so often my wilderness feels like waste — a prince reduced to tending sheep on the backside of the desert. But You forged Moses into steel there, and I trust You are building me in my dry, obscure seasons too. Help me not to despise my desert or run from it, but to let it strip away what needs stripping and make me ready. The mountain of God waits at the far edge of the wilderness; prepare me there, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalm 131, 138-139, 143-145

DAY 147
I AM IS THE ANSWER

"And God said unto Moses, I AM THAT I AM… Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

— Exodus 3:14 (KJV)

Whatever the question of your heart, God's answer is always "I AM."

— Sandra Querin

When Moses asked God His name, the answer was staggering in its simplicity and its depth: "I AM THAT I AM." Not "I was" or "I will be," but "I AM" — the eternally present, self-existent God who is whatever His people need in the moment they need it. Sandra draws out the wonder of this: whatever the question of your heart, God's answer is always "I AM." Are you afraid? I AM your peace. Are you weak? I AM your strength. Are you lost? I AM your way. The name itself is the answer to every need.

Moses needed this name because he was a man full of questions and excuses — who am I, who are You, what if they

don't believe me, what shall I say? And into all his questions God spoke the name that answers everything: I AM. Whatever fills in the blank of your deepest lack, God's name declares that He already is it. He is not a God who might become what you need; He is the God who eternally, presently is.

God spent time reminding Moses who He really was, and letting him know that he would never be alone.

— Sandra Querin

Notice that God's answer to Moses's insecurity was not information about Moses, but revelation about Himself. Moses kept asking "who am I?" and God kept answering "I AM." The cure for our insecurity is never a better view of ourselves; it is a bigger view of God. When we are consumed with who we are and are not, God gently redirects us to who He is — and in the light of I AM, our questions about ourselves lose their power.

So bring your questions to the God whose name is the answer. Whatever you lack, whatever you fear, whatever gap yawns in your life, His name declares that He already is what fills it. Moses went from a man paralyzed by "who am I?" to a man who could face Pharaoh because he finally grasped who God was. Let the great I AM be the answer to the question of your heart today — for He is, right now, everything you need.

Real Life Application

1. Name your question.
God's name answers the heart's deepest question. What is the question or lack that haunts you — fear, weakness, loneliness? Name it honestly.

2. Let I AM fill the blank.
Whatever you lack, God's name says He already is it. Speak it: "Lord, You are my ___." Let the great I AM be the specific answer to your specific need.

3. Trade self-focus for God-focus.
God answered "who am I?" with "I AM." Where are you consumed with who you are or aren't? Redirect your gaze from yourself to who God is.

God said, I AM THAT I AM — whatever the question of your heart, His name is the answer.

— Sandra Querin

Prayer

Awesome God, when Moses was full of questions and excuses, You answered with Your name: I AM. Whatever the question of my heart, You are the answer — if I'm afraid, You are my peace; if I'm weak, You are my strength; if I'm lost, You are my way. Turn my gaze from

who I am and am not, to who You eternally are. Be, right now, everything I need, great I AM, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Chronicles 26-29, Psalm 127

DAY 148
GO FOR BROKE

"Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it."

— 2 Kings 13:19 (KJV)

This deserved more than a pathetic pound — it deserved a passionate one.

— Sandra Querin

When the dying prophet Elisha told King Joash to strike the ground with arrows, the king struck three times and stopped. Elisha was angry: he should have struck five or six times, and then he would have utterly consumed Syria; now he would defeat them only three times. Sandra reads Joash's tragedy plainly: he had no passion; he just wanted to get delivered. When the moment came to go for broke, he gave a pathetic pound instead of a passionate one. He was only slightly impressed by God — and he got a partial victory to match his partial faith.

This is a sobering picture of how our passion shapes our outcomes. Joash beat the Syrians only according to the level of passion he displayed and the belief he lacked. God had offered total victory; the king settled for partial because he responded weakly to the provision of God. Was it apathy or stupidity? Maybe, Sandra suggests, they are the same thing. Either way, a lukewarm response to God's offer produced a lukewarm result.

May we embrace the full move of God, not just the pieces that we are comfortable with.

— Sandra Querin

The contrast with Moses is instructive. Where Joash gave a passionless three taps, Moses eventually launched out into the deep with his God, holding his arms up all night, striking the sea, facing down Pharaoh with everything in him. Passion is not spiritual excess; it is the appropriate response to a great God's great offer. When God provides a miracle, a pathetic pound insults it; a passionate one honors it.

So when God gives you an opportunity, an answer, a provision — don't give it three half-hearted taps. Go for broke. Embrace the full move of God, not just the comfortable pieces. Strike five or six times. The tragedy of Joash is the tragedy of settling for a partial victory when total victory was

offered, simply because we couldn't muster the passion to seize it. Whatever God is offering you, respond to it with everything you've got.

Real Life Application

1. Notice where you're tapping three times.
Joash gave a pathetic pound when passion was called for. Where are you responding half-heartedly to something God has offered? Name the place you've been settling.

2. Go for broke.
God offered total victory; passion seizes it. What would it look like to respond to God's provision with everything you've got, rather than the comfortable minimum? Do that.

3. Embrace the full move.
We tend to take only the pieces we're comfortable with. Where are you accepting a partial work of God when He's offering more? Ask for the passion to embrace all of it.

He beat the Syrians only according to the level of passion he displayed — may we embrace the full move of God, not just the pieces we're comfortable with.

— Sandra Querin

Prayer

My Provider, forgive me for the times I've given You a pathetic pound when the moment called for a passionate one — for settling for partial victory because I couldn't muster the passion to seize the whole. When You offer me a miracle, an answer, a provision, help me go for broke and strike five or six times. Let me embrace the full move of God, not just the comfortable pieces, responding to Your greatness with everything I have, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 111-118

DAY 149
LOSING YOURSELF IN GOD'S LOVE

"We love him, because he first loved us."

— 1 John 4:19 (KJV)

Sometimes the greatest ministry is simply to love the one person everyone else overlooks.

— Sandra Querin

It seemed like any other meeting until Sandra saw her — a noticeably unkempt woman named Evelyn, out of place in a predominantly white, wealthy neighborhood church. Where others might have looked away, Sandra was drawn to love the one person the room overlooked. This is the ministry of God's love: not the grand and impressive gesture, but the willingness to see and love the overlooked, the unkempt, the out-of-place. It is the love that notices Evelyn when everyone else is looking past her.

Moses had to learn this same self-losing love. He came out of Egypt not to gain a land but to minister to a people who would grieve him for forty years — and he had to learn to love them with God's love, not his own, which would have run out long before. Loving difficult people, overlooked people, ungrateful people is impossible on human love; it requires losing ourselves in the love of God and letting His love flow through us to them.

We love because He first loved us — His love is the only love strong enough to keep loving.

— Sandra Querin

John locates the source: we love because He first loved us. Our own love is far too small and too easily exhausted to sustain the ministry of loving difficult people. But when we lose ourselves in how deeply God loves us, His love becomes a spring that doesn't run dry, flowing through us to the very people we could never love on our own. The secret to loving others is not trying harder to love; it is sinking deeper into being loved.

This is what it means to lose yourself in God's love. You stop drawing on your own thin reserves and start drawing on His infinite ones. You stop asking "do they deserve my love?" and start marveling that God loved you when you didn't deserve

His. And out of that marveling, love flows — to the Evelyns everyone overlooks, to the grumbling multitude, to the difficult person in your own life. Lose yourself in how loved you are, and you will find yourself able to love as you never could before.

Real Life Application

1. See the overlooked one.
Sandra loved the person the room ignored. Who is the "Evelyn" in your world — overlooked, out of place, easy to pass by? Ask God to help you see and love them.

2. Draw on His love, not yours.
Our own love runs out; His doesn't. Where have you exhausted your own love for a difficult person? Stop drawing on your reserves and start drawing on His.

3. Lose yourself in being loved.
We love because He first loved us. Spend time today simply marveling at how deeply God loves you — and let that overflow become love for someone hard to love.

We love because He first loved us — lose yourself in how loved you are, and you'll be able to love as you never could before.

— Sandra Querin

Prayer

My Strong Tower, help me lose myself in Your love — to stop drawing on my own thin, easily exhausted love and draw on Your infinite love instead. Give me eyes to see the Evelyns everyone overlooks, and a heart to love the difficult and ungrateful the way You loved me when I didn't deserve it. I love because You first loved me; let that be a spring in me that never runs dry, flowing out to everyone You put in my path, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 1-2, Psalms 37, 71, 94

DAY 150
FORTY YEARS TOO EARLY

"Rest in the LORD, and wait patiently for him: fret not thyself."

— Psalm 37:7 (KJV)

Moses tried to birth the promise in his own strength forty years too early — and buried a man in the sand.

— Sandra Querin

Long before the burning bush, Moses saw the affliction of his people and tried to do something about it — killing an Egyptian and hiding him in the sand. His heart was right; the cause was right; even the calling was right. But the timing was wrong, and the strength was his own. Moses tried to birth the promise forty years too early, and all he had to show for it was a dead body in the sand and a forty-year exile. Getting ahead of God, even for a good cause, leaves us with messes we then have to explain away.

This is a temptation for anyone who senses a genuine calling. We see the need, we feel the pull, and we rush to make it happen in our own strength on our own timeline. But a

promise birthed in the flesh is like Ishmael — it creates complications that trouble us for years. Moses had the right vision but the wrong method, and his impatience cost him four decades. The right thing done in the wrong strength at the wrong time becomes a wrong thing.

Your job is to obey, and My job is to perform the purpose of that obedience.

— Sandra Querin

God later taught Sandra the principle that undoes our rushing: "Your job is to obey, and My job is to perform the purpose of that obedience." We get into trouble precisely when we take on God's job — when we try to perform the outcome instead of simply obeying the next step. Moses tried to perform the deliverance himself, and it wasn't his to perform. Forty years later he learned to simply obey while God performed, and a nation walked free.

So rest in the Lord and wait patiently for Him; do not fret. Waiting is not passivity; it is the discipline of refusing to birth in the flesh what only God can birth in His time. When you feel the urge to get ahead of God — to force the outcome, to make it happen now, to bury the evidence of your own striving in the sand — remember that your job is to obey and His job is to perform. Do your part, and leave His part to Him.

Real Life Application

1. Watch for the rush.
Moses got ahead of God with a right cause and wrong timing. Where are you tempted to force a good thing in your own strength ahead of God's timing? Name the rush.

2. Do your job, not God's.
"Your job is to obey; My job is to perform." Where have you taken on God's job of performing the outcome? Hand it back, and focus only on your next step of obedience.

3. Wait without fretting.
Waiting is refusing to birth in the flesh what God will birth in His time. Where do you need to rest and wait patiently rather than striving? Choose to wait on Him.

Your job is to obey, and My job is to perform the purpose of that obedience.

— Sandra Querin

Prayer

My Faithful Father, like Moses I'm tempted to birth Your promises in my own strength, on my own timeline — and all it leaves me is a mess to explain away. Teach me that my job is to obey and Your job is to perform the purpose of that obedience. Where I've been getting ahead of You, forcing outcomes and burying my striving in the sand, help me stop. Let

me rest in You and wait patiently, doing my part and trusting You with Yours, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalm 119

DAY 151
SHOW ME YOUR GLORY

"And he said, I beseech thee, shew me thy glory… And he said, I will make all my goodness pass before thee."

— Exodus 33:18-19 (KJV)

When Moses said, "Show me Your glory," he was asking to be made ready.

— Sandra Querin

Of all the things Moses could have asked for — an easier journey, a more grateful people, a shorter road — he asked for the one thing that reveals a friend's heart: "Show me Your glory." And Sandra reads this rightly: when Moses said "show me Your glory," even with hidden anger and arrogance still in him, he was asking to be made ready. To ask to see God's glory is to ask to be changed by it, because no one sees His glory and stays the same. It is the prayer of a heart that wants God more than it wants comfort.

Notice how God answered: "I will make all My goodness pass before thee." Moses asked for glory, and God revealed His goodness — because the glory of God is, at its heart, His goodness. We often imagine God's glory as raw power and blinding light, and it is; but when God defines His own glory for a friend, He speaks of goodness, mercy, and grace. The deepest thing about God's glory is how good He is.

The goodness of God is the glory of God.

— Sandra Querin

This is a healing revelation for anyone who has secretly feared God was harsh. When Moses asked to see God's glory, God did not overwhelm him with terror; He paraded His goodness, proclaiming Himself merciful, gracious, longsuffering, and abounding in love. The glory Moses most needed to see was the goodness he could trust. And the same is true for us: what we most need to behold is not merely God's power, but His goodness — for that is what draws us into friendship.

So make Moses's prayer your own: "Show me Your glory." Ask to see it, knowing it will change you, knowing it will make you ready, knowing that what you'll behold is a goodness deeper than you dared hope. The friend of God is not one who has mastered God's power, but one who has beheld God's goodness and been transformed by it. Ask Him to make

all His goodness pass before you — and be made ready by the sight.

Real Life Application

1. Pray to be made ready.
"Show me Your glory" is a prayer to be changed. Are you willing to ask to see God's glory, knowing it will make you ready — and cost you? Pray it honestly.

2. Behold His goodness.
God defined His glory as His goodness. Where have you feared God was harsh rather than good? Ask Him to make His goodness pass before you and heal that fear.

3. Let the sight change you.
No one beholds God's glory and stays the same. What in you needs the transforming sight of God's goodness? Fix your gaze on how good He is and let it change you.

When he said, "I want to see Your glory," he was asking to be made ready — and God answered by making all His goodness pass before him.

— Sandra Querin

Prayer

God Who Answers Prayer, like Moses I ask the friend's prayer: show me Your glory. I ask knowing it will change me, knowing it will make me ready, whatever it costs. And thank You that when You reveal Your glory, You parade Your goodness — merciful, gracious, longsuffering, abounding in love. Heal every fear that You are harsh. Make all Your goodness pass before me, and transform me by the sight, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 3-4

DAY 152
THE PILLAR BETWEEN YOU AND THE ENEMY

"And it came between the camp of the Egyptians and the camp of Israel… it was a cloud and darkness to them, but it gave light by night to these."

— Exodus 14:20 (KJV)

God is always in the middle of defending you, even when it looks like He has forgotten you.

— Sandra Querin

At the Red Sea, in the terrifying gap between an approaching army and an impassable water, God moved His pillar. The presence that had been leading from the front shifted to the rear and stood squarely between the Egyptians and Israel — darkness to the enemy, light to God's people — so that all night the two camps could not come near each other. Sandra draws out the tender truth: God is always in the middle of defending you, even when it

looks like He has forgotten you. He does not merely lead from ahead; He plants Himself between you and what pursues you.

This is the picture of a God who stands in the war before it even starts, who draws the battle lines Himself, for whom nothing concerning you is an accident. When the enemy bears down and you feel exposed and abandoned, the reality is often the opposite of what you feel: God has positioned Himself as a wall between you and your pursuer. The same presence that is darkness and confusion to the enemy is light and safety to you.

He stands in the war before it even starts — nothing concerning you is an accident.

— Sandra Querin

The reason we miss the pillar is that our own grief and fear blind us to it. In the panic of the moment, Israel could see only the army behind and the sea ahead; they could not see the God standing guard between them and destruction. That is exactly when the "knowing" matters — remembering what God has said and holding onto it when your eyes can't find the pillar. The defense is real whether or not you can feel it.

So when you feel most exposed, most pursued, most forgotten, preach this truth to your own heart: there is a pillar

between you and the enemy. God is not distant and distracted; He is planted firmly in the gap, darkness to your pursuer and light to you. He stood between Israel and Egypt all night long, and He stands between you and what threatens you now. Nothing concerning you is an accident, and you are far better defended than your fear can see.

Real Life Application

1. Preach the pillar to your fear.
God stands between you and the enemy even when you can't see Him. Where do you feel exposed and pursued? Preach to your heart: there is a pillar between me and this.

2. Rely on the 'knowing.'
Fear blinds us to the pillar; the "knowing" holds us. What has God said to you that you can hold onto when your eyes can't find His defense? Anchor to it.

3. Trust the defense you can't feel.
God's protection is real whether or not you feel it. Where do you need to trust that God is already standing guard in a battle you feel alone in? Rest in His defense.

The pillar came between the enemy and God's people — darkness to them, light to these; God is always defending you, even when it looks like He has forgotten you.

— Sandra Querin

Prayer

Lord of Hosts, at the Red Sea You planted Your pillar between Israel and the army — darkness to the enemy, light to Your people. Thank You that You are always in the middle of defending me, even when it looks like You've forgotten me, standing in the war before it even starts. When I feel exposed and pursued, remind me there is a pillar between me and what threatens me. Help me trust the defense I can't always feel, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Chronicles 1, Psalm 72

DAY 153
GRACE TO RUN THE RACE

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

— Hebrews 12:1-2 (KJV)

Grace is our ability to be Christ-like in any situation.

— Sandra Querin

As Moses ran his long race, Sandra reframes what grace actually is. We often think of grace only as unmerited favor that saves us — and it is that — but she presses further: grace is our ability to be Christ-like in any situation. It is our inherited right and privilege to operate out of Christ's authority when we have submitted to Him and agreed with Him. Grace is not just the pardon that gets us in the race; it is the power that carries us through it, enabling us to respond like Jesus in circumstances where our own strength would fail.

This is why joy accompanies grace. When we are moving in grace, there is a joy and a peace to what we do, because we are

operating as overcomers, just as Jesus did. The person full of excuses and empty of joy, Sandra notes, is actually preventing the grace of God from fully manifesting. Grace and joy travel together; where grace flows, Christlikeness and gladness flow with it, even in hard places.

When you are doing something for the Lord, it should look easy — there should be great joy in it, no matter what that thing is.

— Sandra Querin

That is a startling standard: when you're doing something for the Lord, it should look easy, with great joy in it, no matter what the thing is. Not because the task is small, but because grace supplies the ability, so we're not grinding it out in our own strength. Hebrews says to run the race looking unto Jesus, the author and finisher of our faith — and He supplies by grace both the running and the finishing. The race is run on His strength, not ours.

The elders of Hebrews 11, and Moses among them, ran their race by grace — not by superhuman willpower, but by the God-given ability to be Christlike through impossible situations. So stop trying to run the race in your own strength, exhausted and joyless. Look to Jesus. Receive the grace that is your inherited right — the ability to be like Him in any

situation — and run with patience the race set before you, carried by the One who authors and finishes your faith.

Real Life Application

1. Receive grace as ability, not just pardon.
Grace is the power to be Christlike in any situation. Where are you grinding out obedience in your own strength? Receive grace as the ability to respond like Jesus there.

2. Let joy return.
Grace and joy travel together; excuses block both. Where has joylessness crept into your service? Ask what excuse is blocking grace, and let the joy of grace return.

3. Run looking unto Jesus.
The race is run on His strength, and He finishes what He authors. Where are you exhausted from running in your own power? Fix your eyes on Jesus and let His grace carry you.

Grace is our ability to be Christ-like in any situation — our inherited right to operate out of Christ's authority when we have submitted to Him.

— Sandra Querin

Prayer

Gracious God, thank You that grace is not only the pardon that got me into the race, but the power that carries me through it — the ability to be Christlike in any situation. Forgive me for grinding out obedience in my own strength, joyless and exhausted. Restore the joy that travels with grace. Help me run looking unto Jesus, the author and finisher of my faith, carried by the grace that is my inherited right in Him, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Song of Solomon

DAY 154
THE FRIEND OF GOD

"And the scripture was fulfilled which saith, Abraham believed God… and he was called the Friend of God."

— James 2:23 (KJV)

The whole journey was never really about Canaan — it was about becoming the friend of God.

— Sandra Querin

We come to the end of Moses's story, and the summit of it all is a single title: the friend of God. The rejected, insecure, fearful man from Midian — who argued at a burning bush, who buried a man in the sand, who struck a rock in anger — finished his life as the friend of God, speaking with Him face to face. Sandra has insisted all along that the whole journey was never really about Canaan; it was about becoming the friend of God. Canaan was a bus stop; friendship was the destination.

This is the crowning truth of the entire book, and of the entire Christian life. God is not looking merely for servants who

work for Him, or subjects who obey Him, or even worshipers who praise Him — though we are all of those. At the deepest level, He is looking for friends: people who trust Him, walk in agreement with Him, and know Him face to face. Abraham was called the friend of God; Moses became the friend of God; and that same friendship is the highest thing offered to us.

God will always pull us toward His heart — the invitation to friendship stands open to us all.

— Sandra Querin

How did Moses become the friend of God? Not by being remarkable, but by being willing — willing to keep showing up, to be purged, to be corrected, to trade who he was for who God is, to yield until there was nothing left between him and God but friendship. Every veil that came down, every root that was torn out, every agreement he came into, drew him nearer, until the man who had no true home discovered that God Himself was his dwelling place.

And here is the wonder: this same friendship is offered to you. God will always pull us toward His heart, and the invitation to become His friend stands open to everyone who will respond. You don't have to be a Moses to have Moses's Friend. Whatever has held you hostage — rejection, insecurity,

mistrust, an angry root, an unyielded corner of Egypt — has by now long outlived its usefulness. Come to the secret place. Declare that Jesus is enough. Trade who you were for who He is. And become, like Moses, the friend of God — for that is the prayer of Moses, and it is now yours.

Real Life Application

1. Aim at friendship, not just Canaan.
The journey was always about becoming God's friend, not reaching a destination. Are you pursuing God's blessings or God's friendship? Make friendship with Him your true aim.

2. Be willing, not remarkable.
Moses became God's friend by being willing, not impressive. What is God asking you to be willing for — to yield, be corrected, keep showing up? Say yes to it.

3. Accept the open invitation.
The friendship offered to Moses is offered to you. What has held you hostage that has long outlived its usefulness? Lay it down, come to the secret place, and step into friendship with God.

The whole journey was never really about Canaan — it was about becoming the friend of God, and that same friendship is offered to you.

— Sandra Querin

Prayer

Beginning and the End, this is the prayer of Moses, and now it is mine: make me Your friend. The whole journey was never about reaching a Canaan; it was about knowing You face to face. I don't come remarkable, only willing — willing to keep showing up, to be purged and corrected, to trade who I was for who You are. Whatever has held me hostage has outlived its usefulness; I lay it down. Pull me toward Your heart, and make me, like Moses, the friend of God, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 1-3

DAY 155
HOPE IN THE MIDST OF TRIALS

"Though he slay me, yet will I trust in him: but I will maintain mine own ways before him."

— Job 13:15 (KJV)

Christ doesn't look back on our troubles; He looks ahead into our triumphs — He doesn't see us as a victim, but as a victor.

— Sandra Querin

We open a new book and a new journey — the story of Job, a good man God allowed to be tried, and the prayer that emerged from his heart on the far side of his suffering. Sandra begins by confessing her own version of it: the moment she committed to write this book, as she puts it, all hell broke loose. Speaking engagements were canceled, lifelong friends abandoned her, cured sicknesses returned, and financial disaster struck — and then, the very week the publishing contract arrived, her situation

turned around as if by miracle. She was living the prayer of Job, and the word of God had come to try her.

Have you ever had a wilderness experience that seemed terminal — one trial after another until you were worn out? Sandra knew that place well. Over the years, every time she reached for abundance it slipped away; the more she tithed, gave, prayed, and served, the sicker and poorer she became, until her life felt like a contradiction of her faith. Yet through it all she learned to put her trust not in the promise, but in the One who gave it.

When the promise we were given no longer matters, we move from hearing God to seeing Him — and that's when we touch the hem of His garment.

— Sandra Querin

Here is the great turn of this whole book: eventually Sandra had to lay the promise down. Perhaps you can't lay yours down because you feel that gripping it is exercising your faith. But when the promise we were given no longer matters more than the God who gave it, we move from merely hearing God to truly seeing Him — and that is when we know the difference between faith and foolishness, and touch the hem of His garment. He restores and renews at His discretion and

in His time, and once we've learned to trust Him, that has to be more than all right.

Wounded faith, Sandra says, is the primary cause of the lack of expectancy on the earth today. When a disappointment is too great, we avoid the whole process that brought it — "I prayed that way once and it didn't work, so I'll keep my love of God but never walk that road of expectancy again." But that is not why Christ died and rose. He came so we would be vibrant and free, to bestow His abundance on every area of our lives in His way and His time. Christ doesn't look back on our troubles; He looks ahead into our triumphs. Whatever wilderness you're in, the story of Job says you can make it to the other side.

Real Life Application

1. Trust the Giver, not the promise.
Sandra put her trust in the One who gave the promise, not the promise itself. Where are you gripping a promise more tightly than the God behind it? Shift your trust to Him.

2. Refuse wounded faith.
A great disappointment can make us abandon expectancy altogether. Where has a past letdown made you stop daring to believe? Bring that wounded faith to Christ for healing.

3. Look ahead into triumph.
Christ looks ahead into our triumphs, not back at our troubles. Where have you been defined by your trials? Ask God to help you see yourself as a victor, not a victim.

I had to put my trust, not in the promise, but in the One who gave it — eventually, I had to lay the promise down.

— Sandra Querin

Prayer

My Healer, as I begin this journey with Job, teach me to put my trust not in Your promises but in You, the One who gives them. Where wounded faith has made me stop expecting anything from You, heal it. Help me lay down even good promises when gripping them keeps me from seeing You clearly. You look ahead into my triumphs, not back at my troubles — so lead me through this wilderness to the other side, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 4-6

DAY 156
HONESTY PRODUCES REVELATION

"Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom."

— Psalm 51:6 (KJV)

We shout pain; He shouts gain! Honesty produces revelation.

— Sandra Querin

As time passes, Sandra observes, we either embrace honesty or forsake it — and if we begin to walk in compromise and situational ethics, our honesty quietly slips to an all-time low without our ever noticing. We are honest with God about wanting His forgiveness, His mercy, His patience. But are we truthful with Him? We usually seek His blessings, because truth is more dangerous. True honesty before God, she says, has become a lost art form, and it is the very thing this book is written to recover.

The reason honesty matters so much is simple and profound: honesty produces revelation. We often have truths buried so deep in us that we cannot resurrect them without the help of the Holy Spirit. We shout pain; He shouts gain. Through the buried truths we'd rather not disturb, the Lord can reveal Himself to us as He never has before. God is the God of truth — and He desires truth not on the surface, but in the inward parts, in the hidden place where He longs to make us know wisdom.

When we are honest with God, we find that we aren't nearly as bad as we thought, and the Lord isn't nearly as judgmental as we thought.

— Sandra Querin

Here is the surprising mercy that waits on the far side of honesty: when we finally tell God the truth, we discover we aren't nearly as bad as we feared, and He isn't nearly as judgmental as we imagined. The dread that keeps us from honesty is largely a lie. The enemy keeps sowing seed in the garden of our dishonesty, hoping we'll never dig up the truth — because hidden truth is the hidden treasure that buys our freedom in Christ.

Without the honesty to find that buried truth, Sandra warns, we can never fulfill our call; we'll always keep one foot on top

of the grave, lest what is buried there emerge when we're not looking. King Saul and King David were both servants of the Lord, and the great difference between them was simply this: one was honest before God, which gave him a heart after God's own heart, and the other was not. The whole abundant life hinges on whether we'll be brave enough to be honest with the God who already knows, and loves us still.

Real Life Application

1. Tell God the buried truth.
Honesty produces revelation, and hidden truth buys our freedom. What have you never fully told God — though He already knows? Bring it honestly into the light with Him.

2. Expect mercy, not judgment.
Honesty reveals we're not as bad, and God not as harsh, as we feared. Where does dread keep you from being honest with God? Trust His mercy enough to speak the truth.

3. Choose David's honesty over Saul's hiding.
The difference between them was honesty before God. Where are you tempted to hide or manage your image before God? Choose the honesty that made David a man after God's heart.

Hidden truth is the hidden treasure that will buy our freedom in Him — honesty produces revelation.

— Sandra Querin

Prayer

Father of Truth, You desire truth in the inward parts, in the hidden place where I've buried what I'd rather not face. Forgive me for seeking Your blessings while avoiding Your truth. Give me the courage to be honest with You, trusting that I'm not as bad, nor You as judgmental, as my fears insist. Dig up the buried truth that buys my freedom, and reveal Yourself to me through my honesty as You never have before, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 7-9

DAY 157
THE CEMETERY OF THE SOUL

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me."

— Psalm 139:23-24 (KJV)

I'm not speaking of healed wounds, but of the wounds that would not heal — the ones we plant flowers on and call a garden.

— Sandra Querin

Truth, Sandra says, often gets hidden because of wounds — and not healed wounds, but the wounds that never healed, the ones we plant flowers on and call a garden. The truth cries to be delivered up, yet the wound that holds it hostage declares war on anyone who comes bearing a shovel. When we learn to bury truth in pain, we practice dishonesty before God. Our misunderstandings turn into disappointments, and those, left unattended, rise up as anger. There is a cemetery in the soul, and we guard its graves.

This is why so many of God's modern-day Elijahs won't come out of the cave, and so many called like Lazarus won't come out of the grave. We've become like Lot, trading our destinies for a city of compromise; the part of us that resembles Esau barters our heritage for a bowl of beans, and we let it happen. Daniel said those who know their God will be strong and do exploits — so why are the exploits so few today? Could it be that the cave, the grave, the soup, and the cities of compromise have become enough for us?

As long as I don't get too close to the truth, I can't be hurt by it — but it's fake, and it will make us fake.

— Sandra Querin

Sandra describes the neat little survival system we build when we're afraid of the truth: religion and tradition replace honesty, and we tell ourselves "all is well." As long as I don't get too close to the truth, I reason, it can't hurt me; I'll seek it, because that's what I've been trained to do, but I'll escape it just in time, staying busy for Jesus before "my God is a consuming fire" can actually affect me. I'll settle for relationship, because fellowship costs too much. If I never hear what's required of me, then my lack of obedience isn't really disobedience — I can't be accountable for what I don't know.

It is a neat system, except for one fatal flaw: it's fake, and it will make us fake. It is the very stuff hypocrites are made of, a dishonest approach to our whole Christianity. But God calls us out of the cemetery. The spirit of man is the candle of the Lord — and the question is whether we are brave enough and honest enough to light our candle, to invite the God who searches hearts to walk through the graveyard of our soul and raise the buried truth to life. Where will we walk: among the living, or the dead?

Real Life Application

1. Stop guarding the graves.
We bury truth in unhealed wounds and defend the graves. What truth have you buried in an old wound and planted flowers over? Invite God to come with His shovel.

2. Refuse the fake system.
Avoiding truth to avoid pain is fake, and it makes us fake. Where have you stayed "busy for Jesus" to escape a truth you don't want to face? Come out of hiding.

3. Light your candle.
The spirit of man is the candle of the Lord. Are you brave enough to let God search the hidden places? Ask Him to walk through the cemetery of your soul and raise what's buried.

The truth cries to be delivered up, yet the wound that holds it hostage declares war on any who would come bearing a shovel.

— Sandra Querin

Prayer

God Who Sees Me, search me and know my heart; walk through the cemetery of my soul where I've buried truth in wounds that never healed and planted flowers to hide the graves. Forgive me for the fake system of staying just far enough from truth to avoid its cost. I don't want to settle for the cave, the grave, and the cities of compromise. Light my candle, come with Your shovel, and raise the buried truth to life, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 10-12

DAY 158
CLEANSED OR MADE WHOLE

"And he said unto him, Arise, go thy way: thy faith hath made thee whole."

— Luke 17:19 (KJV)

The difference between being cleansed and being made whole is huge.

— Sandra Querin

When Jesus healed the ten lepers, Scripture says that "as they went, they were cleansed." But only one came back, glorifying God with a loud voice, kneeling to thank Jesus — and to him alone the Lord said, "Arise, go thy way; thy faith hath made thee whole." Nine were cleansed; one was made whole. And the difference, Sandra says, is huge. Trust lay within that one leper's faith, and it took him past cleansing into wholeness.

If you're cleansed, you can walk around without leprosy and look pretty good. But being made whole is an entirely different story. Being whole means the leprosy is gone not only from your skin but from your heart and your motives. Being whole compels you to call the leprosy out of others as you believe for their healing too. Being whole means you trust the Lord enough to let Him sweep the shadows out of your soul. We must forsake a mere cleansing in exchange for being made whole.

Being whole means that you trust the Lord enough to sweep the shadows out of your soul.

— Sandra Querin

This is the difference the whole book is driving at. Many of us have been cleansed — forgiven, delivered, changed on the surface — and we settle there, looking pretty good. But God offers more than a clean surface; He offers wholeness that reaches the hidden motives, the buried shadows, the unhealed places we've learned to work around. Cleansing addresses what shows; wholeness addresses what hides.

The nine walked away content with their clean skin. The one turned back, and his gratitude and trust carried him into something deeper — a wholeness the others never received because they never returned for it. Which are you content to

be? It is entirely possible to be genuinely cleansed and yet stop short of being made whole, to be free of the obvious leprosy while shadows still linger in the soul. Trust the Lord enough to come back for wholeness, and let Him sweep out the shadows the cleansing never touched.

Real Life Application

1. Don't settle for cleansed.
Nine were cleansed; one was made whole. Where have you settled for a clean surface while shadows remain underneath? Come back to Jesus for wholeness, not just cleansing.

2. Let Him reach the motives.
Wholeness cleanses heart and motives, not just skin. What hidden motive or shadow have you left untouched? Trust God enough to let Him sweep it out.

3. Return with gratitude.
The one who came back received wholeness. Have you received a cleansing you never returned to thank God for? Come back in gratitude, and receive the deeper healing.

We must forsake a mere cleansing in exchange for being made whole — nine were cleansed, but one was made whole.

— Sandra Querin

Prayer

Merciful Father, I don't want to settle for being cleansed on the surface while shadows still linger in my soul. Like the one leper who returned, I come back to You — not just for clean skin, but to be made whole. Sweep the shadows out of my heart and motives; reach the hidden places the cleansing never touched. I trust You enough to let You make me whole, not merely presentable, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 13-15

DAY 159
WATERING YOUR WEEDS

"For the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."

— 1 Samuel 16:7 (KJV)

Stop planting flowers on your bondage and pretending it's a garden.

— Sandra Querin

Sandra tells on herself with a homely, unforgettable parable. She once had a yard full of weeds — too lazy to pull them and too broke to hire help — so she watered her weeds, mowed her weeds, and called them a lawn. Kept nicely mowed and generously watered, it actually looked like a lawn; she even received compliments on it. Then she turns the question on us: how many compliments are you getting on your fake lawn — the fakeness of your recovery, the fakeness of your trust in God, the fakeness of your freedom from bondage? Our lives can be filled with so much falsehood.

When our weeds start to be exposed for what they really are, we face a critical decision: keep watering and mowing, or bear the expense and effort to actually remove them. Watering and mowing is what we usually do. Bondage? What bondage? Mow, mow, mow — these aren't weeds, they're grass! Water, water, water. We comfort ourselves that nobody can tell the difference. But God knows the difference when He walks barefoot across your lawn — and the problem is, He is always barefoot.

Weeds have stickers and they hurt — so, too, our fears and mistrust hurt the Lord; they hurt Him deeply.

— Sandra Querin

That is the tender point buried in the humor: weeds have stickers, and they hurt. When God walks barefoot across the lawn of our lives, our fears and our mistrust are stickers that wound Him deeply. We think our fake lawn is a harmless private arrangement, but the One who walks with us feels every thorn of the falsehood we've been maintaining. Our pretense is not neutral; it hurts the God who loves us.

Redoing the yard is a mess, expensive and inconvenient — but if we choose Christ fully, we must stop, once and for all, watering and mowing our weeds and let Him pull them up by the roots. Isn't it time to stop pretending our weeds are

beautiful? The compliments on our fake lawn cost us the real thing. God isn't fooled, and He isn't looking on the outward appearance; He looks on the heart, and He would rather have a torn-up yard honestly under repair than a lush pretense that pricks His feet.

Real Life Application

1. Name your fake lawn.
We water weeds and call them a lawn, collecting compliments on the fakeness. Where in your life is the recovery, trust, or freedom actually fake — nicely maintained but not real? Name it honestly.

2. Stop mowing; start pulling.
We'd rather mow weeds than remove them. What bondage have you been "mowing" to keep it looking like grass? Let God pull it up by the roots instead.

3. Remember the stickers hurt Him.
Our fears and mistrust are stickers under God's bare feet. Where has your pretense been wounding the God who walks with you? Repent of the falsehood for His sake.

God knows the difference when He walks barefoot across your lawn — problem is, He is always barefoot.

— Sandra Querin

Prayer

My Loving Father, I confess the fake lawns in my life — the recovery, trust, and freedom I've watered and mowed to look real while weeds grow underneath. Forgive me for collecting compliments on a pretense that pricks Your bare feet. I'm done mowing my bondage and calling it grass. Pull my weeds up by the roots, whatever the mess, and plant something real, for You look on the heart, not the appearance, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 16-18

DAY 160
THE MASTER GARDENER

"I am the true vine, and my Father is the husbandman… every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

— John 15:1-2 (KJV)

Christ is the Master Gardener, and He desires our landscape to reflect who He is in us.

— Sandra Querin

Once we stop watering our weeds, the good news is that we don't have to do the hard work of removal ourselves. Christ is the Master Gardener, and He knows how to get rid of the things we've buried deep — and He does it with the least possible damage, because He tenderly loves us. He desires our landscape to reflect who He is in us. When He has pulled up the weeds we worked so hard for years to preserve, He plants grass that is low maintenance, so we can be carefree in His liberty and mercy.

Notice the tenderness of His method. A careless gardener rips things out and leaves craters; the Master Gardener removes

even deep roots with the least possible damage, because His hands are gentle even when His work is thorough. The weeds we dread losing are the very things keeping us in bondage — and He knows exactly how to extract them without destroying us in the process. The Lord will plant and the Holy Spirit will perform the maintenance; they are only waiting for an invitation from us.

The Lord will plant and the Holy Spirit will perform the maintenance, but they are waiting for an invitation from us.

— Sandra Querin

There is the crucial word: invitation. God will not force His way into the garden of our souls to tear up what we're guarding; He waits to be invited. He is desperate to bless us, but He needs us to move aside the things taking up space in our spirit. Jesus is the vine and the Father is the gardener, and the branch that bears fruit gets purged — pruned — so it can bear more. That pruning is not punishment; it is the loving work of a gardener who wants a greater harvest.

So the replanting is messy for a little while, but when we let Him begin the remodeling of our souls, we are forever changed and renewed. Christ doesn't look back on our troubles; He looks ahead into our triumphs, seeing us not as a

victim but a victor. Will you hand the Master Gardener the shovel? Invite Him into the overgrown places, let Him pull up what binds you, and trust His gentle, thorough hands to plant something that reflects who He is in you.

Real Life Application

1. Invite the Gardener in.
God waits to be invited into the garden of your soul. What overgrown area have you kept Him out of? Extend the invitation for Him to come and work.

2. Trust His gentle method.
The Master Gardener removes deep roots with the least possible damage. Where do you fear that letting God deal with something will destroy you? Trust His tender, thorough hands.

3. Welcome the pruning.
The fruitful branch gets purged to bear more. Where is God pruning you right now? Receive it as loving cultivation, not punishment.

He knows how to get rid of those things we have buried deep, and He does it with the least possible damage, because He tenderly loves us.

— Sandra Querin

Prayer

King Jesus, You are the Master Gardener, and my Father is the husbandman who prunes the fruitful branch to bear more. I invite You into the overgrown garden of my soul — come with Your gentle, thorough hands and pull up the weeds I've guarded for years. I trust You to remove even deep roots with the least possible damage, because You love me. Plant something that reflects who You are in me, and I'll let the Holy Spirit tend it, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 19-21

DAY 161
THE GREATNESS OF THE MAN

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil."

— Job 1:1 (KJV)

A statement made out of devotion is different from one made out of passion, just as conviction is different from commitment — close, but still missing the mark.

— Sandra Querin

To understand Job's prayer, we first have to understand the man. Job had stuff — really good stuff. Scripture calls him the greatest of all the men of the East: many sheep, cattle, servants, and land, seven sons and three daughters, one wife. In today's language, Job had it going on. And he was genuinely devoted to the Lord, holding nothing higher than God, praising Him daily as he made his

sacrifices: "Blessed be the name of the Lord." His worship flowed out of real devotion.

But Sandra draws a fine and important line. A statement made out of devotion is different from one made out of passion, just as conviction is different from commitment — close, but still missing the mark. Job was devoted; he was not yet passionate. He was convicted; he was not yet fully committed at the deepest level. He needed to encounter God in a way that would forever transform his devotion into intense passion, to move beyond the perfection he'd worked so hard to attain and hand over his deepest fears to the One who loved him.

He needed to move beyond the level of perfection he had already worked so hard to attain, and hand over his deepest fears to the One who loved him.

— Sandra Querin

This is a searching word for good, devoted people. It is entirely possible to be genuinely devoted to God, faithful in worship and sacrifice, upright and God-fearing — and still have deep fears never handed over, deep places never surrendered. Job's very goodness could hide the truth that he had not yet given God everything. His devotion was real but not yet passionate; his conviction real but not yet full commitment.

God loved Job too much to leave him at devotion when passion was available. So He would allow the trials that would close the gap — not to destroy a good man, but to move him beyond his hard-won perfection into something deeper: fellowship forged through the handing over of his deepest fears. The question the story presses on us is whether our own devotion has quietly become a stopping place. Are we content to be devoted, when God is inviting us into passion? Content with conviction, when He calls us to commitment?

Real Life Application

1. Weigh devotion against passion.
Job was devoted but not yet passionate. Where has your devotion to God become a comfortable stopping place? Ask God to move you from devotion into passion.

2. Hand over the deepest fears.
Job needed to give God his deepest fears. What fear have you never actually handed over, even in your faithfulness? Surrender it to the One who loves you.

3. Don't let goodness hide surrender.
Job's goodness hid what he hadn't yet given. Where might your genuine goodness be masking a place you've never fully surrendered? Invite God to show you.

A statement made out of devotion is different from one made out of passion — he needed to hand over his deepest fears to the One who loved him.

— Sandra Querin

Prayer

Good Father, like Job I can be genuinely devoted — faithful, upright, worshiping — and still have deep fears I've never handed over to You. Don't let my devotion become a comfortable stopping place short of passion, or my conviction settle for less than full commitment. Move me deeper. I hand You my deepest fears, the places my goodness has quietly hidden, and ask You to forge real fellowship in me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 22-24

DAY 162
TWO KINDS OF PERFECTION

"Walk before me, and be thou perfect."

— Genesis 17:1 (KJV)

He didn't say, "Be perfect so that you can walk with Me" — He said, "Walk before Me, and be thou perfect."

— Sandra Querin

When God told Abraham to "walk before Me and be thou perfect," Sandra points out the order: He didn't say, "Be perfect so you can walk with Me." He said, walk with Me, and you'll become perfect. We are human, full of frailties and failings, but God figures that if we hang out with Him long enough, we'll start to look and act like He's in us. Aiming for perfection while walking with God is an ongoing process the Holy Spirit enables — and it must be attainable, or the Lord would never have commanded it.

But there are two very different kinds of perfection in Scripture, and Job shows us the gap between them. The word for Abraham's "perfect" means complete, embracing truth without spot or blemish — an intense perfection that comes from walking with God and letting our spirits see Him. The word translated "perfect" for Job simply meant "gentle and upright." Job was a genuinely good man, but he had not yet truly seen God. There is a vast difference between being gentle and upright, and being complete and without blemish before the Lord.

What God calls perfect in us is far different from what we call perfect — above all, God is concerned with how our hearts search for Him.

— Sandra Querin

This distinction is liberating and challenging at once. What we call perfect — being good, upright, morally careful — is real and valuable, but it is not the same as what God calls perfect. Above all, God is concerned with how our hearts search for Him. Abraham's perfection came not from moral effort but from walking with God until he saw Him; Job's uprightness, real as it was, hadn't yet brought him to that seeing.

Through allowing Job to suffer, the Lord would help him pursue a better definition of perfect — the kind Abraham

demonstrated, the kind that comes only from truly seeing God. This is the mercy hidden in the trials ahead: God was not punishing a good man, but closing the gap between the uprightness Job had achieved and the completeness only fellowship could bring. Are you content with the perfection of being good, or do you hunger for the perfection that comes from walking with God until you see Him?

Real Life Application

1. Walk first, then become.
God said walk with Me and be perfect, not be perfect then walk. Where are you trying to clean yourself up before drawing near to God? Walk with Him now and let perfection come.

2. Know which perfection you have.
Job was gentle and upright but hadn't yet seen God. Are you settling for being "good" when God offers the completeness of truly seeing Him? Hunger for the deeper kind.

3. Let your heart search for Him.
God cares most how our hearts search for Him. Is your pursuit of God about moral performance or about seeking His face? Reorient your searching toward Him.

Job was a good man, but he had not yet truly seen God — through suffering, the Lord would help him pursue a better definition of perfect.

— Sandra Querin

Prayer

Holy Father, You told Abraham to walk with You and become perfect, not to become perfect before walking with You. Forgive me for trying to clean myself up before drawing near. I don't want to settle for merely being gentle and upright like Job before his trials; I want the completeness that comes from truly seeing You. Above all, let my heart search for You — walk with me until Your kind of perfection is formed in me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 5-6, 2 Chronicles 2-3

DAY 163
CRUCIFYING THE FLESH TO SEE GOD

"There shall no man see me, and live."

— Exodus 33:20 (KJV)

We must crucify our flesh and die to it in order to see the Lord fully, not just hear Him.

— Sandra Querin

The Word says no man can see God and live — and Sandra draws the sobering implication: we must crucify our flesh and die to it in order to see the Lord fully, not just hear Him. But we are usually so busy crying about paper cuts and fainting over a small drop of blood that we put off the real surgery indefinitely. We'll tolerate a little discomfort while carefully avoiding the death to self that alone opens our eyes to see God.

Sometimes our own human greatness stands squarely in the way of God's greatness. We try so hard to coexist with our

bondages because the truth hurts and the truth costs. Sandra knew a woman tangled in a web of deceit, whose lies were ruining her life and nearly destroyed an innocent friend. The woman admitted she'd done wrong, but when asked why she wouldn't simply tell the truth and set her friend free, she said, "The truth would cost too much — my husband, my position at church, the respect of my children." So the lie reigned, and her self-manufactured greatness destroyed God's greatness in her.

It's not about our feelings of love — it's about being honest and letting the love of Christ provoke us toward God's perfection.

— Sandra Querin

We love God, Sandra says, but it is the truth that sets us free, and without it we are only imagining that we are free. She names it plainly: many who commit adultery love their spouses, many who abuse their children love them, many children who dishonor their parents love them. It's not about our feelings of love; it's about being honest and letting the love of Christ provoke us toward God's perfection. Love that refuses honesty is not the love that frees us.

These besetting sins often start as "nothing much" — mere tendencies — and end up affecting every area of our lives, the

sins that so easily beset us. To survive them we either ignore them or try to "pray them through," but no matter how much we pray, until we give God permission to take them away, they aren't going anywhere. Crucifying the flesh is not a dramatic paper-cut performance; it is the daily, honest death to self that finally lets us see God rather than merely hear Him.

Real Life Application

1. Stop flinching from the real surgery.
We cry over paper cuts and avoid dying to self. Where are you tolerating minor discomfort while dodging the death to self that lets you see God? Submit to the real surgery.

2. Don't let greatness block His greatness.
The deceitful woman's "greatness" destroyed God's greatness in her. What are you protecting — position, reputation, comfort — at the cost of the truth? Choose God's greatness over your own.

3. Give God permission.
Sins won't leave until we give God permission to remove them. What besetting sin have you prayed about but never truly surrendered? Give God permission to take it away.

We try so hard to exist with our bondages because the truth hurts and the truth costs — but it's the truth that sets us free.

— Sandra Querin

Prayer

Loving Father, no one sees You and lives, so teach me to crucify my flesh and die to self, that I might see You and not just hear You. Forgive me for crying over paper cuts while avoiding the real surgery. Where my own greatness — my position, reputation, or comfort — stands in the way of Your greatness, tear it down. I give You permission to take away the besetting sins I've only prayed around. Let the truth set me free, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 7, 2 Chronicles 4

DAY 164
THE DO-NOT-ENTER DOOR

"Create in me a clean heart, O God; and renew a right spirit within me."

— Psalm 51:10 (KJV)

God does not require all of our goods and gifts, but He does require all of our heart.

— Sandra Querin

Sandra asks a piercing question: do you have a door in the back of the great house of your heart with an ominous sign on it — "I've given You everything else, but this is mine, DO NOT ENTER"? Job found out that the only sign that really mattered was the one giving the Lord access to it all. Our God is a jealous God; He does not require all our goods and gifts, but He does require all our heart. When God demanded Isaac from Abraham, Scripture shows it wasn't really Isaac's life at issue — God was after Abraham's

devotion to Isaac, which could have grown greater than his love for God.

Consider how a small, guarded bondage can hide for years behind our greatness. King Saul started out a great man, but when his son Jonathan killed a thousand Philistines, Saul claimed the feat as his own, with trumpets and fanfare. Had he confessed that jealousy the moment it first appeared and let God remove it, his whole life might have turned out differently. Instead, unwilling to pay the price for a perfect walk, he gave in to it — and the same jealousy still tormented him thirty years later when he hunted David. He refused to let God kill it, so it killed him.

Our bondages are simply closed doors with signs on them announcing how we have fallen short — the enemy smiles at them, but God likes a wide open door.

— Sandra Querin

The reason Saul's jealousy hid so long is instructive: everyone had knelt before him as king, so up till then his jealousy had no reason to rear its head. Our greatness can conceal a small bondage for years — until a trial exposes it. Our bondages, whether relationships, attitudes, or addictions, anything that substitutes for fellowship with God, are simply closed doors with signs announcing how we've fallen short. The enemy

contentedly smiles at those closed doors; God likes a wide open door.

So the trials that reveal our hidden rooms are not cruelty; they are the mercy that keeps a small bondage from becoming what killed Saul. True greatness, Sandra says, is on the other side of that door — the one we've marked "DO NOT ENTER." God is not after your goods or your gifts; He is after your whole heart, including the locked room at the back of the house. Will you take the sign off the door and give Him access to it all?

Real Life Application

1. Find your 'DO NOT ENTER' door.
We keep one room locked and marked off-limits to God. What area of your heart have you given God everything but? Identify the door you've marked "this is mine."

2. Deal with the small bondage now.
Saul's hidden jealousy grew until it killed him. What small bondage are you tolerating that could grow deadly? Confess it now and let God remove it early.

3. Open the door wide.
The enemy smiles at closed doors; God likes them open. Take the sign off your locked room today and give God full access — true greatness is on the other side.

Do you have a door with a sign that says, "I've given You everything else, but this is mine, DO NOT ENTER"? True greatness is on the other side of it.

— Sandra Querin

Prayer

Father of Every Good Gift, You don't require all my goods and gifts, but You do require all my heart — including the locked room at the back of the house marked "DO NOT ENTER." Forgive me for guarding one door while giving You the rest. Like Saul's hidden jealousy, small bondages grow deadly when I won't let You kill them. So I take the sign off the door today and give You access to it all. Create in me a clean heart, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 8, 2 Chronicles 5

DAY 165
WHEN YOU CAN HANDLE NOT GOING

"Delight thyself also in the LORD: and he shall give thee the desires of thine heart."

— Psalm 37:4 (KJV)

When we can have a good attitude about doing without the things we earnestly desire, then we have earned the right to have them.

— Sandra Querin

When Sandra was sixteen, her father refused to let her go into town — and out in the country, a trip to town was a real event. For about two months he kept firmly saying no to her pleading, and she couldn't figure out why. Then one day she resigned herself to the fact that she'd never go into town again, and decided it didn't really matter; she lost her bad attitude and embraced the situation. Almost immediately her father told her something

that helped form her whole life: "Now you can go, because you have proven that you can handle not going."

There is the principle, and it goes to the heart of Job: when we can have a good attitude about doing without the things we earnestly desire, then we have earned the right to have them. God does not regularly take away what He has given, nor does He usually test us the way Job was tested. But He knows the place He wants to take us, and He'll use whatever is available to get us there. The trouble is that we tend to push our character-building sessions aside when the Holy Spirit tries to perfect us — and by our resistance, we actually insist on the testing.

God does not require all of our goods and gifts, but He does require all of our heart.

— Sandra Querin

This reframes the things we're desperate to have. Often the very desperation is the reason we can't yet be trusted with them — our grip reveals that the desire has become bigger than our surrender. When God demanded Isaac from Abraham, it was never really about Isaac's life; it was about a devotion to Isaac that threatened to grow greater than Abraham's love for God. Our jealous God does not require all our goods and gifts, but He does require all our heart —

and sometimes He withholds a good thing until we can hold it with an open hand.

So when God says no, or not yet, to something you earnestly desire, consider that He may be teaching you to handle not having it — which is precisely how you earn the right to have it. Delight yourself in the Lord, and He gives you the desires of your heart, not as a formula to extract things, but because delighting in Him loosens our grip until the desire no longer rules us. The teenager who could finally say "it doesn't really matter" was the teenager ready to be trusted with the keys.

Real Life Application

1. Check your grip.
Desperation for a thing can reveal it rules us. What are you gripping so tightly you can't imagine doing without it? Ask God whether your grip is why you can't yet be trusted with it.

2. Learn to handle not going.
We earn the right to a desire by handling its absence well. Where has God said "no" or "not yet"? Practice a good attitude about doing without, and let that free you.

3. Don't resist the character-building.
Resisting the Holy Spirit's perfecting actually prolongs the test. Where are you pushing back against a season God is using to shape you? Yield to the lesson.

Now you can go, because you have proven that you can handle not going.

— Sandra Querin

Prayer

Father of Glory, teach me to hold my desires with an open hand. Where I'm gripping something so tightly it rules me, loosen my grip until I can honestly say "it doesn't really matter" unless You give it. Help me handle not having the things I earnestly desire, and so earn the right to have them in Your time. I stop resisting the character-building You're doing; delight my heart in You until You alone are my desire, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Chronicles 6-7, Psalm 136

DAY 166
TO KNOW GOD IS TO TRUST HIM

"Some trust in chariots, and some in horses: but we will remember the name of the LORD our God."

— Psalm 20:7 (KJV)

Faith alone says, "I believe that God heals and delivers," but faith built on trust says, "I believe He will do it for me!"

— Sandra Querin

God trusted Job, Sandra observes, or He wouldn't have blessed him with so very much — but Job still needed to learn to trust God the same way. In the end Job would come to a mature faith built on trust, and we need to take our faith to that same level to pray the prayer Job prayed. An old airline pilot she knew told of "The Last Best Hope": facing certain crash, after every mayday and repair had failed, he announced to the passengers, "All our efforts have failed. Now we must enlist the Last Best Hope.

Pray to God. May He have mercy on us all." The plane didn't survive the belly landing, but every passenger and crew member did.

Christ should be our First Best Hope, not our last. Faith alone says, "I believe God heals and delivers." Faith built on trust says, "I believe He will do it for me." The second statement is the one filled with power. Without trust, faith remains immature and lacking, always struggling to believe truly wonderful things will happen. We may firmly believe Jesus walked on water, yet not trust Him to walk through the storm surrounding us.

Lord, Your sea is so large, and my ship is so small — He will be in control of your ship if you'll just take your hand off the wheel and place it in His.

— Sandra Querin

Sandra's grandmother used to pray, "Lord, Your sea is so large, and my ship is so small." Knowing that, remember He will control your ship if you'll only take your hand off the wheel and place it in His. To remember the name of the Lord your God, as the psalm says, is to acknowledge that He can and will do everything that is perfect for you. Some trust in chariots and some in horses — in their own resources and strength — but we remember the name of the Lord.

The gap for most of us is not believing God is powerful in general, but trusting Him to move in our lives with that same power and authority. We'll grant that He created the world and raised His Son from the dead, yet quietly doubt He'll walk through our particular storm. To know God — really know Him — is to trust Him, because the more we know His character, the more we're able to place our small ship in His large and capable hands. Take your hand off the wheel. He is a better captain than you are.

Real Life Application

1. Make Him your First Best Hope.
The pilot turned to God only as a last resort. Where are you treating prayer as the last option after your own efforts fail? Make Christ your First Best Hope, not your last.

2. Add 'for me' to your faith.
Trust says "He will do it for me." Where do you believe God can in general but doubt He will for you? Move from believing about God to trusting Him for yourself.

3. Take your hand off the wheel.
He controls the ship when we release the wheel. What are you still steering that you need to hand to God? Place your small ship in His large hands.

Faith alone says, "God heals and delivers," but faith built on trust says, "He will do it for me" — that is the statement filled with power.

— Sandra Querin

Prayer

Alpha and Omega, I don't want You to be my Last Best Hope, called on only when everything else fails — be my First Best Hope. Take my faith past merely believing You can, into trusting that You will, for me. Your sea is so large and my ship is so small, so I take my hand off the wheel and place it in Yours. To truly know You is to trust You; help me know You so well that I can trust You with everything, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Psalms 134, 146-150

DAY 167
YOU GET HER, I'LL GET HIM

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

— Isaiah 43:2 (KJV)

Once we give God permission to "do something," it's no longer our business — trust is living our faith out in real-life situations.

— Sandra Querin

One spring, Sandra's family picnicked on a riverbank famous for shallow, calm water. But a harsh winter had shifted the currents, and as she turned to unpack the basket, a surge from the rapids engulfed both her son and daughter, sweeping them apart and downstream until the tops of their heads disappeared. Then she heard the Lord speak to her heart: "You get her, and I'll get him." So she dove in, and after a desperate search found her daughter Cynthia's limp body at the bottom, dragged her

to the bank, and — when the child still wasn't breathing — watched God intervene as Cynthia coughed up the water and breath returned.

With her strength gone, Sandra struggled to look for her son — but God had said He'd get Donny, and there was no sign of him. Then, off in the distance, a hand broke the surface and her son climbed onto a huge rock. Later, wrapped in a towel, Donny told how a big angel grabbed him by the shoulders and lifted him from the riverbed — how God was walking under the water, playing with the fish and telling the angels what to do.

My first impulse had been to jump in after Donny — I had to fight that impulse, because God said He would get him.

— Sandra Querin

Here is the hard part of trust, and its whole point. Once Cynthia was safe, Sandra's every instinct screamed to jump in after her son — and she had to fight that impulse, because God had said He would get him. Once we give God permission to do something, it is no longer our business. Trust is not a feeling; it is living our faith out in real-life situations, sometimes by not doing the very thing our panic demands.

She had to leave Donny in God's hands while an angel did what no exhausted mother could.

This is the trust Job had to learn and we must learn too. It is one thing to believe God is able; it is another to take our hands off and let Him work, resisting the frantic urge to rescue what we've already entrusted to Him. When you pass through the waters, He is with you; the rivers will not overflow you. But you have to let Him be the One walking under the water. What have you handed to God, only to keep diving back in after it? Trust means leaving it in His hands once you've given it to Him.

Real Life Application

1. Let it become His business.
Once we give God something, it's no longer ours to manage. What have you handed to God but keep taking back? Leave it as His business now.

2. Fight the rescue impulse.
Sandra had to fight the urge to dive in after what God said He'd handle. Where is panic driving you to "jump in" after something you've already entrusted to God? Resist the impulse and trust Him.

3. Live your faith out.
Trust is faith lived in real situations, not just believed. Where does trusting God right now require a concrete action — or a concrete restraint? Do it as an act of living trust.

God said He'd get Donny — once we give God permission to do something, it's no longer our business.

— Sandra Querin

Prayer

My Peace, when I pass through the waters You are with me, and the rivers will not overflow me. Teach me the trust that hands things over and then leaves them in Your hands — that fights the frantic impulse to dive back in after what You've promised to handle. What I've entrusted to You is Your business now, not mine. Let me live my faith out in real situations, believing You are the One walking under the water, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 9, 2 Chronicles 8

DAY 168
OUTSIDE THE COMFORT ZONE

"The LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded."

— Judges 3:15 (KJV)

Partial praying is really not praying at all, just as partial obedience is simply glorified disobedience.

— Sandra Querin

To pray the prayer of Job, we have to learn to trust God enough to leave our comfort zone — and Sandra finds a picture of it in Ehud. Israel had been in bondage to King Eglon of Moab for eighteen years, and when they cried out, God appointed an unlikely deliverer: a left-handed, rock-slinging Benjamite. In those days left-handedness was seen as something of a handicap, and Ehud had surely endured ridicule for it — but he didn't let that stop him from becoming a man who could operate outside his comfort zone.

If she were God, Sandra admits, she'd have sent this slingshot expert on a rock-throwing mission. But God always tries to get the most He can for us out of each opportunity. Instead of the familiar sling, Ehud used a knife — a double-edged dagger about eighteen inches long that he crafted himself and strapped to his right thigh. Because the guards checked the left thigh, where right-handed swordsmen carried weapons, they found nothing, and he gained access to the king. He stabbed Eglon with such confidence that the dagger was swallowed handle and all. Because Ehud trusted God in the middle of his own inexperience, God performed a miracle.

Do we pray just enough to say we did it, but not enough to get hurt by it — not enough to hear what we'd rather not hear?

— Sandra Querin

The lesson Sandra draws cuts close: if we can't learn to trust, we'll never pray the prayer of Job. We have to practice letting the Lord be in control, trusting Him to look out for us, giving Him our total obedience. Often we don't mind obeying or praying — as long as we can control it. Do we pray just enough to say we did, but not enough to get hurt by it, not enough to hear what we'd rather not hear?

That kind of prayer isn't really prayer at all. Partial praying is merely our attempt to control God's intentions toward us — and partial obedience is simply glorified disobedience. Ehud didn't give God partial obedience; he stepped clean outside his comfort zone, took up an unfamiliar weapon, and trusted God in his inexperience. We must decide whether we'll be a victim of our own fear and control, or a product of God's will and desire. The prayer of Job belongs to those willing to leave the comfort zone and hand God total control.

Real Life Application

1. Step outside the comfort zone.
Ehud trusted God with an unfamiliar weapon. Where is God asking you to operate outside your comfort zone? Trust Him there instead of retreating to the familiar.

2. Refuse partial prayer.
Partial praying is an attempt to control God. Do you pray just enough to say you did, but not enough to hear what you'd rather not? Pray the fuller, riskier prayer that lets God speak.

3. Give total obedience.
Partial obedience is glorified disobedience. Where are you obeying only as far as you can control? Hand God total control and full obedience today.

Partial praying is merely our way of attempting to control God's intentions toward us — partial obedience is simply glorified disobedience.

— Sandra Querin

Prayer

Mighty One of Israel, like Ehud I want to trust You enough to step outside my comfort zone, to take up the unfamiliar and trust You in my own inexperience. Forgive me for partial prayers that only try to control Your intentions, and partial obedience that is really glorified disobedience. I don't want to be a victim of my own fear and control, but a product of Your will and desire. Take total control, and I'll give You total obedience, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 25-26

DAY 169
CONSIDER MY SERVANT JOB

"Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

— Job 1:8 (KJV)

Like it or not, we are being considered for greatness in God — so our spiritual life can't be a fragile thing.

— Sandra Querin

When the devil demanded a sifting of Job, God said in effect, "Have you considered My servant Job?" And Sandra makes a point we can easily miss: the Lord would never have handed the enemy that opportunity if He had not trusted Job. God trusted Job — and in turn, Job would have to learn to trust God, even when He "let the dogs loose" on him. Sometimes a lengthy trial is inevitable, and sometimes it's avoidable; often the deciding factor is our underlying attitude. We may not be able to control

our situation, but we can control our behavior in the midst of it.

Here is a truth we'd rather not hear: like it or not, we are being considered for greatness in God. That means our spiritual life can't be a fragile thing — it must be tried, tested, and proven. When Job cried, "What is man, that Thou dost examine him every morning and try him every moment?" he sounded weary and despondent. He would have to reconcile his emotions with his beliefs, learning to trust God and let his emotions follow. So must we. When God reveals what hinders our relationship with Him, we are the ones who need to change — not Him, and not anyone else.

During your process of consideration — your trial — will you fight the enemy or let him have his way?

— Sandra Querin

How often our actions have quietly said, "I know You intend to examine me, Lord — my motives, my heart, my relationship with You — just not today." Our words never say such a thing; we are far too accomplished at faking our spirituality. But Job embraced the examination of the Lord, and so must we. The consideration is not cruelty; it is God preparing a vessel He can trust with greatness.

So the question in the middle of the trial is a plain one: during your process of consideration, will you fight the enemy or let him have his way? Will you hold on and trust God for the fulfillment of His promises, or give up and throw them away? It comes down to two questions Sandra keeps pressing: in whom do you have faith, and in whom do you trust? Job was being considered, and at the end — only when he was proven — he had the ability to pray the prayer that set him free.

Real Life Application

1. Control your behavior, not the trial.
We can't always control our situation, but we can control our behavior in it. In your current trial, what attitude are you choosing? Decide to be steadfast rather than swept up in grief.

2. Embrace the examination.
Job embraced God's examination; our actions often say "not today." Where have you been quietly avoiding God's look into your motives and heart? Invite the examination now.

3. Fight, don't fold.
In the consideration, we either fight the enemy or let him have his way. Where are you tempted to give up and throw a promise away? Choose to hold on and trust God.

The Lord would never have said for the devil to give Job his best shot if He had not trusted Job — we are being considered for greatness in God.

— Sandra Querin

Prayer

Faithful Father, help me see that when trials come, You are considering me for greatness — that You trust me enough to let me be tried, and now I must learn to trust You even when the dogs are loosed. Forgive the times my actions have said, "examine me, just not today." I embrace Your examination. In the middle of the consideration, give me the courage to fight the enemy and hold onto Your promises, for my faith and trust are in You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 27-29

DAY 170
THE WORD OF THE LORD TRIED HIM

"Until the time that his word came: the word of the LORD tried him."

— Psalm 105:19 (KJV)

A trial is just a "trying" — what we are doing is trying the Word of God on for size.

— Sandra Querin

Joseph is another man who persevered through his trials, and Psalm 105 tells us exactly what was happening: God sent him ahead as a servant, his feet hurt with fetters, he was laid in iron — "until the time that his word came: the word of the Lord tried him." Joseph had been given a fantastic word about how God would use him; frankly, Sandra admits, she'd have kept it to herself, but he shared it with his brothers, and from that moment his fortune went bad. Sold as a slave, his life became one misunderstanding and trial after another. Yet a strange thing keeps appearing in the story — just when you wonder where God is, the Word says, "and the Lord was with

Joseph." Right in the middle of the trouble and pain. God was there. He is always there.

Here is what that verse teaches us: God must allow the Word He has given you to be tried. When the Word goes out on your behalf — a rhema straight to your heart, a revelation from the Bible, a knowing or hoping God planted in you, a prophetic utterance — it's all the same, and the devil hates it and will try to steal it from you. A trial is just a "trying." What we are really doing is trying the Word of God on for size. Can we handle God's Word? Is it a good fit? Will we fight the enemy for it and believe anyway?

The devil cannot just walk up and steal what has been given to you — he must be invited.

— Sandra Querin

Jesus gave us a résumé of Satan when He faced him in the desert: he is a liar and a thief. He will try to make you disbelieve the Word, creating a lack of trust, and then come to steal the promise once you've taken your hands off it in dismay. But here is the thing — the devil cannot just walk up and steal what has been given to you; he must be invited. Most of the time we invite him without even knowing it, because we don't pay attention to what's happening around us in the spiritual realm.

Sometimes the trial doesn't seem like much because we were prepared for it; other times it feels as though our lives are over. Either way, God is allowing the Word to be tried, the way Abraham was tried when he offered up Isaac. May we be willing to offer up our "Isaacs." The question is not so much what we believed as Whom we have believed — can it be proven that we believe the Lord? It was only at the end of his trial, when Job was proven, that he could pray the prayer that set him free.

Real Life Application

1. See the trial as a trying of the Word.
A trial is God allowing His Word to you to be tested. What word — a promise, a knowing, a scripture — is being tried in you right now? Recognize the testing for what it is.

2. Don't invite the thief.
The devil must be invited to steal your promise. Where might you be unknowingly inviting him by not paying attention in the spiritual realm? Guard the Word given to you.

3. Trust Whom, not just what.
The question is Whom you've believed, not only what. Where are you tempted to throw away a promise because it's taking too long? Keep your grip, trusting the One who gave it.

The word of the Lord tried him — a trial is just a trying; we are trying the Word of God on for size.

— Sandra Querin

Prayer

Covenant-Keeping God, like Joseph in his fetters, I am being tried — the very Word You gave me is being tested to see if I'll believe it anyway. Thank You that even now, in the middle of the trouble, You are with me. Help me not to invite the thief by carelessness, and to hold my promise fast until its time comes. Let it be proven that I believe You — not just what I believed, but Whom I have believed, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ecclesiastes 1-6

DAY 171
CONTEND FOR THE FAITH

"…that ye should earnestly contend for the faith which was once delivered unto the saints."

— Jude 1:3 (KJV)

To contend means to fight for it and actually allow it to come — we must fight the enemy and trust the Lord.

— Sandra Querin

Jude tells us to contend for the faith — and to contend, Sandra explains, means to fight for it and actually allow it to come. We must fight the enemy and trust the Lord, both at once. This is the posture of everyone being "considered" through a trial: not passive resignation, and not frantic self-effort, but a fighting trust that battles the thief while resting in the One who gave the promise. The two belong together — fight the enemy, and trust the Lord.

The question that decides the outcome is where our focus lands: will we trust the Lord through the trial without getting hung up on what we believed, but rather trusting Whom we

have believed? So much confusion comes from fixating on the details of the promise — the timing, the shape, the how — instead of the character of the Promiser. When we contend, we're not merely defending a position; we're holding onto a Person we've come to know and trust.

In whom do you have faith? In whom do you trust?

— Sandra Querin

Those two questions cut to the heart of the matter: in whom do you have faith, and in whom do you trust? Not in what — in whom. A faith anchored in outcomes will waver every time the outcome is delayed or denied; a faith anchored in the Lord Himself can contend through anything, because its object never changes. Job's whole journey was learning to move his confidence off his circumstances and onto his God.

This is why we must know the Lord's voice — so we won't be tricked by the schemes of the enemy. Is this current trial the will of God or a trick of the enemy? That is something we had better know, and knowing it requires the intimacy that only comes from truly knowing Him. Contend, then: fight the enemy for the promise, and trust the Lord through the fight. It was only when Job had contended all the way to the end — proven, refined, and trusting Whom he had believed — that he could pray the prayer that set him free.

Real Life Application

1. Fight and trust together.
Contending means fighting the enemy while trusting the Lord. Are you doing both, or leaning into one? Where do you need to add fight to your trust, or trust to your fight?

2. Fix on Whom, not what.
A faith fixed on outcomes wavers; a faith fixed on God endures. Where have you gotten hung up on the details of a promise? Move your confidence to the Promiser.

3. Discern the source.
We must know whether a trial is God's will or the enemy's trick. In your current struggle, have you asked God to help you discern its source? Seek His voice on it.

Will we trust the Lord through the trial without getting hung up on what we believed, but rather trusting Whom we have believed?

— Sandra Querin

Prayer

Lord of Hosts, teach me to contend for the faith — to fight the enemy for the promise and trust You through the fight, both at once. Keep me from getting hung up on the what of a promise, its timing and shape, and fix my confidence on Whom I have believed. Help me know Your voice well

enough to discern whether a trial is Your will or the enemy's trick. My faith and my trust are in You alone, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ecclesiastes 7-12

DAY 172
POVERTY RUNS AHEAD OF PROSPERITY

"To every thing there is a season, and a time to every purpose under the heaven."

— Ecclesiastes 3:1 (KJV)

When God says we're going to be rich, often we can figure on going broke first — poverty usually runs ahead of prosperity.

— Sandra Querin

Sandra names a pattern that saves us a lot of confusion: when God says we're going to be rich, often we can figure on going broke first. Poverty usually runs ahead of prosperity. Sickness precedes health, and persecution provides a road for peace. Not always, but often. When the saints don't understand this, they get confused, and they spread the confusion around to others. God's Word must always be tried and tested and proven in us — and the testing often looks like the very opposite of the promise arriving first.

This is why so many give up right before the turn. They hear "you'll be well" and then get sicker; they hear "provision is coming" and then go broke; and they conclude God failed, when in fact the promise is simply running its normal course. The thing that runs ahead of the blessing is not the blessing's cancellation — it is often its herald. Don't let the poverty that precedes the prosperity convince you the prosperity isn't coming.

We should be willing to experience all the seasons of life — God knows how long our winter will be; trust Him for the springtime throughout the winter.

— Sandra Querin

We are not meant to live in poverty or sickness, Sandra is careful to say, but some of us must visit there. And we should be willing to experience all the seasons of life. God knows exactly how long our winter will be — so we trust Him for the springtime throughout the winter, believing in the thaw while the snow still falls. The key is not to complicate the winter by stupid, stubborn mistakes that prolong the arrival of the blessings God so desperately wants to give.

There is real comfort here. If poverty runs ahead of prosperity and winter precedes spring, then the hard season you're in may be nothing more than the necessary front-runner of the good

God has promised. You don't have to panic when the opposite shows up first; you have to trust the One who ordained the seasons. Wait for the springtime throughout the winter, and don't let stubbornness lengthen a winter God meant to be short.

Real Life Application

1. Expect the opposite first.
Poverty often runs ahead of prosperity, sickness ahead of health. Where has the opposite of a promise shown up, tempting you to give up? Recognize it may be the herald, not the cancellation.

2. Trust for spring in the winter.
God knows how long your winter is. Where are you in a hard season, doubting the thaw? Trust Him for the springtime while the snow still falls.

3. Don't lengthen your own winter.
Stubborn mistakes prolong the wait. Is there a stubborn choice complicating your season? Ask God to help you stop lengthening a winter He meant to be short.

Poverty usually runs ahead of prosperity; sickness precedes health, and persecution provides a road for peace — not always, but often.

— Sandra Querin

Prayer

Faithful God, help me understand that poverty often runs ahead of prosperity, that winter precedes spring, so I won't give up when the opposite of Your promise shows up first. Give me the willingness to experience all the seasons of life, trusting You for the springtime throughout the winter. You know exactly how long my winter will be — keep me from lengthening it with stubborn mistakes, and let me wait in faith for the blessing You long to give, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 10-11, 2 Chronicles 9

DAY 173
THE SAMPLER AND THE DINNER

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age."

— Hebrews 5:13-14 (KJV)

It is good to receive the sampler, but then we must move on to the heartier fare of the dinner.

— Sandra Querin

Sandra offers a picture from the restaurant of life. To be well-educated in the spirit and compassionate to the plight of others is good — a "sampler plate" of diversity, a little taste of many things. It is good to receive the sampler. But then we must move on to the heartier fare of the dinner. And here is the catch: moving on to the dinner means we correctly finished the sampler. We don't graduate to the deeper things by skipping the lessons of the lighter ones; we graduate by actually completing them.

Then she asks the question that lands: aren't you tired of chasing yourself through the same ordeal over and over again? So many of us keep circling back to the same trial, the same lesson, the same failure, because we never truly finished the sampler — we nibbled at the lesson without letting it do its work. And God, in His mercy, keeps giving us the opportunity to "get it right," serving the same course again until we finally learn to eat it.

God in His mercy gives us the opportunity to get it right.

— Sandra Querin

There is both a rebuke and a comfort in that. The rebuke: if you keep facing the same ordeal on repeat, it may be because you keep leaving the sampler unfinished, praying your way around a lesson instead of through it. The comfort: God is merciful, and He doesn't give up on you. He gives the opportunity to get it right, again and again, because He wants you at the dinner, not stuck forever nibbling appetizers.

The writer of Hebrews rebukes those who should be eating strong meat but still need milk, who should be teachers but need to be taught the basics again. That is the sampler-eater who never moved on. So the invitation is to finish the course God has you on — to let the current lesson complete its work

rather than dodging it — so you can graduate to the heartier fare He's longing to set before you. Stop chasing yourself through the same ordeal. Finish the sampler, and come to the dinner.

Real Life Application

1. Notice the repeating ordeal.
Circling the same trial may mean an unfinished sampler. What lesson do you keep facing again and again? Ask whether you've truly finished it or just nibbled at it.

2. Go through, not around.
We finish the sampler by learning the lesson, not dodging it. Where have you been praying your way around something instead of through it? Choose to go through it this time.

3. Receive the mercy to get it right.
God keeps giving the chance to get it right. Where do you need to stop condemning yourself for repeating a lesson, and simply finish it now? Receive His patient mercy.

Aren't you tired of chasing yourself through the same ordeal over and over again? God in His mercy gives us the opportunity to get it right.

— Sandra Querin

Prayer

Father of Compassion, I'm tired of chasing myself through the same ordeal over and over. Show me where I've left the sampler unfinished — where I've nibbled at a lesson instead of letting it do its full work in me. Thank You for the mercy that keeps giving me the chance to get it right. Help me go through my lessons rather than around them, so I can finally move on from milk to the strong meat of the dinner You long to serve me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Proverbs 30-31

DAY 174
SANCTIFIED AFFLICTIONS

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

— James 1:12 (KJV)

For me, my sickness was a blessing — it taught me compassion that I would not have captured any other way.

— Sandra Querin

Sandra says something startling about her thirty-five years of illness: for her, the sickness was a blessing, because it taught her a compassion she could not have captured any other way. She is honest that she's a black-and-white kind of person; had she not spent so many years in pain, she could easily have developed the harsh attitude that you should never be sick, and if you are, you must lack faith or harbor terrible sin. Those things are sometimes reasons for

trouble, but they are not the exclusive reasons, as some insist. Jesus is bigger than any formula.

In fact, she confesses, it was far easier to be spiritual while she was still looking for her healing and being denied than after she finally got it. There is a mercy in the waiting itself that the arrival can't always match. God knows what He's doing, and we have to trust Him to get the job done, not letting guilt, depression, and condemnation overcome us while we're being "considered" in that great valley called The Waiting.

Sanctified afflictions are spiritual promotions.

— Sandra Querin

Sandra quotes Matthew Henry's piercing line: "Extraordinary afflictions are not always the punishment for extraordinary sins, but the trial of extraordinary graces. Sanctified afflictions are spiritual promotions." That reframes everything. The trial you're enduring may not be a punishment at all — it may be the proving of a grace God is growing in you, a promotion disguised as a hardship. Paul called his thorn in the flesh a privilege; the trial, rightly received, is a privilege too.

James promises that the one who endures temptation, once tried, receives the crown of life. So be blessed as you endure. The key to getting through a trial is to trust the One who sends

you through it — and we can do all things through Christ who strengthens us, so if we lean on Him, we'll have the strength to endure the will of God, whatever it is. Deliverance comes; yes, it does. Trials grow fewer and farther between after the trying has happened. Don't despise your affliction — sanctified, it becomes a spiritual promotion.

Real Life Application

1. Look for the blessing in the affliction.
Sandra's sickness gave her compassion nothing else could. What has a hard season grown in you — compassion, dependence, depth? Thank God for the grace the affliction is proving.

2. Refuse the formula.
Jesus is bigger than any formula that says suffering always means sin or weak faith. Where has a rigid formula added condemnation to your pain? Let it go and trust the bigger Jesus.

3. Guard against condemnation in The Waiting.
Guilt and depression prey on us while we wait. Where is condemnation attacking you in a season of waiting? Refuse it, and trust the One who is refining you.

Sanctified afflictions are spiritual promotions — for me, my sickness was a blessing; it taught me compassion I would not have captured any other way.

— Sandra Querin

Prayer

God of Grace, help me see that my affliction, sanctified by You, can be a spiritual promotion rather than a punishment. Like Sandra's long illness, let my hard seasons grow in me a compassion and depth I could never capture otherwise. Free me from the harsh formula that says all suffering means sin or weak faith — You are bigger than any formula. In the valley of The Waiting, guard me from guilt and condemnation, and give me strength to endure Your will, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 12-14

DAY 175
THE REFINER WHO SITS

"And he shall sit as a refiner and purifier of silver… that they may offer unto the LORD an offering in righteousness."

— Malachi 3:3 (KJV)

When I can see my own image in the reflection of the silver, then the refining process is finished.

— Sandra Querin

A woman who had read Malachi's picture of God sitting as a refiner of silver went to visit a silversmith to understand it better. She asked whether he actually sat there while the refining went on. "Yes, of course I do," he replied. "I must sit with my eyes steadily fixed on the furnace, because if the time necessary for refining is exceeded, even in the slightest degree, the silver will be injured." At once she saw the beauty and comfort of the words, "He shall sit as a refiner and purifier of silver." God does not walk away from the furnace; His eyes are steadily

intent on the work, and His wisdom and love are both fully engaged in it.

Before she left, she asked one more question: "How do you know when the process is complete?" "That is the simplest part of all," he said. "When I can see my own image in the reflection of the silver, then the refining is finished." That is the whole purpose of the fire — not to destroy the silver, but to bring it to the point where it reflects the face of the One refining it. God keeps you in the furnace exactly long enough, and not a moment too long, until He can see His own image in you.

I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

— Sandra Querin

The Lord Himself says in Isaiah, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." The furnace is not an accident or a punishment; it is the place of choosing, where God forms a chosen vessel of honor for His glory. And the great comfort is that He never leaves the furnace unattended. A careless smith might exceed the time and injure the silver, but our Refiner sits with His eyes fixed on us, measuring the heat with perfect wisdom and perfect love, so that we are purified but never injured.

So if you are in the fire, remember two things. First, He is sitting right there, watching, never distracted, never overshooting the time. Second, He knows exactly what He's waiting for — the moment His own image appears in you. The psalmist said, "I would have fainted, unless I had believed to see the goodness of the Lord in the land of the living." Surely the land of the living is not a far-off place. Wait on the Lord, be of good courage, and let the Refiner finish His work until you reflect His face.

Real Life Application

1. Trust the Refiner's attention.
The silversmith never leaves the furnace, lest the silver be injured. Where do you feel God has abandoned you to the fire? Trust that His eyes are steadily fixed on you, measuring the heat with love.

2. Let Him refine to His image.
The process ends when the Refiner sees His reflection. What in you still doesn't reflect Christ? Let the fire do its work until His image appears.

3. Believe you'll see His goodness.
"I would have fainted, unless I had believed to see the goodness of the Lord." Where do you need to believe you'll

see God's goodness in the land of the living? Wait on Him with courage.

When I can see my own image in the reflection of the silver, then the refining process is finished — He shall sit as a refiner and purifier of silver.

— Sandra Querin

Prayer

God of Wisdom, thank You that You sit as a refiner, Your eyes steadily fixed on the furnace, never leaving me to be injured by the fire, measuring the heat with perfect wisdom and love. You chose me in the furnace of affliction, and You keep me there only until You can see Your own image reflected in me. Refine me to that point — until I reflect Your face. I would faint unless I believed to see Your goodness, so I wait on You with courage, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Chronicles 10-12

DAY 176
JOB THE WORSHIPER

"The LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

— Job 1:21 (KJV)

It is in the midst of our worship that we will find the courage to pray the Prayer of Job.

— Sandra Querin

In a single devastating day, four messengers arrived one after another: the Sabeans took the oxen and killed the servants; fire from heaven burned up the sheep; the Chaldeans carried off the camels; and a great wind collapsed the house on all his children. And what did Job do? He arose, tore his mantle, shaved his head, fell down upon the ground — and worshiped. "Naked came I out of my mother's womb, and naked shall I return; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In all this, Job sinned not, nor charged God foolishly.

Sandra points to something crucial here. Job began his trials with a revelation of who God is, and so he was able to keep blessing God even after losing his livestock, his servants, and his children. Make careful note: at this point, Job was still worshiping. Later, when he stopped worshiping and started complaining about his circumstances, he lost the revelation of who God is. Worship and revelation rise and fall together — and it is in the midst of our worship that we find the courage to pray the prayer that sets us free.

If we continue to worship God in the midst of our trials, we have nothing to fear.

— Sandra Querin

This is one of the most practical truths in the whole book. Worship is not a reward we give God once the trial is over; it is the very thing that carries us through it. As long as Job worshiped, he held onto the revelation of God's character, and that revelation held him. The moment worship stopped and complaint began, the revelation slipped, and Job began to sink. What was true for him is true for us.

So if we continue to worship God in the midst of our trials, we have nothing to fear. Worship keeps our eyes on who God is rather than on what we've lost, and a heart fixed on God's character is a heart the trial cannot capsize. The enemy is not

afraid of our complaining; he is afraid of our worship, because worship keeps alive the revelation that undoes him. When everything is falling, do what Job did: fall down and worship. It is there, in the worship, that the courage to pray the prayer of Job is born.

Real Life Application

1. Worship before you understand.
Job worshiped in the same hour he lost everything. What loss are you waiting to understand before you'll worship? Choose to fall down and worship now, before the answers come.

2. Guard the revelation with worship.
Job kept the revelation while he worshiped and lost it when he complained. Where has complaint been eroding your view of God? Return to worship to keep the revelation alive.

3. Let worship give you courage.
Courage to pray the freeing prayer is born in worship. Where do you need courage in a trial? Enter worship, and let it steady your heart in who God is.

Job arose, rent his mantle, fell down upon the ground, and worshiped — if we continue to worship God in the midst of our trials, we have nothing to fear.

— Sandra Querin

Prayer

My Blessed Hope, when everything fell on Job in a single day, he fell down and worshiped — and the worship kept the revelation of who You are alive in him. Teach me to worship in the midst of my trials, before I understand, before the answers come. Guard my heart from the complaining that erodes my view of You, and let worship keep me fixed on Your character. In the worship, give me courage — for the Lord gives and takes away, and blessed be Your name, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 15, 2 Chronicles 13-16

DAY 177
WORSHIP CHANGES EVERYTHING

"And it was so, when Gideon heard the telling of the dream… that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered."

— Judges 7:15 (KJV)

God sees the greatness in us before we do.

— Sandra Querin

When the angel of the Lord called Gideon a "mighty man of valor," Gideon discounted it: "I am the least in my father's house." But God sees the greatness in us before we do. Gideon was genuinely afraid, yet also obedient — and honest about his fear, which is why God graciously let him take a friend named Phurah along for security and confidence. He seemed a weak leader, but God kept pulling him along because He had a plan. Then one day Gideon began to worship God, and his entire world changed.

After he worshiped, Gideon returned to the host of Israel proclaiming, "Arise; for the Lord hath delivered into your hand the host of Midian." Loudly declaring God's deliverance, he became a strong leader and never needed to take Phurah along again. He became a man filled with passion, because he discovered God's purpose when he worshiped. The trembling man who needed a security blanket became a bold deliverer — and the hinge of the whole transformation was worship.

He became a man filled with passion because he discovered God's purpose when he worshiped.

— Sandra Querin

Notice what worship did for Gideon. It didn't just make him feel better; it revealed God's purpose to him and filled him with passion to pursue it. Before worship, he was the least in his father's house, needing a friend just to feel safe. After worship, he was a mighty man of valor who no longer needed the crutch, because he had found his purpose in the presence of God. Worship is where the trembling find their courage and the aimless find their purpose.

This is the same truth we saw in Job, working in the opposite direction — Job kept his revelation through worship; Gideon gained his through worship. Either way, worship is the place of transformation. If you feel like the least, afraid, weak,

needing a Phurah just to function, don't despair — God already sees the greatness in you. Begin to worship, and watch Him reveal His purpose and fill you with the passion to walk in it. Worship changes everything.

Real Life Application

1. Believe God sees more than you do.
God called fearful Gideon a mighty man of valor. Where do you see only your weakness while God sees greatness? Agree with His view over your own.

2. Worship your way to purpose.
Gideon found God's purpose when he worshiped. Where are you aimless or afraid? Enter worship and ask God to reveal His purpose and fill you with passion.

3. Lay down your Phurah.
After worship, Gideon no longer needed his security crutch. What are you leaning on for confidence instead of God? Let worship give you the courage to lay it down.

Gideon worshiped, and his entire world changed — he became a man filled with passion because he discovered God's purpose when he worshiped.

— Sandra Querin

Prayer

The Great I AM, like Gideon I can feel like the least in my father's house, afraid and weak, needing a crutch just to function — yet You see the greatness in me before I do. Teach me that worship changes everything. As I worship, reveal Your purpose to me and fill me with passion to pursue it. Turn my trembling into valor, and let me lay down every Phurah I've leaned on, finding my courage in Your presence instead, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 16, 2 Chronicles 17

DAY 178
TRUE INQUIRY

"And when Saul enquired of the LORD, the LORD answered him not… Then said Saul unto his servants, Seek me a woman that hath a familiar spirit."

— 1 Samuel 28:6-7 (KJV)

One is an idea and the other is an effort — one doesn't really care much about the answer; the other suffers to know it.

— Sandra Querin

King Saul had a hard time really wanting the truth from God — at least, not if it was going to cost him much. Fear was driving him into a frenzy over the Philistines, and when he inquired of the Lord and didn't get an immediate answer, he turned to a witch. He didn't inquire of the Lord for long, because he had a witch hidden as a "safety net" for such a time as this. The Hebrew word for "inquire" means to follow, to worship, to diligently seek or search out, to make inquisition with severe examination. Saul

did all of that when he inquired of the witch — but not when he inquired of God.

Sandra paints the difference vividly: it's like running your hand across the top of the water at the lake versus jumping in. Both get you wet. With one you're barely inconvenienced; with the other, you're down at the bottom of the lake, cold and lonely, sometimes in the dark, gasping for air. When you come up, it takes more than a napkin to dry you off — you changed clothes and messed up your hairdo. One is an idea, the other an effort. One doesn't really care much about the answer; the other suffers to know it.

When Saul was inquiring of God, he was faking it — mowing weeds — because God's answer was not something he diligently sought.

— Sandra Querin

That is the tragedy: when Saul inquired of God, he was faking it, mowing weeds, because God's answer wasn't something he diligently sought. But when he inquired of the witch, he paid a heavy price, broke the law, and risked God's wrath — so that was true inquiry. Scripture even says Saul died for asking counsel of a familiar spirit and inquiring not of the Lord. He had, in reality, worshiped the witch, because it is a form of

worship to go seeking the truth from someone. We always worship whatever we truly inquire of.

So here is the question that comes to us when our answers don't immediately arrive: will we seek God, or find a witch? Will we run our fingertips across the surface and call it prayer, or jump all the way in and suffer to know His answer? Saul's fingertip-prayers to God cost him nothing and got him nothing; his desperate inquiry of the witch cost him everything. If we trust God, we can wait for His answer — and we can inquire of Him the way we'd inquire of anything we truly, desperately wanted to know.

Real Life Application

1. Jump in, don't just get your fingers wet.
Fingertip inquiry is an idea; real inquiry is an effort that suffers to know. Is your seeking of God a surface skim or a plunge? Jump all the way in.

2. Don't reach for a witch.
Saul had a safety net that cost him everything. When God's answer is slow, where are you tempted to reach for a substitute source? Refuse it and wait on the Lord.

3. Seek what you truly want to know.
We diligently seek what we truly care about. Where has your prayer been half-hearted because you don't really want the

answer? Ask honestly, and seek God as one who suffers to know.

One is an idea and the other is an effort — one doesn't really care much about the answer; the other suffers to know it.

— Sandra Querin

Prayer

Father of Truth, forgive me for the fingertip prayers that skim the surface and never really care about the answer — the faked inquiry Saul offered You while he kept a safety net hidden. When Your answer is slow, keep me from reaching for a substitute source. Teach me to jump all the way in, to seek You diligently as one who suffers to know Your truth. I would rather wait on You than settle for a shortcut, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 17-19

DAY 179
LOST IN WORSHIP

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

— Psalm 46:10 (KJV)

It was when I lost myself in worshiping God that everything that was not of Him disappeared.

— Sandra Querin

Sandra tells of the final time she was hospitalized with her disease. After many blood draws, on the seventh or eighth try they punctured something, and she began bleeding internally without anyone knowing. Days later, feeling strange, she called her doctor, who treated it as an emergency and warned her: if she got "lightning bolt, jerking pains" in her arm, she must not wait a moment, because she could quickly lose not only her arm but her life. Convinced a nap would fix it, she lay down — and then the jerking pains came. She prayed, but they continued, and receiving no

direction from the Lord, she got ready to leave for the hospital.

As she put her shoes on, something unexpected welled up: overwhelming gratitude that it wasn't her right arm she was about to lose, since learning to function left-handed would have really irritated her. She couldn't get over the generosity of God, and began to praise Him, and then got lost in worshiping His greatness — tears of joy streaming down her face for the sheer privilege of serving Christ. She dried her face and told herself, "Well, let's go get my arm cut off and see what will grow in its place!"

Be still, and know that I am God — could that mean that if we are not still, we won't know Him?

— Sandra Querin

Then something happened. She noticed her fingers were no longer plastered together; the swelling that had made them look like black balloons was going down. Soon the swelling left her arm and shoulder entirely, and the blackness from the internal bleeding turned back to normal color. Within about five minutes, she had a complete healing of her arm. It was when she lost herself in worshiping God that everything that was not of Him simply disappeared.

The lesson she draws is disarmingly simple: find a way to be a worshiper, and the best way is to be still. "Be still, and know that I am God." Could that mean that if we are not still, we won't know Him? Sometimes we get so busy chasing God around that we forget to slow down long enough to let Him catch us. He is in hot pursuit of us in this game of life we play — so let Him win. Be still. It is in the stillness of worship that everything not of Him disappears.

Real Life Application

1. Worship in the crisis, not after.
Sandra worshiped on her way to lose her arm, and it was healed. Where are you waiting for the crisis to pass before you worship? Get lost in worship right in the middle of it.

2. Find something to be grateful for.
Her worship began with gratitude for the arm she'd keep. In your hard situation, what small mercy can you thank God for? Let gratitude open the door to worship.

3. Be still enough to know Him.
"If we are not still, we won't know Him." Where is your busyness keeping you from knowing God? Slow down, be still, and let Him catch you.

It was when I lost myself in worshiping God that everything that was not of Him disappeared.

— Sandra Querin

Prayer

Compassionate Father, teach me to get lost in worshiping You right in the middle of my crisis, the way Sandra worshiped on her way to lose her arm — until everything that is not of You simply disappears. Open the door with gratitude for the mercies I overlook. And help me be still, for if I'm never still I'll never truly know You. You are in hot pursuit of me; I'll stop running and let You catch me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 20-21

DAY 180
LOSING GREATNESS

"What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

— Job 2:10 (KJV)

This statement is birthed out of the revelation Job had as a worshiper.

— Sandra Querin

Satan went out from the presence of the Lord and struck Job with sore boils from the sole of his foot to the crown of his head, until Job sat down among the ashes and scraped himself with a piece of broken pottery. And then, on top of everything else, his own wife added to his affliction: "Dost thou still retain thine integrity? Curse God, and die!" Perhaps she wanted him dead, or had been publicly humiliated and taunted by the other women and couldn't handle it. You may wonder why God didn't set the hell hounds loose on her too — but God doesn't operate like that.

Much to Job's credit, when his wife berated him for keeping his integrity, he answered, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" — and Sandra points out that this statement is birthed out of the revelation Job had as a worshiper. He could bless God from the ash heap, boils and all, wife railing at him, because the worship had kept his revelation of God intact. The greatness he was losing on the outside had not yet touched the revelation on the inside.

Fear will destroy God's work in us and cause us to become deformed, like a spiritual accident.

— Sandra Querin

The Lord is waiting for us to be willing to trust Him and forsake our fears. And Sandra warns of what fear does if we don't: fear will destroy God's work in us and cause us to be missing spiritual body parts, to become deformed like a spiritual accident. Job's wife, in her fear and humiliation, urged him to curse God and die — fear's counsel is always some version of that. Job, still worshiping, refused it.

Here at the ash heap, Job is losing his greatness — his wealth, his children, his health, and now even his wife's support. But losing that outward greatness is precisely what will make room for the far greater thing God is after. The man who was the greatest of all the men of the East is being stripped down to

nothing but his integrity and his revelation of God. It is a terrible mercy: the losing of a lesser greatness to gain the true greatness that lies on the other side of the DO-NOT-ENTER door. Will you bless God even from the ash heap?

Real Life Application

1. Refuse fear's counsel.
Job's wife voiced fear's advice: curse God and die. Whose "curse God" counsel is whispering to you in your affliction? Refuse it and bless God instead.

2. Bless God from the ash heap.
Job blessed God while covered in boils. Can you bless God from your current ash heap, before anything improves? Speak His praise from right where you sit.

3. Let lesser greatness go.
Job's outward greatness was stripped to make room for the true kind. What lesser greatness is God asking you to release? Let it go, trusting the greater thing on the other side.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord — this statement is birthed out of the revelation Job had as a worshiper.

— Sandra Querin

Prayer

Awesome God, from the ash heap, covered in boils, with even his wife saying "curse God and die," Job still blessed Your name — because worship had kept his revelation of You intact. Give me that kind of heart. When fear whispers its "curse God" counsel, help me refuse it. Let me bless You from my own ash heap, before anything improves, and release the lesser greatness You're stripping away to make room for the true greatness on the other side, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Kings 22, 2 Chronicles 18

DAY 181
WHEN FEAR DESTROYS FAITH

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

— 2 Timothy 1:7 (KJV)

Perfect love casts out our fears, but perfected fear destroys our faith.

— Sandra Querin

Sandra names the enemy of everything we've been learning: fear. When wounded faith opens the door to fear in our lives, it causes us to stop expecting God to fulfill His promises and undermines our trust in Him. She puts it in a memorable pairing: perfect love casts out our fears, but perfected fear destroys our faith. Fear and faith are competing for the same territory in us, and whichever one we perfect — practice, feed, and mature — will drive out the other.

This is why fear is so dangerous in a trial. It doesn't just make us uncomfortable; it dismantles the very trust that would carry us through. Fear tells us the promise won't come, that expectancy is foolish, that we'd better protect ourselves — and slowly it strangles our ability to believe God for anything. Job's wife had let fear perfect itself into "curse God and die." The Lord is waiting for us to be willing to trust Him and forsake our fears before fear does its destroying work.

Fear will cause us to be missing spiritual body parts and become deformed, like a spiritual accident.

— Sandra Querin

The image is startling on purpose: unaddressed fear leaves us spiritually deformed, like an accident victim missing body parts. A person ruled by fear can't walk in the fullness God intended; something essential has been amputated by the dread they wouldn't surrender. That's what fear does when we let it perfect itself — it doesn't just slow us down, it maims the work of God in us.

But God has not given us the spirit of fear; He has given us power, love, and a sound mind. Fear is not our inheritance, and we don't have to let it perfect itself into faith's destroyer. The antidote is the perfect love of God, which casts fear out — the more we know how perfectly we're loved, the less room

fear has to grow. So forsake your fears before they deform you. Let God's perfect love do its casting-out work, and refuse to let fear mature into the thing that dismantles your faith.

Real Life Application

1. See which one you're perfecting.
Perfect love casts out fear; perfected fear destroys faith. Which are you feeding — love or fear? Notice which you've been practicing, and change what you feed.

2. Forsake fear before it deforms you.
Unsurrendered fear leaves us spiritually maimed. What fear have you been carrying rather than surrendering? Forsake it before it amputates the work of God in you.

3. Receive perfect love.
God's perfect love casts out fear, and He gave us power, love, and a sound mind, not fear. Where do you most need to know you're loved? Receive that love as fear's undoing.

Perfect love casts out our fears, but perfected fear destroys our faith.

— Sandra Querin

Prayer

Father of Power, You have not given me the spirit of fear, but of power, love, and a sound mind. Show me where I've been perfecting fear instead of love — feeding the dread that dismantles my faith and expectancy. I don't want to become spiritually deformed by fear I refused to surrender. Cast it out with Your perfect love; the more I know how perfectly You love me, the less room fear will have. Help me forsake my fears and trust You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Chronicles 19-23

DAY 182
REMEMBERING PAST GREATNESS

"Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head."

— Job 29:2-3 (KJV)

When we begin to complain about our circumstances, we lose the revelation of who God is.

— Sandra Querin

As his suffering wore on, Job began to reflect on his past greatness, and Sandra notes the turn with care. In Job 29 he starts remembering the days when God's candle shined on his head, when he was honored in the gate and the young men hid themselves and the aged rose up before him. There is a wistfulness here — a good man longing for the season when everything was intact. But something has shifted since the ash heap. The worship that once kept his revelation is giving way to complaint, and as Job stops

worshiping and starts lamenting his circumstances, he begins to lose the revelation of who God is.

This is the sobering counterpart to what we saw earlier. Job began his trials worshiping, and blessed God even in catastrophic loss because the worship held his revelation. But as the trial drags on and he turns to rehearsing his former glory and cataloging his present misery, the revelation dims. It is a warning to all of us: there is a kind of looking back that quietly trades worship for complaint, and revelation for regret.

Later, when he quit worshiping and began to complain about his circumstances, he lost the revelation of who God is.

— Sandra Querin

Notice that Job's complaint wasn't wickedness — he never cursed God as his wife urged. It was something subtler and more relatable: a good man, worn down, beginning to look back at what he'd lost more than up at the God he still had. And that backward, downward gaze is exactly what erodes revelation. What we behold, we become; what we rehearse, we reinforce. Rehearse the loss, and the loss grows; rehearse the God, and the revelation grows.

So there is a real danger in a long trial — not usually the danger of dramatic rebellion, but the slow drift from worship into complaint, from "blessed be the name of the Lord" to "oh, that I were as in months past." Both sentences came from Job's mouth, but they came from two different places in his soul. The remedy is to keep returning to worship, to keep the gaze fixed up on who God is rather than back on what we had. Don't let the length of the trial turn your worship into a wistful backward glance.

Real Life Application

1. Watch the drift from worship to complaint.
Job began worshiping and drifted into complaint as the trial wore on. Where has a long trial slowly turned your praise into complaint? Notice the drift and return to worship.

2. Don't just look back.
Rehearsing former glory dimmed Job's revelation. Are you looking back at what you've lost more than up at the God you still have? Redirect your gaze upward.

3. Rehearse God, not the loss.
What we rehearse grows. What have you been rehearsing — your losses or your God? Deliberately rehearse who God is to keep the revelation bright.

When he quit worshiping and began to complain about his circumstances, he lost the revelation of who God is.

— Sandra Querin

Prayer

Creator of Heaven and Earth, guard me from the slow drift Job made — from worship into complaint, from "blessed be Your name" to "oh, that I were as in months past." When a trial drags on, keep me from looking back at what I've lost more than up at the God I still have. What I rehearse grows, so help me rehearse who You are, not my losses. Keep my revelation of You bright by keeping me in worship, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Obadiah, Psalms 82-83

DAY 183
LOSING OUR GREATNESS FOR HIS

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

— Matthew 6:33 (KJV)

No matter how great our ministry, testimony, or calling, God is after the perfection of our hearts — He cares more about who we are than what we can do for Him.

— Sandra Querin

As Job rehearsed his past greatness in chapter 29 — the money, the honor, the ministry to the sick and poor, the days when even royalty fell silent as he entered — Sandra points to a hidden danger in it: the problem of getting just enough of God to appear righteous. When God's candle shines upon your head, your own spirit begins revealing truth even when you're not looking, longing to join body and soul as one to worship your Maker. That is a mercy, but it exposes how much of us still isn't yielded.

The deeper point is bracing. No matter how great our ministry, testimony, or calling, God is after the perfection of our hearts; He cares more about who we are than what we can do for Him. Sometimes we get so wrapped up in "doing" that we ignore the condition of our own hearts and lose the presence of the Lord. Our actions become a cheap insurance policy that will never pay off — we think we're covered by what we do, but we're not. God is after the intent of our souls, not so He can discover the truth about us, since He already knows it, but so that we will know it and change the reason behind our actions.

We must be willing to lose our greatness to make room for His greatness!

— Sandra Querin

Jesus warned that many will say, "Lord, Lord, we cast out demons in Your name, we healed the sick in Your name," and He will answer, "Depart from Me, you workers of iniquity; I never knew you." In the light of that, the intent of our souls and the condition of our hearts become of utmost importance. The one thing we should refuse to lose is our walk with the Lord — that is not up for grabs. But everything else needs to be. We must be willing to lose our greatness to make room for His greatness.

This is the terrible mercy hidden in Job's losses. His wealth, his standing, his impressive résumé of good deeds — all of it had to loosen its grip so that God could have his heart. Seek first the kingdom, Jesus said, and everything else gets added. The order matters: the kingdom and His righteousness first, our greatness a distant second, held with an open hand. What "greatness" in your life — your reputation, your accomplishments, even your ministry — has quietly become more precious to you than simply being known by Him?

Real Life Application

1. Value who over what.
God cares more about who we are than what we do for Him. Where have you measured yourself by your doing rather than your heart? Let God search the who beneath the what.

2. Drop the cheap insurance.
Our actions can't cover a heart we won't surrender. Where are you trusting your good deeds to make up for an unyielded heart? Trade the false coverage for real honesty.

3. Lose your greatness for His.
Everything but our walk with God is up for grabs. What "greatness" have you gripped too tightly — reputation, accomplishment, even ministry? Loosen your hold to make room for His.

The only thing we should refuse to lose is our walk with the Lord — we must be willing to lose our greatness to make room for His greatness.

— Sandra Querin

Prayer

My Light, You are after the perfection of my heart, not the size of my résumé — You care more about who I am than what I do for You. Forgive me for the cheap insurance policy of relying on my actions while my heart stays unyielded. I refuse to lose my walk with You, but everything else is up for grabs. Help me seek first Your kingdom, and willingly lose my greatness to make room for Yours, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 1-4

DAY 184
THE FOUR CORNERS OF YOUR BEING

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

— Romans 12:2 (KJV)

With Christ in my spirit, I am saved from hell but not from myself.

— Sandra Querin

When we accepted Jesus as Lord, Sandra explains, He began to dwell in our spirits — but the condition of our souls, bodies, and minds is still up to us. Receiving Christ didn't turn us into robots, or even "godbots." It meant we gave Jesus permission to be Lord, and permission to help us act like it. God will not take our will away, and that's a problem for us most of the time — it's why there are so many saved people who talk the talk but can't

seem to live the life, forever slipping from one "I'm gonna" to the next.

Her way of picturing it is memorable: with Christ in my spirit, I am saved from hell but not from myself. He takes up residence in our spirit and heart the moment we're saved — that's the hard part, and He did it. But I still have three other corners of my being to hand over: my mind, my body, and my soul, which includes my intellect, my desires, and my will. If I refuse to walk differently than I did in the past, Christ will only remain in my spirit, and I'll struggle with my Christianity.

The more of Jesus we allow in our spirit, the more of Jesus there will be to flow over into our mind, body, and soul.

— Sandra Querin

But the reverse is glorious. If I go forward — joining godly fellowship, reading the Word, worshiping, deliberately making right choices — my intellect gets altered toward God, and my desires and decisions become more godly. I begin to want to do what is right, until before long it's natural to act as Jesus would. Sandra describes a cascade: the more of Jesus we allow in our spirit, the more flows over into our mind; the more in our mind, the more into our body; the more in our body, the more into our soul. He gets bigger and bigger — if we let Him.

So the question is refreshingly simple: do we want a lot of Jesus or a little bit? It's entirely up to us. God is light, and in Him is no darkness; He sweeps the darkness out of our spirit, but He expects us to give Him the other three corners. Much evil can stay locked in our mind, body, and soul for years — untouched — even though we truly love Jesus. That's the "I love Jesus, but I just can't quit…" place. Yet when we finally give Him all four corners of our being, all of a sudden, He's enough.

Real Life Application

1. Inventory the four corners.
Christ dwells in our spirit, but our mind, body, and soul are still ours to hand over. Which corner have you not fully given God? Name it and offer it to Him.

2. Choose a lot of Jesus.
How much of Jesus we have is up to us. Do you want a lot of Jesus or a little? Choose "a lot," and take one concrete step — Word, worship, a right choice — to open another corner.

3. Find where 'He's enough' isn't true yet.
The "I love Jesus, but…" place shows an unsurrendered corner. Where do you still say "but"? Give Him that area until you can honestly say, "He's enough."

Do we want a lot of Jesus or a little bit? It is entirely up to us — when we give Him all our being, all of a sudden, He's enough.

— Sandra Querin

Prayer

Eternal God, You dwell in my spirit, but You never made me a robot — the other three corners of my being, my mind, body, and soul, are still mine to give. I don't want to be saved from hell yet unsaved from myself. So I hand You every corner. Flow from my spirit into my mind, my body, my soul, until You get bigger and bigger in me. I want a lot of Jesus, not a little — be my everything until I know that You're enough, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 5-8

DAY 185
SICK, AND THE WORD IS YOUR MEDICINE

"My son, attend to my words… For they are life unto those that find them, and health to all their flesh."

— Proverbs 4:20, 22 (KJV)

He was sick, and the Word was his medicine.

— Sandra Querin

A pastor came to Sandra with a problem he couldn't overcome — an involvement with pornography that was about to cost him everything. They prayed, and he was set free. But two weeks later he began to fall back into it. She asked if he was reading the Word; he said he was. "You're not reading enough," she told him — because he had already been delivered and the bad spirits were gone. The only thing that could pull him back into the sin now was himself. His spirit belonged to Jesus, but his mind, body, and soul still belonged to him, and until he handed those over, nothing would change.

He was sick, and the Word was his medicine. So he tripled his reading time, and his whole being became flooded with the thoughts and intentions of God until he lost himself to fully gain Christ. Sandra told him to cancel his appointments for a while, to radically separate himself from everything to regain his spiritual strength — because when you're sick, you don't keep up your normal schedule; you get well. Within a few short days, he was transformed, fighting the evil that had tried to destroy him, and through Christ he won.

We have to more than give Him permission to change us — we have to get out of the way.

— Sandra Querin

The devil doesn't like to lose, and he is a fighter. The Lord is greater — but here's the catch Sandra names: we have to do more than give Him permission to change us; we have to get out of the way. The pastor's deliverance was real, but deliverance alone wasn't enough; he had to follow it up by flooding the other corners of his being with the Word until there was no room left for the old sin. Now it's a beautiful thing to see him pray for others, the pure love of God flowing out of him.

This is what "let go and let God" actually looks like when a habit has its hooks in you. It's not passive; it's a radical,

medicinal dose of the Word applied until your whole being is saturated. If you're fighting something that keeps pulling you back even after you've prayed, hear this: you may not need more deliverance, you may need more medicine. Triple the Word. Separate yourself for a season. Get out of the way, and let the Great Physician heal what only saturation in Him can heal.

Real Life Application

1. Take the full dose.
The pastor wasn't reading enough Word for the sickness he had. Where are you taking a small dose of the Word for a serious struggle? Triple it, and treat the Word as medicine.

2. Separate for healing.
When you're sick, you change your schedule to get well. Is a persistent sin serious enough to warrant radically separating yourself for a season? Do what healing requires.

3. Get out of the way.
We must do more than permit God to change us — we must get out of the way. Where are you still the one pulling yourself back? Step aside and let God do the work.

He was sick, and the Word was his medicine — so he tripled his reading, and lost himself to fully gain Christ.

— Sandra Querin

Prayer

Abba Father, when something keeps pulling me back even after I've prayed, help me see that I may not need more deliverance but more medicine. You are the Great Physician, and Your Word is my healing. Give me the resolve to take the full dose — to triple my time in the Word, to separate myself for a season if that's what getting well requires. I do more than give You permission to change me; I get out of the way. Heal me, and flow through me to others, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 9-11

DAY 186
I DIED BEFORE I CAME

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

— Mark 8:34 (KJV)

Mr. Calvert turned around, spread out his arms, smiled, and shouted back, "I died before I came!"

— Sandra Querin

Many years ago a missionary named James Calvert sailed to the Fiji Islands to answer the call of God. The captain who delivered him didn't want to leave him there — he promised to come back in a few days to pick him up, certain Calvert would want to flee, because the islanders were cannibals who would more than likely kill him. But Mr. Calvert would hear none of it and kept packing his things to go ashore. As he walked away into the dense forest to meet his destiny, the captain shouted after him, "Mr. Calvert, please come back; you will die if I leave you."

Calvert turned around, spread out his arms, smiled, and shouted back: "I died before I came!" And he went on to spark a great revolution for the gospel in his day. That is the secret of the fearless — they have already died, so there is nothing left to threaten. You cannot frighten a man out of a life he has already laid down. Sandra ends the story with a question that lands on all of us: where is our revolution?

Sometimes losing everything is the only option — we must weigh the cost and then pursue it with a vengeance.

— Sandra Querin

The same spirit ran through the fifty-six signers of the Declaration of Independence, who pledged to each other their lives, their fortunes, and their sacred honor — and, as it turned out, everything they offered was required of them. Many of their wives were murdered, their children imprisoned; they were left penniless and wounded, yet would not relent. Thomas Nelson, Jr., urged General Washington through tears to open fire on his own home when the British had made it their headquarters, because he had made a solemn pledge. He died alone and bankrupt — with no fear, only passion and purpose.

Those people had security, but they valued liberty more. Sometimes losing everything is the only option; we must weigh the cost, and then pursue it with a vengeance. And Sandra turns it inward: what have you held onto in your soul all these years that you are now willing to risk for true spiritual liberty? The revolution begins the day we can honestly say, like Calvert, "I died before I came" — the day there is nothing left in us for fear to hold hostage.

Real Life Application

1. Die before you go.
Calvert couldn't be scared out of a life he'd already laid down. What in you still fears loss because it hasn't yet died? Lay it down in advance, so nothing can hold it hostage.

2. Weigh the cost, then pursue.
Sometimes losing everything is the only option. What spiritual liberty is worth pursuing "with a vengeance" even at great cost? Count the cost and go after it.

3. Risk what you've hoarded.
Sandra asks what we've held onto for years. What are you gripping in your soul that you're now willing to risk for true freedom in Christ? Name it and release it.

"Mr. Calvert, you will die if I leave you." He spread out his arms, smiled, and shouted back, "I died before I came!" Where is our revolution?

— Sandra Querin

Prayer

My Constant Companion, I want the fearlessness of a man who has already died — who can spread his arms and say, "I died before I came," because there's nothing left for fear to hold hostage. Show me what I've gripped in my soul all these years, and give me the courage to lay it down in advance. Help me weigh the cost of true spiritual liberty and pursue it with a vengeance. Start a revolution in me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 12-13, 2 Chronicles 24

DAY 187
NOTHING LEFT TO GET

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

— Philippians 3:10 (KJV)

The devil couldn't get to Paul of Tarsus because there was nothing to get.

— Sandra Querin

Saul of Tarsus had everything: position, prosperity, and power. He was the son of a Pharisee, trained by Gamaliel — the "Billy Graham" of his day — and one of only seventy men on the high council, the Sanhedrin, wearing the king's ring so that his word was second only to the king's. He was a defender of righteousness who went about defending God from the Christians, imprisoning them and seeing to their persecution and death. If anyone had a great house full of rooms marked "mine," it was Saul of Tarsus.

Then one day, heading toward Damascus, he was given the revelation that Jesus Christ is truly the Son of God — and he gave up everything to embrace it. God changed his name to Paul as he stepped into his new occupation as an advocate for Christ. He was still hated and feared by many believers because of his past, and his old bosses in Rome even tried to kill him. He suffered immensely, but he counted it a privilege. Here is Sandra's striking observation: the devil couldn't get to Paul of Tarsus, because there was nothing to get. Paul had already given it all to the Lord, and so he moved in phenomenal power and authority.

Relationship wasn't enough; he was seeking the perfection of his fellowship with Jesus up to the very end.

— Sandra Querin

That is the deepest thing about Paul. Even as an imprisoned old man writing to the Philippians, his cry was, "That I might know Him, and the power of His resurrection, and the fellowship of His sufferings." Relationship wasn't enough for him — he was seeking the perfection of his fellowship with Jesus right up to the end. He had moved beyond the "minor perfection" of being a good, religious man into the "major

perfection" of truly knowing God, which is exactly the journey Job was on.

Sandra names our hesitation honestly: we cry out for that kind of power and authority, but when the going gets tough, we usually decide the price is too high. Yet the price is precisely what freed Paul. Because he had already surrendered everything, the enemy had no handle on him — no fear to exploit, no idol to threaten, no hidden room to raid. What would it mean for the devil to find "nothing to get" in you? It would mean everything has been handed over — and that total surrender is the doorway to phenomenal freedom.

Real Life Application

1. Leave nothing to get.
The enemy had no handle on Paul because Paul had surrendered everything. What handle does the enemy still have on you — a fear, an idol, a hidden room? Surrender it so there's nothing to get.

2. Pursue fellowship, not just relationship.
Paul wanted fellowship, not merely relationship, to the very end. Are you content with relationship when God offers deeper fellowship? Press in for more, as Paul did.

3. Reconsider the price.

We want the power but balk at the price. Where have you decided surrender costs too much? Reconsider — the price Paul paid is what set him free.

The devil couldn't get to Paul of Tarsus because there was nothing to get — he had already given it all to the Lord and moved in phenomenal power and authority.

— Sandra Querin

Prayer

Righteous Father, Paul gave up everything — position, power, prestige — and because he'd already handed it all over, the enemy had nothing left to get. That's the freedom I want. Show me the handles the enemy still has on me — fears, idols, hidden rooms — and help me surrender them until there's nothing to get. Like Paul, let me not settle for relationship but seek the perfection of fellowship with You, to the very end, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 14, 2 Chronicles 25

DAY 188
THE THING I GREATLY FEARED

"For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."

— Job 3:25 (KJV)

Our fear of losing something can't be larger than our trust of the Lord with it.

— Sandra Querin

Job finally names what had been hiding beneath his greatness: "The thing which I greatly feared is come upon me." In the midst of the fervor and favor of his former life, Job had harbored fear deep down in his soul — a fear of losing everything — so he prayed continually to insure it wouldn't happen, using his prayers and tears in place of trusting God. Sandra puts her finger on the diagnosis: Job thought he trusted the Lord, but here we find the element that destroyed his trust, and it was fear. Fear is the opposite of faith, and it wars against trust.

To fear God is to understand who He is and to respect Him; but if we fear anything or anyone else, it proves we don't trust God to be who He says He is. Our fear of losing something can't be larger than our trust of the Lord with it. Somehow, the only way for God to merge His greatness with Job's was to use the enemy to bring his buried fears to the surface. If all we can do is worry about what we'll lose, it shows our hearts are in the wrong place.

Deep calleth unto deep — there is no room for bondage in that yearning, nor room to fear a loss.

— Sandra Querin

Does that mean the only way to be great in God is to lose everything? Of course not. But it does mean that if we declare before the Lord that we want to walk with Him in fellowship and truly see Him, then everything is up for grabs. The Lord will stop at nothing to answer our prayer for intimacy with Him — and we have to trust Him to accomplish it in whatever way He sees fit. That's a sobering thing to pray, and a glorious one.

The psalmist wrote, "Deep calleth unto deep" — which Sandra hears as our soul calling to God, "Cause me to know You as I am known by You." There is no room for bondage in that yearning, and no room to fear a loss. When the cry of

our heart becomes truly knowing God, the fear of losing lesser things loses its grip. Job's buried fear had to surface so it could finally be dealt with. What fear is hiding beneath your greatness — the thing you "greatly fear" — that God may be lovingly bringing to the surface so you can hand it over at last?

Real Life Application

1. Name the buried fear.
Job's hidden fear surfaced through the trial. What have you "greatly feared" that's been hiding beneath your faith? Name it honestly so God can deal with it.

2. Weigh fear against trust.
Our fear of losing something can't be larger than our trust of God with it. Where does your fear of loss outweigh your trust? Ask God to grow the trust until it's bigger than the fear.

3. Let deep call to deep.
The soul's cry to truly know God leaves no room to fear loss. Can you pray, "Lord, cause me to know You," meaning everything is up for grabs? Pray it, trusting His way.

The thing which I greatly feared is come upon me — our fear of losing something can't be larger than our trust of the Lord with it.

— Sandra Querin

Prayer

My Faithful Friend, like Job I can harbor a fear of loss deep beneath my faith, praying anxiously to prevent it instead of trusting You. Bring my buried fears to the surface so I can finally hand them over. Don't let my fear of losing anything grow larger than my trust in You with it. Deep is calling to deep in me — cause me to know You as I am known by You, and let that yearning crowd out every fear of loss, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jonah

DAY 189
WHAT FEAR PROVOKES

"The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe."

— Proverbs 29:25 (KJV)

Fear can cripple you and hold you captive against your will — fear can own you if you let it.

— Sandra Querin

Sandra traces the mischief fear works in us through four biblical men. Fear will provoke us to react on our own — Jonah fearfully ran to the sea and turned his back on his call to Nineveh. Fear will provoke us to become impatient — King Saul's impatience in calling on the witch lost him his kingdom. Fear will provoke us to hide our faces from God — at the burning bush, Moses shrank back, and only after his revelation of who God really is could he face God and trust Him. Fear will provoke us to be dishonest before God, because honesty requires bravery — the fear of a few giants left Israel wandering the desert for forty years.

Notice the range: fear pushes us to act rashly, to grow impatient, to hide, and to lie — four different faces of the same enemy. Fear can cripple you and hold you captive against your will; fear can own you if you let it. It is one of the hardest things to be rid of, because beyond the spiritual implications there are very real emotional and physical reactions to it. Fear can crush you, but trust will encourage you. We must commit to destroy our fear in order to empower our trust.

We often perform just enough to "be in the club," but never enough to trust the One who invited us in.

— Sandra Querin

Fears frustrate and complicate our faith, keeping us from truly trusting God. And here is the subtle danger: we sometimes use the semblance of spiritual things to hide the truth, so we won't have to face the fears buried within our faith. Paul called it "having a form of godliness, but denying the power thereof." We perform just enough to be in the club, but never enough to trust the One who invited us in. Sandra puts it with her usual bite: some people have enough of God to be miserable in a bar, but not enough to be happy in a prayer meeting.

This is why fear must not be babysat but confronted. The best way to handle fear is to commit yourself to get rid of it — ask God to remove it, then practice living without it, modify your

behavior, and fill yourself with the Word. She has little patience for the excuses: "God just didn't lift it from me," or "I have no desire to read the Word, so I don't," or "God made me this way." God is holding out His hand to take our fears from us, but we must reach out toward Him. Which face of fear — rashness, impatience, hiding, or dishonesty — has been provoking you?

Real Life Application

1. Spot fear's face in you.
Fear provoked Jonah to run, Saul to rush, Moses to hide, Israel to lie. Which of these — rashness, impatience, hiding, dishonesty — is fear provoking in you? Name it to fight it.

2. Stop babysitting fear.
Fear can own you if you let it. Where have you been coddling a fear instead of committing to get rid of it? Ask God to remove it and practice living without it.

3. Drop the excuses.
"God made me this way" is a classic excuse for wrong behavior. What excuse have you used to keep a fear? Reach your hand toward God's outstretched hand instead.

Fear will provoke us to react on our own, to become impatient, to hide our faces from God, and to be dishonest — fear can own you if you let it.

— Sandra Querin

Prayer

My Hiding Place, show me which face of fear has been provoking me — the rashness of Jonah, the impatience of Saul, the hiding of Moses, the dishonesty of Israel. I don't want fear to own me or hold me captive against my will. Forgive me for performing just enough to be in the club while never trusting the One who invited me in. You're holding out Your hand to take my fear — I reach toward You. Destroy my fear and empower my trust, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 15, 2 Chronicles 26

DAY 190
NEGOTIATING WITH THE ALMIGHTY

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."

— 2 Corinthians 12:9 (KJV)

The reason I wanted to be healed so badly wasn't for the glory of God — it was because I had a fear of surgery.

— Sandra Querin

While Sandra was waiting for her healing from cystic fibrosis, bronchiectasis and emphysema were adding misery to her horror, and she was told she needed surgery to remove the lower part of her left lung, with a difficult recovery and many possible complications. "I'd rather not," she told the Lord, and began, in her words, to negotiate with the Almighty: "Just zap me. You've supernaturally healed me of all these other things — just go for my lung now… All You'd have to do is sneeze or

wave Your hand." But for some reason, the Lord was immovable.

Then He showed her the truth. The reason she wanted to be healed so badly wasn't for the glory of God, and wasn't because she knew she was bought by the Blood with certain inherited rights. It was because she had a fear of surgery. Her fervent prayer for healing was, underneath, a fear management strategy — and God loved her too much to answer a prayer that was really just accommodating her fear.

Receiving my healing too early would have stunted my spiritual growth and accommodated my fear.

— Sandra Querin

So she went through the surgery — and came out trusting the Lord more than she ever had. Supernatural healing of all that ailed her came soon enough afterward. But the order mattered: receiving her healing too early would have stunted her spiritual growth and accommodated her fear, so for thirty-five years she waited in pain and survived against all natural odds. God's "no" to the shortcut was a "yes" to something deeper in her.

This is worth sitting with, because we all try to negotiate with God — to get the outcome that lets us avoid the thing we're afraid of. But God is not merely after our comfort; He is after

our trust, and sometimes the very deliverance we're begging for would only feed the fear He's trying to free us from. When the Lord seems immovable about a shortcut you're pleading for, consider that He may be refusing to accommodate a fear — and that walking through the very thing you dread may be the doorway to trusting Him as you never have. His grace is sufficient; His strength is made perfect in weakness.

Real Life Application

1. Check the motive under the prayer.
Sandra's prayer for healing was really fear of surgery. Is a prayer you're praying fervently actually managing a fear? Ask God to show you the motive underneath.

2. Stop negotiating for the shortcut.
God was immovable about the "zap me" shortcut. Where are you negotiating with God for an escape from something you dread? Consider that He may be refusing to accommodate your fear.

3. Walk through the dreaded thing.
Sandra's surgery became the doorway to deeper trust. What are you begging God to let you avoid that He may want you to walk through? Trust His grace to be sufficient in it.

Receiving my healing too early would have stunted my spiritual growth and accommodated my fear — so I

survived the surgery to trust the Lord more than I ever had.

— Sandra Querin

Prayer

Father of All Grace, I confess I negotiate with You — pleading for the shortcut that lets me dodge what I fear, dressing up fear management as fervent prayer. Show me the motives hidden under my requests. Where You seem immovable about an escape I'm begging for, help me trust that You won't accommodate a fear You mean to free me from. Give me courage to walk through the very thing I dread, for Your grace is sufficient and Your strength is perfected in my weakness, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 1-4

DAY 191
FEAR SHOULD HAVE A DEADLINE

"I sought the LORD, and he heard me, and delivered me from all my fears."

— Psalm 34:4 (KJV)

I took my prayer, gave it feet, and put it into motion — I knew the Lord would help me, but He wanted me to participate.

— Sandra Querin

Sandra had such a horrible fear of spiders — arachnophobia — that it would paralyze her at times, and when she had children, they began to mimic her and act out their "learned fear." That was enough for her. She prayed and prayed, but God would not supernaturally deliver her the way she wanted. So she took her prayer, gave it feet, and put it into motion — knowing the Lord would help, but that He wanted her to participate. She had her husband catch a big, hairy "muscle-builder" spider and put it in a jar.

At first, if she so much as touched the jar, she would start to shake. So she set it on the counter and covered it with a towel, and a few times a day she would lift the towel and look at the spider. Slowly she progressed to not needing the towel, and eventually she started carrying the jar around with her. She carried that jar — with tiny air holes in the top — everywhere she went until the spider died; then they got another one. This went on for about a month, because she gave herself a time limit: fear should have a deadline. At the end of the month, she opened the jar herself, killed that spider, and "I've been killing them ever since."

Fear should have a deadline.

— Sandra Querin

There is so much wisdom packed into that homely story. First, prayer sometimes needs feet — God will help us, but He often wants us to participate rather than wait passively for a zap. Second, fear yields to gradual, deliberate exposure done in partnership with God, not to wishful avoidance. And third, and most quotable: fear should have a deadline. We are far too willing to let our fears live with us indefinitely, as permanent tenants; Sandra gave hers a month and an eviction date.

Then she turns it on us: kill yours, so you can get on with abundant living. What holds you hostage? Whatever it is, she

promises, it is eating away at your faith and destroying your ability to trust the One who made you in His image. There's no more time to waste babysitting fear — and fear will prevent you from being honest with God and praying Job's prayer. So give your fear a feet-bearing plan and a deadline, do it in partnership with the Lord, and then — open the jar.

Real Life Application

1. Give your prayer feet.
Sandra put her prayer into motion rather than waiting for a zap. What fear have you only prayed about, never acted on? Ask God for a practical step and take it in partnership with Him.

2. Set a deadline.
Fear should have a deadline. What fear have you let live with you indefinitely? Give it an eviction date, and work toward it with God's help.

3. Open the jar.
Sandra finally opened the jar and killed the spider. What "jar" is God asking you to open? Get on with abundant living by facing the thing that holds you hostage.

Fear should have a deadline — I opened the jar myself, killed that spider, and I've been killing them ever since!

— Sandra Querin

Prayer

Father of Wisdom, I've let fears live with me far too long as permanent tenants. Teach me to give my prayers feet — to participate with You rather than wait passively for a zap. Help me face my fear gradually and deliberately, in partnership with You, and to give it a deadline and an eviction date. I don't want to babysit fear any longer; it's eating my faith and my trust in You. Give me courage to open the jar and get on with abundant living, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 5-8

DAY 192
DON'T LET FEAR REWRITE YOUR TESTIMONY

"And all the men of Israel, when they saw the man, fled from him, and were sore afraid."

— 1 Samuel 17:24 (KJV)

We can't let our fears rewrite our testimonies.

— Sandra Querin

When the army of Israel stood before Goliath after his taunting invitation to fight, Scripture records that they were dismayed and greatly afraid, and fled from him. Sandra spots a detail most readers miss: their fear actually cost them their identity. When Goliath demanded they choose a worthy opponent, he addressed them as "you servants of Saul" — not servants of God, merely servants of a king. That was a cutting remark, and it stuck, because their fear had rewritten their testimony. In their terror they no longer looked like God's people; they looked like Saul's frightened subjects.

That is what fear does — it rewrites our testimony. The watching world reads us not by what we claim but by how we respond when the giant taunts, and fear can edit the story until we no longer resemble the God we serve. We can't let our fears rewrite our testimonies. Fear is such a strong spirit that it will attempt to consume and destroy everyone in its path — family, friends, coworkers — manifesting differently in different people. It is uncontrollable and aggressive, definitely not a toy.

A hero is someone who is willing to be brave for five minutes longer than anyone else.

— Sandra Querin

So Sandra calls us to a different response, and a different definition of courage. A miracle, she notes, doesn't change your character — it makes you feel better, and may change what you are, but not who you are. Character is forged in how we face the giant. And the Spirit of our God is roaming across the earth performing exploits for His glory, wanting us to be part of it. It's not a fearful work; it's a work of power — and many followers of Jesus have missed it because they were afraid the price would be too great, when in reality the cost is higher when we hold onto fear and deny the Lord.

Then comes her definition of a hero: someone who is willing to be brave for five minutes longer than anyone else. That's it. Not fearlessness, but a willingness to outlast the fear by five more minutes — to hold the line just a little longer than the terror wants you to. The men of Israel broke and ran; a shepherd boy stayed five minutes longer and became the deliverer. Let's be heroes today, she urges, and trade our fears in for faith — refusing to let fear rewrite the testimony God is telling through our lives.

Real Life Application

1. Watch your testimony under fire.
Israel's fear made them look like Saul's servants, not God's. How does fear rewrite your testimony when the giant taunts? Guard how you respond, because the world is reading it.

2. Don't mistake a miracle for character.
A miracle changes what you are, not who you are. Where are you waiting for a feeling to fix your character? Let God forge your character in how you face the giant.

3. Be brave five minutes longer.
A hero outlasts the fear by five minutes. Where are you tempted to break and run? Commit to being brave just five minutes longer than the fear wants you to.

A hero is someone who is willing to be brave for five minutes longer than anyone else — let's be heroes today and trade our fears in for faith.

— Sandra Querin

Prayer

Lord Almighty, don't let my fears rewrite the testimony You're telling through my life the way Israel's fear made them look like Saul's servants instead of Yours. When the giant taunts, guard my response, for the world is reading it. Remind me that a miracle changes what I am but not who I am — forge my character in how I face the battle. Make me a hero today: willing to be brave five minutes longer than anyone else, trading my fears for faith, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Amos 1-5

DAY 193
WHEN GRIEF IS GREATER THAN GRACE

"So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great."

— Job 2:13 (KJV)

At first they worked fervently to help Job remove his fear, but before long they were singing Job's song.

— Sandra Querin

We should remember, Sandra says, that Job's friends actually started out as great guys. Tradition remembers them as the bad and horrible friends, but that's not how they began. They made an appointment together to come and visit their friend in his time of pain, and when they saw him from afar and hardly recognized him, they wept aloud, tore their robes, and sprinkled dust on their heads. Then they sat with him on the ground for seven days and seven nights, and no one spoke a

word, for they saw that his grief was very great. That is what real friends do.

In fact, at first they worked fervently to help Job remove his fear. Zophar told him he could lift up his face without spot, be steadfast, and not be afraid — pointing him toward the "major perfection" Abraham had, with no blemish upon it. They spoke prophetically of great things ahead: a day when he wouldn't be afraid of destruction or famine, a long and prosperous life, a future that would make his past look like small potatoes. They told him he would laugh again. But Job wasn't ready to change — and before long, his friends were singing Job's song, because they were influenced by his negative attitude and weren't strong enough to fight it.

He spread grief to his friends in the middle of his pain and didn't let up until it consumed them too.

— Sandra Querin

This is a sobering study in the contagiousness of grief and negativity. When someone finally broke the seven-day silence, it was Job — full of dismay, cursing the day he was born. He spread grief to his friends in the middle of his pain and didn't let up until it consumed them too. That's the point where they became the "bad friends" we all disparage, and whom the Lord eventually rebuked severely. By the end of their

discussions, Job was worse off, and so were they. They lost sight of God, twisted both Job's words and God's intent, and began to pervert judgment in the name of the Lord — speaking just enough truth to appear sound, but bathing it in hypocrisy.

Sandra draws the diagnosis gently: if your grief is very great, maybe your mind has wandered into the quagmire of your situation and out of His promise. Maybe your trouble has consumed your trust. Where there is fear, there is no peace. Grief is real and even holy for a season — the friends were right to weep and sit in silence — but grief that is nursed and spread can pull everyone around us down into the pit, until it grows greater than grace. Guard against grief becoming so great that it eclipses the God who is greater still.

Real Life Application

1. Honor the ministry of presence.
Job's friends began well, sitting seven days in silent solidarity. Who is grieving that simply needs your presence, not your words? Go sit with them well.

2. Watch grief's contagion.
Job spread his grief until it consumed his friends. Where might you be pulling others down with your negativity, or being pulled down by someone else's? Guard your heart and theirs.

3. Don't let trouble consume your trust.
Great grief can crowd out God's promise. Has your trouble wandered your mind out of His promise? Return your gaze to God before grief grows greater than grace.

They sat with him seven days and seven nights, and none spake a word, for they saw that his grief was very great — but before long they were singing Job's song.

— Sandra Querin

Prayer

Father of All Comfort, teach me the ministry of presence Job's friends showed at first — to weep with those who weep and sit in faithful silence. But guard me from the contagion of grief and negativity, both spreading it and catching it, until it consumes everyone around. When my grief is very great, don't let my mind wander out of Your promise or my trouble consume my trust. Keep my gaze on You, so grief never grows greater than grace, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Amos 6-9

DAY 194
PERFECT PEACE

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

— Isaiah 26:3 (KJV)

Forget what you know; it's who you know that counts — the One who still walks upon the troubled waters that surround us.

— Sandra Querin

Where there is fear, there is no peace — but God offers something fear can't touch. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." Perfect peace, Sandra says, leaves no room for fear. It comes from fixing our minds on Him because we know His Word and we know Him; it comes from finding a place deeper than we are; it comes from the Lord Himself. And then her memorable turn: forget what you know — it's who you know that counts, the One who still walks upon the troubled waters that surround us.

This is the antidote to grief grown greater than grace. When trouble has consumed our trust and our minds have wandered into the quagmire, the way back to peace is not first to figure everything out, but to stay our minds on the Person we know. Perfect peace is not the absence of storms; it's the presence of the One who walks on them. The mind stayed on Him is the mind kept in a peace the circumstances can't explain.

Nothing of great value is regularly obtained without a degree of pain and sorrow.

— Sandra Querin

Sandra points to Jeremiah and Lamentations as some of the most comforting and profound books in the Bible — and notes why: they were birthed out of the writer's great grief, pain, and perseverance. Nothing of great value is regularly obtained without a degree of pain and sorrow. Pain and sorrow don't last forever, but while they're with us, we can even rejoice in them, knowing they're paving the way for a greatness in God that will last forever.

Jeremiah, the weeping prophet, was thrown in a dungeon, beaten, mocked, and imprisoned — all because he wouldn't stay quiet about God's plan. At one low point he decided he'd had enough and announced he wouldn't speak of the Lord anymore. But in the very next breath he said, "His word was

in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." He was saying, in effect, "I can't help myself; my call is in my bones; I'm more miserable disobeying God than obeying Him." He recovered quickly from his despondency — and so should we. The fire in the bones outlasts the grief.

Real Life Application

1. Stay your mind on Him.
Perfect peace comes from a mind fixed on God, not from figuring everything out. Where has your mind wandered into the quagmire? Deliberately stay it on the One you know.

2. Value what pain produces.
Nothing of great value comes without some pain and sorrow. What might your current sorrow be paving the way for? Rejoice that it's producing a lasting greatness in God.

3. Let the fire outlast the low.
Jeremiah wanted to quit, but the fire in his bones wouldn't let him. Where are you tempted to give up on your call? Let the burning Word within recover you quickly, as it did him.

Forget what you know; it's who you know that counts — perfect peace comes from fixing our minds on Him, because we know Him.

— Sandra Querin

Prayer

God of All Comfort, You keep in perfect peace the mind that is stayed on You. When fear steals my peace and grief floods my mind, help me remember that it's not what I know but Whom I know that counts — You still walk upon the troubled waters around me. Teach me that nothing of great value comes without some sorrow, and let my pain pave the way for lasting greatness in You. When I want to quit, let Your Word be a fire in my bones that recovers me quickly, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Chronicles 27, Isaiah 9-12

DAY 195
SO ALSO IS HIS GRACE

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

— Romans 8:28 (KJV)

If your grief is so great, remember, so also is His grace!

— Sandra Querin

Sandra tells of a woman named Ellie who knew how to function in the power of God. When her son was violently murdered, she gave herself a couple of days to grieve — and then she rose up and worshiped her God, praising Jesus night and day that her son was with Him in glory. She glorified God right through her grief, worshiping in the middle of the situation and praying for the murderer. Only the Holy Spirit can inspire that kind of prayer — and that's exactly the kind He's trying to inspire in us. The joy Ellie gained was supernatural; she had unwavering peace in a time of great grief, believing Romans 8:28 and magnifying her Savior right to the other side of her sorrow.

The story doesn't end there. The young man who murdered her son found Christ in prison because of Ellie's prayers, and has now become, in her words, "like a son." He'd had no family of his own, a product of the streets — and now he has a family, and sweet restoration was given to him because someone was willing to enlist Job's prayer for his benefit and God's glory. Ellie prayed, in essence, exactly what Job prayed: forgive them, and bless them abundantly.

Grace is our ability to walk in Christ with power and authority over all things, including our grief — never allow anything to become greater than grace.

— Sandra Querin

Isaiah says a bruised reed He will not break — so God will not give us more than we can bear, and we must trust Him to know what that is: His perceptions, not ours; His reality and timing, not ours. If your grief is so great, remember, so also is His grace. But if our grief has become greater than God's grace, maybe we don't understand what grace is. Grace is our ability to walk in Christ with power and authority over all things, including our grief. Grace is what Calvary left behind and what the resurrection secured. Never allow anything to become greater than grace, for grace allows us to walk in our full inheritance.

Jesus Himself was a man of sorrows, acquainted with grief — He has borne our griefs and carried our sorrows, so He meets us in ours with a grace He purchased at the cross. Peter says it is thankworthy if a person, for conscience toward God, endures grief and suffers wrongfully. Even if you don't have it coming — especially if you don't — endure, and trust Him to make your trial worth something in the end. He is faithful to bring you through. However great your grief, His grace is greater still.

Real Life Application

1. Worship through the grief.
Ellie worshiped and prayed for the murderer in the middle of her loss. Where is God inviting you to worship through a grief rather than waiting for it to pass? Begin to praise Him in it.

2. Understand what grace is.
If grief feels greater than grace, maybe we don't know what grace is — power and authority over all things, including grief. Where do you need to walk in that grace? Receive it as your inheritance.

3. Pray Job's prayer over those who wronged you.
Ellie's Job-like prayer led her son's murderer to Christ. Who has come against you that God is asking you to bless? Pray for their forgiveness and abundant blessing.

If your grief is so great, remember, so also is His grace — never allow anything to become greater than grace.

— Sandra Querin

Prayer

Gracious Father, like Ellie worshiping through the murder of her son, teach me to glorify You right through my grief and even to pray for those who've wounded me — forgive them, and bless them abundantly. Help me understand that grace is my ability to walk in power and authority over all things, including my sorrow, purchased at Calvary and secured by the resurrection. However great my grief, Yours is the greater grace. Never let anything in me become greater than grace, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Micah

DAY 196
A BRUISED REED HE WILL NOT BREAK

"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."

— Isaiah 42:3 (KJV)

God will not give us more than we can bear — we must trust Him to know what we can bear.

— Sandra Querin

There is a tender promise tucked into Isaiah's portrait of the Messiah: a bruised reed He will not break, and smoking flax He will not quench. A reed already bent and cracked, a wick barely glowing and about to go out — these are the very things a careless hand would snap or snuff. But the Lord does neither. Sandra draws the comfort out plainly: God will not give us more than we can bear, and we must trust Him to know what we can bear — His perceptions, not ours; His reality and timing, not ours.

That last part matters, because in the middle of a trial we are terrible judges of our own capacity. We look at the bent reed of our strength and the flickering flax of our faith and we're certain we're about to break. But the One holding us is gentler and wiser than our fear. He knows exactly how much the reed can take and exactly how faint the flame can grow before He steps in — and He will not break the bruised or quench the smoking. He is nursing the weak flame back to life, not stamping it out.

Even if you don't have it coming — especially if you don't — endure, and trust Him to make your trial worth something in the end.

— Sandra Querin

Jesus was despised and rejected, a man of sorrows acquainted with grief — and Scripture says He has borne our griefs and carried our sorrows. So when we come to Him bruised and barely burning, we come to One who knows grief from the inside and meets us there with grace. Peter adds that it is thankworthy, if a person for conscience toward God endures grief and suffers wrongfully. Even if you don't have it coming — especially if you don't — endure, and trust Him to make your trial worth something in the end.

This is the quiet resolve that carries us through the long middle of a trial, when the reed is bent and the flame is low. He is faithful to bring you through. You are not as close to breaking as you feel, because the hands that hold you are committed not to break you. So endure the wrongful, the undeserved, the unexplained — trusting that the God who will not snap a bruised reed is measuring your burden with perfect care, and will make even this worth something in the end.

Real Life Application

1. Trust His measure, not yours.
We're poor judges of what we can bear; God is not. Where are you certain you're about to break? Trust that God knows your true capacity better than your fear does.

2. Let Him nurse the low flame.
God won't quench smoking flax; He revives it. Where is your faith barely glowing? Bring the flickering wick to Him rather than giving up on it.

3. Endure the undeserved.
Peter commends enduring grief we didn't have coming. What undeserved hardship are you carrying? Endure it, trusting God to make it worth something in the end.

A bruised reed shall he not break — God will not give us more than we can bear; we must trust Him to know what we can bear.

— Sandra Querin

Prayer

Compassionate Father, thank You that You will not break the bruised reed or quench the smoking flax — that when my strength is bent and my faith is barely glowing, Your hands are committed not to break me. I'm a poor judge of what I can bear, so I trust Your measure over my fear. You are a man of sorrows who has borne my grief, so meet me here. Help me endure even the undeserved, trusting You to make this trial worth something in the end, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Chronicles 28, 2 Kings 16-17

DAY 197
IS YOUR RIGHTEOUSNESS BIGGER THAN GOD'S?

"So these three men ceased to answer Job, because he was righteous in his own eyes."

— Job 32:1 (KJV)

Self-righteousness will cause us to defend ourselves and not allow us to see, no matter how small, any reason why we could be wrong.

— Sandra Querin

Job's friends finally stopped answering him — not because he had won the argument, but because he was righteous in his own eyes. Sandra names the trap precisely: self-righteousness will cause us to defend ourselves and refuse to see, no matter how small, any reason we could be wrong. And here is why it's so dangerous — in that defended state, small fears cannot be detected, so they lie hidden within the confines of self-righteousness and false humility. It isn't that we don't care for others; it's that we care

more about protecting ourselves than being exposed. The blanket of who we pretend to be covers us up nicely.

But that blanket comes at a terrible cost. When we are covered by it, truth won't abide in us — and neither will Christ's power and authority. We cry for power, but often we cry louder for physical deliverance than for spiritual understanding. We want the symptom fixed more than we want the sin exposed. And when we bury the truth under a blanket of self-defense, we leave God no gentle way in. Why, Sandra asks, do we force God to get out the jack hammer?

We cry for power, but oftentimes we cry louder for physical deliverance than for spiritual understanding.

— Sandra Querin

There is a searching question hidden in that image. If we won't let God in through honest self-examination, He must resort to harder measures to reach the buried truth — the jack hammer of a trial that finally cracks the concrete of our self-righteousness. Job had built such a slab over his hidden fear that only catastrophe could break through. How much gentler it would have been to lift the blanket ourselves and simply say, "Lord, search me."

The heart of the matter is a comparison we'd never state out loud but often live: is your righteousness bigger than God's? When we defend ourselves as flawless, we are effectively trusting our own righteousness over His, refusing His verdict in favor of our own. But our righteousness, Isaiah says, is filthy rags; His alone is real. The way out from under the blanket is to stop defending and start confessing — to value spiritual understanding over mere physical deliverance, and to let God in with a whisper before He has to come in with a jack hammer.

Real Life Application

1. Lift the blanket yourself.
Self-righteousness hides small fears under a blanket of pretense. Where are you defending an image instead of admitting a fault? Lift the blanket and let God see underneath.

2. Want understanding over relief.
We cry louder for physical deliverance than spiritual understanding. Where are you begging for a symptom to be fixed rather than a root to be exposed? Ask for understanding first.

3. Come in with a whisper, not a jack hammer.
Refusing honest self-examination forces God to harder measures. Where have you made God break through concrete? Invite Him in gently now by praying, "Search me."

When we are covered by that blanket, truth won't abide in us, and neither will Christ's power and authority — why do we force God to get out the jack hammer?

— Sandra Querin

Prayer

My Protector, expose the self-righteousness that makes me defend myself and refuse to see any way I could be wrong — the blanket of who I pretend to be that hides my small fears. I don't want to trust my righteousness over Yours. Forgive me for crying louder for physical deliverance than for spiritual understanding. I lift the blanket myself and ask You in with a whisper: search me, and let Your truth and power abide in me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 13-17

DAY 198
STEALING GOD'S GLORY

"But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up."

— 2 Chronicles 32:25 (KJV)

His greatness opened the door to pride and self-righteousness.

— Sandra Querin

Hezekiah was an all-around great king — which is almost a miracle, given his father Ahaz, who was so angry at God that he worshiped the gods of the nations who beat him in battle just to spite Him, tore up the house of God, and barred its doors. Yet Hezekiah did what was right in the sight of the Lord with all his heart, and prospered. God gave him such exceeding riches that he had whole cities just to store his stuff; he built the water systems, restored the temple, demanded holiness, and led the nation into more joy than Jerusalem had known since Solomon. He seemed to have no hidden sins at all.

Then the beautiful picture shattered. Hezekiah got sick unto death, prayed, and God healed him and gave him a sign — but he "rendered not again according to the benefit done unto him, for his heart was lifted up." He was happy when the people exalted him, but ungrateful when God healed him; he was actually stealing God's glory, directing the favor of the people to himself. Pride slipped in, and before he could get rid of it, it changed him. His greatness had opened the door to pride and self-righteousness.

The man who was famous for his passion after the heart of God couldn't find God in anything anymore.

— Sandra Querin

When Hezekiah boastfully gave visiting royalty the grand tour of his treasures with his pride leading the way, Isaiah had the miserable job of telling his friend the party was over — everything would one day be carried off, and his own children would become slaves in the palace of their enemy. And Hezekiah's response reveals how far pride had taken him: "Good is the word of the Lord which thou hast spoken… for there shall be peace and truth in my days." Peace in my days. What about his children, his nation, the people he'd shepherded for nearly thirty years?

The man once famous for his sincerity and passion after the heart of God couldn't find God in anything anymore. The souls around him were at stake, and all he cared about was his own comfort and safety in his later years — "too bad for them; at least I'll have peace until I die." That is what stolen glory does to a heart. Pride doesn't just make us arrogant; it makes us small, shrinking our concern down to our own comfort until we can't even grieve for those we once loved. Guard the door your greatness opens — and give God back every scrap of glory that is His.

Real Life Application

1. Render back the benefit.
Hezekiah didn't give God glory for his healing. Where have you received something from God and quietly taken the credit? Render the glory back to Him.

2. Watch the door your greatness opens.
Hezekiah's greatness opened the door to pride. Where might your success or gifting be opening a door to pride? Guard that door deliberately.

3. Refuse to shrink to self-concern.
Pride shrank Hezekiah's heart to "peace in my days." Where has self-concern crowded out care for others? Ask God to enlarge your heart back to His.

Hezekiah was happy when the people were lifting him up, but he was ungrateful when God healed him — his greatness opened the door to pride and self-righteousness.

— Sandra Querin

Prayer

Keeper of My Soul, keep me from Hezekiah's tragedy — receiving Your benefits and stealing Your glory, letting the people's praise lift up my heart until pride slips in and changes me. Guard the door my successes open. Don't let pride shrink my heart down to "peace in my days" while the souls around me are at stake. I render back to You every scrap of glory that is Yours, and ask You to keep me passionate after Your heart, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Isaiah 18-22

DAY 199
WHAT IS YOUR RIGHTEOUSNESS SEEKING?

"The Lord… is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

— 2 Peter 3:9 (KJV)

The righteousness of God is always seeking souls — what is our righteousness seeking?

— Sandra Querin

Just as Hezekiah stopped caring about the souls around him, so Job — blinded by his own circumstances and tragedy — couldn't see that the souls of his friends were at stake. And Sandra draws the contrast that exposes us all: God has created and given birth to every living thing, and He still proclaims to all, "Come unto Me," not willing that any should perish. The righteousness of God is always seeking souls. So here is the question that measures the difference

between His righteousness and ours: what is our righteousness seeking?

Self-righteousness seeks to protect itself; God's righteousness seeks the lost. If we have our Father's heart, we should be willing to pray as Jesus prays — and He is praying for our enemies, standing as the great Mediator between man and God. We should let Him shed tears through us. To shut our eyes and ears to the agony of the perishing is one thing; to ignore God's agony as His children suffer is a tragedy. Ignoring God's heart makes us worse than the enemy we're so willing to curse — the enemy may not know any better, but we're supposed to have our Father's heart, eyes, and mouth.

We need to pray for our enemies as if they are our own children, friends, or relatives perishing, because they are God's.

— Sandra Querin

This is where the prayer of Job becomes radical. At the end, Job was commanded to pray for the very friends who had tormented him — to ask God to turn His anger from them, forgive them, and bless them abundantly — and that prayer set Job free. The same is asked of us. We need to pray for our enemies as if they were our own children, friends, or relatives

perishing, because in God's eyes they are His. We are supposed to look like our Father, at least a little bit.

Paul told Timothy there are vessels of honor and vessels of dishonor in the house of God. Perhaps our enemies have chosen to behave dishonorably — but the real question is what we have chosen. Will we let their dishonor determine ours, cursing them as they curse, seeking only to defend ourselves? Or will we choose to be vessels of honor whose righteousness, like God's, is always seeking souls — even the souls of those who've wounded us? Travail through us, Lord, that Your children would be saved.

Real Life Application

1. Ask what your righteousness seeks.
God's righteousness seeks souls; self-righteousness seeks to protect itself. What is yours seeking right now? Turn it outward toward the lost.

2. Pray for enemies as your own.
We're to pray for enemies as if they were our perishing children. Who has wronged you that God is asking you to pray for? Ask Him to forgive and bless them abundantly.

3. Feel God's agony, not just your own.
Ignoring God's agony over the lost is a tragedy. Where has your own trouble blinded you to the perishing around you? Let God shed His tears through you.

The righteousness of God is always seeking souls — what is our righteousness seeking?

— Sandra Querin

Prayer

Righteous Father, Your righteousness is always seeking souls, not willing that any should perish. Search what my righteousness is seeking — too often just to defend and protect myself. Give me Your Father's heart, eyes, and mouth, that I might pray for my enemies as if they were my own perishing children, because they are Yours. Shed Your tears through me for the lost. Travail through me, Lord, that Your children would be saved, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Isaiah 23-27

DAY 200
THE SMELL IS YOU

"Create in me a clean heart, O God… Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

— Psalm 51:10, 13 (KJV)

Those who do not have the Father's true heart — the heart that cries for souls — may only be visitors here.

— Sandra Querin

Sandra says receiving visions from God is not always all it's cracked up to be. One day, praying, she was shown a beautiful banquet room — an unbelievable spread of food, gold and crystal everywhere, the generosity of the saints and the joy of the angels filling the room as souls came into the Kingdom. The Lord Himself invited her in, and she knew it was an undeserved privilege, and softly followed Him, taking in the beauty and glory. It was awesome. And then an awful smell began to waft through the air.

She asked the Lord what it was; He looked down and away and wouldn't answer, seeming almost embarrassed. She asked

the two angels beside her; they gently looked away too. The smell was killing her. Finally she asked a determined-looking angel a few feet off, and he looked her dead square in the face and said, "The smell is you." He went on: "Those who do not have the Father's true heart, the heart that cries for souls, may only be visitors here. The visitors have the smell of the heart of man and not of God… Your heart has been exposed, and now you must leave. Go and find the Father's true heart."

I had become so busy instructing the saints on purity and fervency that I forgot about those who are slipping off into hell.

— Sandra Querin

She wept so hard. She had become so busy instructing the saints on purity and fervency that she'd forgotten about those slipping off into hell, completely unnoticed. It's one thing to ignore their screams as they go, she says; it's somewhat inexcusable to ignore Christ's screams as they go. The Lord cries for them, and we should too. This is the smell of the heart of man — a heart that can be busy, even fervent about holy things, yet strangely cold to the lost God is weeping over.

But the Lord stood at the door of that lovely place with a broken heart, embraced her, and sent her on her way with these words: "I look forward to your return, when we will have

fellowship at this table." He even pointed out the spot reserved for her. She longs to arrive there again — this time bringing souls and not her appetite, not her heart but His, this time as a vessel of honor and not dishonor. If we don't seek God for the lost, who will? We may be the last line of defense for their salvation. Go and find the Father's true heart.

Real Life Application

1. Check the smell of your heart.
The visitors carried the smell of the heart of man, not God. Is your heart cold to the lost even while busy with holy things? Ask God to expose and change the smell of your heart.

2. Don't forget the perishing.
Sandra got so busy with purity teaching she forgot the lost. Where has good spiritual activity crowded out concern for the perishing? Make room for them again.

3. Go find the Father's heart.
The angel sent her to find the Father's true heart. What would it take for you to carry a heart that cries for souls? Ask God for His heart, and act on it.

"The smell is you… Go and find the Father's true heart" — the visitors have the smell of the heart of man and not of God.

— Sandra Querin

Prayer

King of Glory, expose the smell of my heart the way You did in that banquet vision — the smell of the heart of man that can be busy with holy things yet cold to the lost You weep over. Forgive me for ignoring not only their screams but Yours as they slip away. Give me the Father's true heart, the heart that cries for souls. Let me return to Your table one day bringing souls and not my appetite — as a vessel of honor, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 18, 2 Chronicles 29-31, Psalm 48

DAY 201
TRUSTING GOD WITH DEATH, BUT NOT LIFE

"Though he slay me, yet will I trust in him: but I will maintain mine own ways before him."

— Job 13:15 (KJV)

Sometimes we'd rather die than be sanctified; sometimes we'd rather die than be purified.

— Sandra Querin

This famous verse begins beautifully and then takes a sharp turn. "Though He slay me, yet will I trust in Him" — wonderful. But then: "but I will maintain mine own ways before Him." Sandra unpacks what Job is really saying: "I will trust You, Lord, unto death, but not unto life." Remember, Job wanted to die at this point; death had become a sweet friend to him. So he's saying, in effect, "I trust I'll be resurrected, I trust I won't see hell, I trust You're the Almighty Creator — but I'm not going to trust You to pull the

fear out of me so I can live in victory over the things making me want to die."

That is a trust that reaches all the way to eternity but won't cover today. And Sandra names how common it is: sometimes we'd rather die than be sanctified. Sometimes we'd rather die than be purified. Sometimes we'd rather die than have our ugliness burned out by the One who is a consuming fire. It is strangely easier to trust God with the grave than with the daily, costly work of transformation — to believe He'll get us to heaven while refusing to let Him change us on earth.

Have we arrived at the place where we have faith enough to believe that Jesus died for our sins, but not enough trust to act like it and expect a miracle?

— Sandra Querin

Job's carefully hidden fear had by now produced a child called stubbornness. When God tries to pull something rotten out of us, we often resist by bathing it in false humility and words of righteousness — exactly what Job did: "Even if You kill me, God, I'll still trust You; but as long as I'm alive, I'm going to argue about my position and be justified in my opinion." He got mad at his friends for not letting him entertain the grave, and argued back and forth for chapters, maintaining his own

ways before the Lord and anyone else with guts enough to stand around.

The question Sandra presses is uncomfortable: have we arrived at the place where we have faith enough to believe Jesus died for our sins, but not enough trust to act like it and expect a miracle? It's as if we believe in abundant living but refuse it — what a contradiction. Trusting God with our death is good; but He is also asking us to trust Him with our life, to let Him pull out the fear and burn out the ugliness so we can live in victory now. Don't trust Him only to get you to heaven. Trust Him to change you on the way.

Real Life Application

1. Trust Him with life, not just death.
Job trusted God unto death but not unto life. Where do you trust God for eternity but not with today's transformation? Extend your trust to your daily life.

2. Let the ugliness be burned out.
Sometimes we'd rather die than be purified. What in you are you refusing to let God burn out? Stop resisting the consuming fire's cleansing work.

3. Act like you believe.

We can have faith Jesus died for us yet not trust Him enough to expect a miracle. Where does your life contradict your belief? Act on what you say you believe.

"Though He slay me, yet will I trust in Him; but I will maintain mine own ways" — sometimes we'd rather die than be sanctified.

— Sandra Querin

Prayer

Living God, I confess I find it easier to trust You with my death than with my life — to believe You'll get me to heaven while refusing to let You pull the fear out of me and change me now. Forgive the stubbornness that bathes my resistance in false humility and words of righteousness. I don't want to trust You only unto death; I trust You unto life. Burn out my ugliness, and teach me to live in victory today, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Hosea 1-7

DAY 202
NO LIFE IN MAINTAINING YOUR OWN WAYS

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."

— Proverbs 14:12 (KJV)

There is no life in maintaining your own ways.

— Sandra Querin

Sandra tells of a woman who died on an Easter Sunday at seventy-one, living very much alone in West Palm Beach, Florida, and steadfastly maintaining her own ways. The coroner's report read: cause of death, malnutrition. After wasting away to fifty pounds, her body gave up. Her tiny apartment in a run-down neighborhood was an absolute pigpen. She had begged food from neighbors and picked up free clothes wherever she could, appearing to be a penniless recluse, a widow remembered by no one.

Nothing was further from the truth. In the jungle of her belongings, officials found two keys to safety deposit boxes at two different banks — and inside, seven hundred old AT&T stock certificates, hundreds of other valuable bonds and securities, and a pile of cash amounting to over eight hundred thousand dollars. The millionaire woman starved to death while maintaining her own ways. The story is that she refused to care for herself, insisting her children come do everything for her — and when they wouldn't, she'd show them she meant business. They apparently meant business too, and never came. There is no life in maintaining your own ways.

When God tries to pull something rotten out of us, we often resist by bathing it with false humility and the words of righteousness.

— Sandra Querin

It's a parable of stubbornness so vivid it almost hurts. A woman with a fortune in the bank died of starvation because she would not change her ways — would not feed herself, would not bend, would not do the one thing that would have kept her alive. She had everything she needed and died anyway, clutching her position. That is exactly what Job was doing spiritually: sitting on the ash heap insisting on his own rightness while abundant life sat just out of reach, refused.

How many of us do the same? We have the riches of Christ available — healing, freedom, fellowship, joy — and yet we waste away, malnourished, because we will not lay down our own ways to receive His. We'd rather be right than be well. We'd rather maintain our position than change and live. Sandra's point cuts clean: there is no life in maintaining your own ways. The stock certificates in the drawer do you no good if you starve rather than spend them. Lay down your ways, and eat.

Real Life Application

1. Spot the fortune you won't use.
The woman starved atop a fortune. What riches of Christ — freedom, healing, fellowship — are you starving without because you won't change? Name what you're refusing to receive.

2. Choose being well over being right.
She'd rather maintain her ways than live. Where would you rather be right than be well? Lay down your position for the sake of life.

3. Stop bathing resistance in righteousness.
We resist God's work by dressing it in false humility. Where are you spiritualizing your stubbornness? Call it what it is and let God change you.

The millionaire woman died of starvation while she was maintaining her own ways — there is no life in maintaining your own ways.

— Sandra Querin

Prayer

Father of Life, save me from the tragedy of the woman who starved atop a fortune because she would not change her ways. I have the riches of Christ available — healing, freedom, fellowship, joy — yet I can waste away refusing to lay down my own ways to receive Yours. Forgive me for preferring to be right rather than well, for bathing my stubbornness in false humility. There is no life in maintaining my own ways; help me lay them down and truly live, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Hosea 8-14

DAY 203
ELIJAH IN THE CAVE

"And, behold, the LORD passed by… and after the fire a still small voice."

— 1 Kings 19:11-12 (KJV)

The only place he allowed God's mighty display of power to take him was back to the cave.

— Sandra Querin

Elijah is honored above many — caught up to heaven in a whirlwind, present at the Transfiguration, a mighty vessel of God. Which is exactly why Sandra pays attention to his one great mistake: if a man that powerful can fall this way, so can we, probably much quicker. Right after the triumph at Mount Carmel, Jezebel sent word that Elijah would be dead by the next day — and he immediately lost his courage and ran for his life into the wilderness. Fear will do that to you. He sat under a juniper tree and asked God to kill him, then traveled forty days to Mount Horeb and set up housekeeping in a cave.

God didn't send him there to sit in a cave, because God appeared and demanded, "Elijah, what doest thou here?" And Elijah answered with the same stubbornness Job showed — maintaining his own ways: "I have been very jealous for the Lord… I, even I only, am left, and they seek my life." So God said, "Go stand upon the mount before Me," and passed by in a mighty wind that tore the mountains, then an earthquake, then fire — and then a still small voice. But what did Elijah do? He wrapped his mantle around his face and went right back to the cave's entrance. The only place he allowed God's awesome display of power to take him was back to the cave.

There was nothing left for God to do because Elijah had set his face and mind toward maintaining his own ways.

— Sandra Querin

God's voice came again: "What doest thou here?" And Elijah's response was less than monumental — he repeated the exact same excuse, refusing to let the revelation touch him. The awesome experience on Horeb wasn't enough to free him from his fear, because he had set his face toward maintaining his own ways. There was nothing left for God to do. Job would recover; Elijah never did. God never stopped loving him, but the work was taken away and given to Elisha, who would carry a double portion. And God gently corrected his

self-pity: he wasn't the only one left — seven thousand in Israel had not bowed to Baal.

The contrast with Job is the whole lesson. Both men let fear drive them to want death, and both maintained their own ways in the face of God's power. But Job finally let God's revelation break through and repented; Elijah met God in wind, earthquake, fire, and still small voice — and walked right back into his cave. A powerful encounter with God changes nothing if we're determined to keep our own ways. Elijah spent his next years training his replacement. Don't let a genuine encounter with God leave you exactly where it found you — back in the cave.

Real Life Application

1. Don't walk back to the cave.
Elijah met God powerfully and returned to his cave unchanged. Where has a real encounter with God failed to move you because you're set on your own ways? Let it change you this time.

2. Refuse the repeated excuse.
Elijah gave the same excuse twice, unmoved. What excuse do you keep repeating to God? Stop repeating it and let His revelation touch you.

3. Believe you're not alone.

Elijah wrongly thought he alone was left; God had 7,000 others. Where has self-pity convinced you that you're the only faithful one? Trust God's bigger picture.

He did not regain his strength or have his calling rekindled — the only place he allowed God's mighty display of power to take him was back to the cave.

— Sandra Querin

Prayer

God of Power, keep me from Elijah's cave. Don't let me meet You in wind and fire and still small voice, and then walk right back into the same fear and self-pity that You came to free me from. Where I keep repeating the same excuse, unmoved by Your revelation, break through. I don't want a powerful encounter with You to leave me exactly where it found me. Let Your presence rekindle my calling and change my ways, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Isaiah 28-30

DAY 204
MAINTAINING HIS WAYS, NOT OURS

"For to me to live is Christ, and to die is gain."

— Philippians 1:21 (KJV)

It is certainly easier to die than to live — trusting God with life means to die to our flesh.

— Sandra Querin

Sandra asks the question at the heart of both Job's and Elijah's struggle: have you trusted God with death and not life? It is certainly easier to die than to live. Death, for the believer, can feel like the easy exit — no more fear to face, no more flesh to crucify, no more ugliness to let God burn out. But God is not merely asking us to trust Him to receive us when we die; He's asking us to trust Him with the harder thing — living. And trusting God with life means, as Paul said, that to live is Christ, and to die is gain.

Living in Christ means dying to our flesh — which is exactly the death we tend to avoid. So Sandra asks pointedly: what are the issues of the flesh that have grown stronger and louder than Christ in you? These are the very things Job and Elijah wouldn't let God pull out, the fears they preferred to nurse unto death rather than surrender unto life. The call is not to escape through the grave, but to let the flesh die so that Christ can fully live in us now.

May we maintain His ways before Him, not ours.

— Sandra Querin

So Sandra turns the whole chapter's theme inside out. Job said, "I will maintain my own ways before the Lord" — and meant it, to his own harm. The remedy is the exact reversal: may we maintain His ways before Him, not ours. That single swap — His ways for our ways — is the difference between the cave and the calling, between starving atop a fortune and feasting on abundant life, between trusting God only unto death and trusting Him unto life.

Don't just read these words, she urges — make them worth something eternal, even right now. Commit to destroying the flesh and all its works. Stop maintaining your own ways before the Lord. Instead, trust Him though He slay you, and — just as importantly — trust Him though He cause you to live long

upon the earth. Both take trust. Both require dying to the flesh. And both are available the moment we stop insisting on our ways and start maintaining His.

Real Life Application

1. Trust Him with the harder thing.
It's easier to trust God with death than life. Where are you avoiding the harder trust of living — of letting the flesh die now? Trust Him with your life today.

2. Name the loud flesh.
Sandra asks what issues of the flesh have grown louder than Christ in you. What are they? Bring those specific things to God to be put to death.

3. Swap your ways for His.
The remedy is maintaining His ways, not ours. Where are you maintaining your own way before the Lord? Deliberately trade it for His.

May we maintain His ways before Him, not ours — trust Him though He slay you, and trust Him though He cause you to live long upon the earth.

— Sandra Querin

Prayer

Lord of Heaven and Earth, I've found it easier to trust You with my death than with my life — but living in Christ means dying to my flesh, and that's the death I avoid. Show me the issues of the flesh that have grown louder than You in me, and put them to death. I stop maintaining my own ways before You; I choose to maintain Yours. Whether You slay me or let me live long upon the earth, I trust You — for to live is Christ, and to die is gain, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 31-34

DAY 205
JUDGING OURSELVES

"Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food."

— Job 23:12 (KJV)

To desire the words of the Lord more than food, we have to judge ourselves and invite God to do the same, and trust God to be merciful and righteous.

— Sandra Querin

Somewhere in the middle of his ordeal, Job began developing a confidence in God he'd never had before. "My foot hath held His steps; His way have I kept… I have esteemed the words of His mouth more than my necessary food." He always loved the Lord, but now his trial was taking him to the next level — the level of faith that holds trust. And Sandra notes what that requires: if there's no confidence in a relationship, there can be no trust, and it will never flourish in the courts of fellowship. To esteem God's words more than food, we must be able to do two things:

judge ourselves and invite God to do the same, and trust God to be merciful and righteous.

Those two go together. We can only bear to judge ourselves honestly if we're confident that the God judging alongside us is merciful. A lack of confidence in the Lord will cause us not to trust Him but to move in fear of what He might or might not do — and from that fearful place, we'll never judge ourselves and pray the prayer of Job. If I'm so busy trying to hide the truth, my life becomes a lie and the truth is not in me. I can only live in the truth if I can say, "I know whom I have believed."

The time is come that judgment must begin at the house of God.

— Sandra Querin

This is why judgment, Scripture says, must begin at the house of God — with us, not with our enemies. Job's whole trouble was that he judged his friends instead of himself. The prayer that finally freed him was a prayer in which he judged his own impurity and came to a reckoning of his own lack. We're quick to be prosecutors of everyone else and reluctant to turn the courtroom on ourselves — but honest self-judgment, done in the confidence of God's mercy, is the doorway to freedom, not condemnation.

Paul could tell the Corinthians to clean up their filthy spirits and Peter could say judgment begins at God's house, precisely because they had confidence in the Lord — they knew whom they had believed. That confidence builds faith, and faith produces opportunity for God to prove Himself, and over time, trust emerges. So don't fear self-examination. Invite God into the courtroom of your own heart, trusting Him to be both merciful and righteous, and let judgment begin where it's supposed to — at home, in you.

Real Life Application

1. Judge yourself first.
Judgment begins at the house of God — with us. Where have you been prosecuting others while avoiding your own heart? Turn the courtroom on yourself first.

2. Trust the Judge's mercy.
We can only judge ourselves honestly if we trust God's mercy. Where does fear of God's verdict keep you from honest self-examination? Trust Him to be merciful and righteous.

3. Build confidence into trust.
Confidence in the Lord builds faith that produces trust. Where do you lack confidence in God's character? Ask Him to strengthen it so trust can grow.

I can only live in the truth if I can say, "I know whom I have believed" — judgment must begin at the house of God.

— Sandra Querin

Prayer

Father of Mercy, take me to the level of faith that holds trust — where I esteem Your words more than my necessary food. Give me the courage to judge myself and invite You to do the same, confident that You are both merciful and righteous. Forgive me for prosecuting others while hiding from my own heart. Let judgment begin at Your house, in me. I know whom I have believed — so I open the courtroom of my heart to You without fear, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 35-36

DAY 206
CONFIDENCE THAT BUILDS TRUST

"Cast not away therefore your confidence, which hath great recompence of reward."

— Hebrews 10:35 (KJV)

Confidence builds faith and then produces opportunity for God to prove Himself — over the course of time, trust emerges.

— Sandra Querin

Sandra tells of a man who believed God had called him to make a difference, and committed to that course. He ran for the legislature and was badly beaten. He opened a business with a partner, and it failed — and he spent seventeen years paying off the debts of that worthless partner. Still he kept his confidence that he had heard God. He fell in love and became engaged, and then she died. He sought a government appointment and was denied. He ran for the United States Senate and was badly defeated — twice. One

failure followed another, embarrassing rejections and great setbacks.

But he kept moving forward in the confidence of his God, trusting that God would be faithful to perform all He had deposited in his heart. That man was Abraham Lincoln — one of the greatest presidents the United States has ever known. He had confidence in who God called him to be, and he trusted God to enable him to fulfill that destiny. Sandra draws the principle from his life: confidence builds faith, and faith produces opportunity for God to prove Himself, and over the course of time, trust emerges.

A lack of confidence in the Lord will cause you not to trust Him, but to move in fear of what He might or might not do.

— Sandra Querin

Notice the chain: confidence, then faith, then opportunity, then — over time — trust. It doesn't happen all at once, and it usually happens through a string of things that look like failures. Every defeat Lincoln endured was another opportunity for God to prove Himself faithful, another brick in a wall of trust that could only be built slowly. Had Lincoln lost confidence after the first beating, or the fifth, the trust would never have emerged — and neither would the destiny.

The opposite is equally true, and Sandra names it: a lack of confidence in the Lord will cause you not to trust Him, but to move in fear of what He might or might not do. That fearful moving is what kept Job arguing and Elijah in the cave. Confidence is the soil trust grows in. So when the setbacks pile up and the rejections sting, don't cast away your confidence — it has great recompense of reward. Hold onto what you know God said, let each hard thing become an opportunity for Him to prove Himself, and watch trust slowly, surely emerge.

Real Life Application

1. Hold your confidence through failure.
Lincoln kept his confidence through defeat after defeat. Where are repeated setbacks tempting you to cast away your confidence? Hold onto what God said.

2. Let failures become opportunities.
Each failure was a chance for God to prove Himself. What recent "failure" could become an opportunity for God to show Himself faithful? Watch for Him in it.

3. Refuse fearful moving.
Lack of confidence makes us move in fear of what God might do. Where are you moving in fear rather than confidence? Rebuild confidence in God's character so trust can emerge.

Confidence builds faith and then produces opportunity for God to prove Himself — over the course of time, trust emerges.

— Sandra Querin

Prayer

God Who Keeps His Promises, build in me the confidence that becomes trust. Like Lincoln through defeat after defeat, help me hold onto what You've deposited in my heart even when everything looks like failure. Let each setback become another opportunity for You to prove Yourself faithful, another brick in a wall of trust. Keep me from moving in fear of what You might or might not do. I will not cast away my confidence, for it has great reward, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 37-39, Psalm 76

DAY 207
A PRAYER OF MERCY, NOT JUDGMENT

"If my people, which are called by my name, shall humble themselves, and pray… then will I hear from heaven, and will forgive their sin, and will heal their land."

— 2 Chronicles 7:14 (KJV)

God always responds to the humble prayers of His people.

— Sandra Querin

Many people in Scripture saw their captivity turned by praying a prayer of mercy rather than judgment. After building the temple, Solomon didn't boast to God of his accomplishment; he humbly said, "Heaven cannot contain Thee; how much less this house which I have built," and asked for God's mercy and forgiveness for himself and his people. And when Solomon finished praying, fire came down from heaven and the glory of the Lord so filled the house that the priests couldn't even

enter. God's answer was the great promise: if My people will humble themselves, pray, seek My face, and turn from their wicked ways, then I will hear, forgive, and heal their land. God always responds to the humble prayers of His people.

Hannah is another example. In bitterness of soul, tormented by her husband's other wife over her barrenness, she prayed and wept — but notice how she prayed. She begged God to judge her, not to punish the woman who mocked her. She prayed out of a pure heart, not mad at God, wanting a child but willing to hear God first. She trusted God enough to judge her, forgive her, and let her walk in the power of that judgment — becoming vulnerable to the Spirit so He could bless and empower her. Her prayer of mercy, not vengeance, is what opened heaven.

When he prayed from the belly of the fish, God turned his captivity — he judged himself and invited God to do the same.

— Sandra Querin

Even Jonah, mad at God and at everyone, models the turn. When he prayed from the belly of the fish, God turned his captivity — because there he finally judged himself and invited God to do the same, and "remembered the Lord." We must remember who God is and who we are not, always keeping in

mind His power and mercy. God had mercy on the Ninevites when they judged themselves and moved in true repentance; Jonah didn't like that mercy because it made his prophecy look wrong, and he quickly lost the revelation he'd paid such a high price to get. But our God is a God of mercy first, if we'll truly repent.

Sandra draws it all together: it's very hard to repent or humble ourselves if we haven't enlisted Job's prayer first and judged ourselves — one allows the other to come. Without the prayer of Job active in our lives, true humility and repentance remain a destination we strive for and rarely a place where we arrive. Solomon, Hannah, and Jonah all found the same doorway: a prayer of mercy, not judgment; of self-examination, not self-defense. That kind of prayer always moves the heart of God.

Real Life Application

1. Pray mercy over those who wrong you.
Hannah asked God to judge her, not punish her tormentor. Who are you tempted to pray judgment against? Pray a prayer of mercy instead.

2. Judge yourself to turn your captivity.
Jonah's captivity turned when he judged himself in the fish. What captivity might be waiting on your honest self-judgment? Judge yourself and invite God to do the same.

3. Humble yourself first.

God always responds to humble prayer. Where do you need to humble yourself and seek God's face rather than defend yourself? Take that posture in prayer today.

God always responds to the humble prayers of His people — when Jonah prayed from the belly of the fish, God turned his captivity.

— Sandra Querin

Prayer

Merciful God, teach me the prayer of mercy, not judgment — like Solomon humbling himself, like Hannah asking You to judge her rather than punish her tormentor, like Jonah judging himself in the belly of the fish. You are a God of mercy first, if I'll truly repent. Keep me from praying vengeance over those who've wronged me. I humble myself, seek Your face, and judge myself — turn my captivity and heal what only Your mercy can heal, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Isaiah 40-43

DAY 208
FROM HEARING TO SEEING

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

— Job 42:5-6 (KJV)

Before we truly see God, we must first see ourselves.

— Sandra Querin

Here is the summit of the entire book. Unlike Elijah, who maintained his own ways even after God's display of power, when Job finally saw God, it changed him completely. "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee — wherefore I abhor myself, and repent in dust and ashes." Job had spent the whole book hearing about God and judging his friends; now he sees God, and immediately judges himself. We cannot pray the prayer of Job, Sandra says, unless we abhor our own selfish motives and repent of them.

The whole trial existed to move Job from a relationship that hears about God to a fellowship that sees Him face to face — and for that, he had to see his need for it and crave it more than his own life, abandoning his own needs and fears to obtain it. The cartoonist Sydney Harris once observed that since most of us would rather be admired for what we do than for who we are, we're usually willing to sacrifice character for conduct and integrity for achievement. That, Sandra says, is exactly the trouble with our vision. Hearing is much easier. But before we truly see God, we must first see ourselves.

When we really begin to see who Christ is, everything else pales in comparison.

— Sandra Querin

There's an order here that can't be skipped. Clear vision causes us to see ourselves clearly as God sees us, and clear vision requires honesty — so before we can see God, we have to be willing to see ourselves. That's why honesty has been the theme all along; it's the price of sight. The self-righteous, blanket-covered heart can hear about God endlessly but never see Him, because it won't first bear to see itself.

But when we really begin to see who Christ is, everything else pales in comparison. That's what happened to Job — one clear sight of God, and his arguments, his self-defense, his very self-

regard collapsed into dust and ashes, not from despair but from awe. Seeing God doesn't crush us; it right-sizes us, and in that right-sizing we're finally free. Move from hearing to seeing. Let honesty give you clear vision of yourself, and clear vision of yourself open into the sight of God that changes everything.

Real Life Application

1. Trade hearing for seeing.
Job moved from hearing about God to seeing Him. Are you content merely hearing about God? Ask Him to take you into the seeing that changes everything.

2. See yourself before you see God.
Clear vision of God requires first seeing ourselves honestly. What about yourself have you refused to see? Let honesty give you that clear vision as the doorway to seeing God.

3. Refuse to trade character for conduct.
We tend to sacrifice character for achievement. Where are you more concerned with what you do than who you are? Choose character, and clear your vision.

I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee — before we truly see God, we must first see ourselves.

— Sandra Querin

Prayer

Beginning and the End, take me from hearing to seeing. I've heard about You by the hearing of the ear for so long — but I want to see You, the sight that made Job abhor his self-defense and repent in dust and ashes, not from despair but awe. Give me the honesty to first see myself clearly, for that is the doorway to seeing You. When I really see who You are, let everything else pale in comparison, and change me completely, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 44-48

DAY 209
WHO ARE YOU TO INSTRUCT ME?

"Where wast thou when I laid the foundations of the earth?… when the morning stars sang together, and all the sons of God shouted for joy?"

— Job 38:4, 7 (KJV)

At this point, Job's fear of life was torn out and laid to rest, and his trust in God emerged.

— Sandra Querin

God was not willing to leave Job in his emotional misery, so He appeared in a whirlwind and began to ask questions — not to crush Job, but to restore his revelation. Did you give the peacock her wings, the ostrich her feathers? Do the eagles mount up at your command? Did you make the horse strong? Where were you when I laid the foundations of the earth, when the morning stars sang together and all the sons of God shouted for joy? Have you commanded the morning since your days began? Have you walked in the bottom of the sea? Do you hunt prey

for the lion, or feed the young ravens when they cry? Do you have an arm like God, and can your voice thunder like His? Who are you to instruct Me?

It is a breathtaking cascade of God's greatness, question after question reminding Job exactly who is God and who is not. And it worked. At this point, Sandra says, Job's fear of life was torn out and laid to rest, and his trust in God emerged. He remembered the greatness of his God and stood in awe of Him. The medicine for Job's fear and self-defense was not an explanation of his suffering — God never explained it — but a fresh, overwhelming vision of God's own majesty.

I will lay my hand upon my mouth… I will proceed no further.

— Sandra Querin

Job came to his senses and responded, "I will lay my hand upon my mouth; once I have spoken, but I will not answer twice; I will proceed no further." Sandra translates it plainly: "I'm not saying nothin'." Smart man. The intent of his heart had become, "I'm done. Whatever You want, God, whatever You say, wherever You're going, that's where I'm going." His revelation of who God is had been fully restored, and with it his trust.

There's a profound comfort in how God healed Job. He didn't answer Job's questions or justify the trial; He simply revealed Himself, and that was enough. When we're drowning in our own arguments and fears, what we often need is not an explanation but an encounter — a fresh sight of God's greatness that puts our hand over our own mouth. When you truly grasp who God is — the One who laid earth's foundations and feeds the ravens — the questions that tormented you lose their grip, and awe replaces argument. Sometimes the most trusting thing we can say is nothing at all.

Real Life Application

1. Let awe silence the argument.
God's greatness put Job's hand over his mouth. What argument with God are you still making? Let a fresh vision of His majesty quiet you into trust.

2. Seek an encounter, not just an explanation.
God healed Job with a revelation, not an explanation. Where are you demanding God explain your suffering? Ask instead for a fresh sight of who He is.

3. Surrender the direction.
Job's heart became "wherever You're going, that's where I'm going." Where do you still want to steer? Surrender the direction of your life to God's greatness.

"Who are you to instruct Me?" At this point, Job's fear of life was torn out and laid to rest, and his trust in God emerged.

— Sandra Querin

Prayer

Awesome God, when I'm lost in my own arguments and fears, don't just explain — reveal Yourself. Show me again who You are: the One who laid the foundations of the earth, who feeds the young ravens, whose voice thunders. Let a fresh vision of Your greatness tear the fear of life out of me and lay it to rest, until I lay my hand on my mouth and say, "Whatever You want, wherever You're going, that's where I'm going." Restore my revelation of You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 19, Psalms 46, 80, 135

DAY 210
TOUCH, DON'T PRESS

"Somebody hath touched me: for I perceive that virtue is gone out of me."

— Luke 8:46 (KJV)

The people that press give God an instruction book on their relationship; the ones that touch are after the understanding of His truth.

— Sandra Querin

The woman with the issue of blood knew what it was to go from hearing to seeing. Broke, rejected, humiliated, sick for twelve years, she had likely heard "unclean, defiled, unworthy" shouted at her for a long time. To touch the hem of Jesus' garment she'd have had to crawl down on the ground — too weak to walk, or avoiding the crowd. And the moment she touched Him, she was immediately healed. Jesus knew it at once: "Somebody hath touched Me, for I perceive that virtue is gone out of Me." The disciples were baffled — the whole multitude was thronging

and pressing Him; why ask who touched Him? Because there was a difference between the one who touched and the crowd that pressed.

To press Him, Sandra explains, meant trying to put their will on Christ, approaching to insist on their own ways: "Lord, we don't really want to see You or walk in fellowship with You — we just want a relationship where we can get what we want when we want it, but if the going gets tough, we're out of here." It went beyond insisting on their way into preventing His. They could only hear themselves and not see Him. And when all you've done is hear of Him, your affection for Him will never be greater than your affection for yourself — which is why the same crowds, offered a favor, could shout "Crucify Him" without hesitating.

Once you've really seen the Lord, you only desire to shout "crucify" to your own flesh.

— Sandra Querin

But the woman merely touched Him — and Webster defines touch as "to handle or feel gently, usually with the intent to understand or appreciate," while Strong's reveals the deeper intent of her heart: "to attach yourself to and be set on fire." Her heart was seeking who Jesus was. Yes, she wanted what He could do, but more than anything she believed what she'd

heard and came to see Him more clearly. She was willing to lose who she was to gain who He is — and only then could she be caught on fire and changed. Once you've really seen the Lord, you only desire to shout "crucify" to your own flesh, no longer hiding from the cost of revival but pursuing it more than the revival itself.

To touch Christ, we have to be in agreement with Him, or the connection won't work — the fabric keeps slipping away. Those who press hand God an instruction book on their relationship; those who touch are after the understanding of His truth, with the courage not to fear what it does to them. They expect to come away with nothing but the ability to see Him, because they crave fellowship — and He meets their expectation with more mercy than they figured on and more love than they can hold. How the Lord adores those who reach out and touch Him. All the turmoil in any trial is not bigger than God — watch Him turn it into a powerful future. Will you be among those who touch Jesus, or the multitude who press Him?

Real Life Application

1. Touch, don't press.
Pressers insist on their way; touchers seek to know Him. Are you pressing Jesus for what you want, or touching Him to know who He is? Reach out to touch, not press.

2. Come into agreement.
The connection only works in agreement with Him. Where are you out of agreement with Christ, so His garment keeps slipping away? Come into agreement so your touch connects.

3. Crave fellowship over benefits.
Touchers come away with nothing but the ability to see Him — and that's enough. Do you crave what Jesus gives more than Jesus Himself? Reach for fellowship above all.

The people that press give God an instruction book on their relationship; the ones that touch are after the understanding of His truth — how the Lord adores those who reach out and touch Him.

— Sandra Querin

Prayer
God of Grace, I don't want to be part of the multitude that presses You — handing You an instruction book, insisting on my own way, wanting only what You give. Make me one who touches You: attaching myself to

You and being set on fire, seeking who You are, willing to lose who I am to gain who You are. Bring me into agreement with You so the connection holds. I crave fellowship more than benefits — meet me with more mercy and love than I can hold, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 49-53

DAY 211
JOB PRAYED FOR HIS FRIENDS

"And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before."

— Job 42:10 (KJV)

To pray this prayer from the deepest spot in the heart, we have to completely trust God — it's a leap from a tall building without a cape!

— Sandra Querin

Here at last is the prayer the whole book is named for. "The Lord turned the captivity of Job when he prayed for his friends" — friends who by now were basically his enemies. And think what it cost him. Job had lost everything, even his precious children; all he had left was a nagging wife and boils from the sole of his feet to the top of his head. Praying for the very people who had tormented him in his agony had to be one of the hardest things

he ever did. But every action has a reaction, and this action turned his captivity.

Before Job prayed, God told the friends, "My servant Job shall pray for you, and him will I accept, lest I deal with you after your folly." So this was a test for Job as much as for them. To pray for his enemies, he had to trust the Lord as never before — he had to quit fighting his trouble and find God in it. Praying for our enemies is risky business, Sandra warns, because they receive our blessings and our favor along with our forgiveness. Job came to the place where he could give his friends all of that — blessings that beg God to go easy on them — birthed out of his desire to know the heart of God.

When Job prayed for his friends, he judged himself in the process.

— Sandra Querin

Notice the two things that happened at once. When Job prayed for his friends, he judged himself in the process — you cannot sincerely intercede for your enemies while still insisting on your own innocence and their guilt. And thereupon God not only released him from captivity but opened his eyes to see Him more clearly. The prayer for his enemies and the seeing of God were bound together. To fully forgive and at the same time judge ourselves in error, we have to trust God

more than we ever have. It's a leap from a tall building without a cape.

That image captures the terror and the freedom of it. Praying genuine blessing over someone who wounded you feels like stepping off a ledge with nothing to catch you — no guarantee of vindication, no assurance they'll ever change, nothing but trust that God will take care of you. But that leap is exactly what turned Job's captivity, and when he came out the other side, he counted it a privilege to pray for them. Is there someone God is asking you to pray for — not through gritted teeth, but with real blessing? That prayer may be the very thing that turns your captivity.

Real Life Application

1. Pray for your enemy.
Job's captivity turned when he prayed for those who wounded him. Who has hurt you that God is asking you to bless in prayer? Take the leap and pray genuine blessing over them.

2. Let the prayer judge you.
Praying for his friends made Job judge himself. Whom are you still holding guilty while defending your own innocence? Let interceding for them soften your self-defense.

3. Trust God to catch you.
Praying blessing on an enemy is a leap without a cape. Where do you fear that forgiving means losing? Trust God to take care of you as you make the leap.

The Lord turned the captivity of Job when he prayed for his friends — to pray this prayer from the deepest spot in the heart, we have to completely trust God.

— Sandra Querin

Prayer

Defender of My Life, You turned Job's captivity the moment he prayed for the friends who had become his enemies — and I sense You asking the same of me. It feels like a leap from a tall building without a cape, blessing those who wounded me with no guarantee of vindication. But I trust You to catch me. Help me pray genuine blessing over them, judging myself honestly in the process, until my captivity turns and my eyes see You more clearly, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Isaiah 54-58

DAY 212
RELATIONSHIP OR FELLOWSHIP?

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

— 1 John 1:3 (KJV)

Faith rests in relationship. Trust rests in fellowship.

— Sandra Querin

When we pray for our enemies, Sandra says, we find out what kind of communion we really have with God — relationship or fellowship. And she draws the distinction with a homely, unforgettable picture. She has a relationship with her children simply because she's their mother; that will always be true. If she gave birth and never spoke to them again, she'd still be their biological mother. But if she wants fellowship with her children, she has to show up at their ball games, make their favorite meals, spend time with

them, and create memories. There is an immense difference between the two.

She sharpens it further: faith rests in relationship, but trust rests in fellowship. Faith gets us into the family; trust is built by the shared life afterward. And that's why the prayer of Job — the costly prayer for our enemies — cannot be prayed from a position of mere relationship. We'll never let it happen; relationship doesn't mind taking and consuming, and many times it figures it's got it coming. Only fellowship will embrace the prayer of Job.

Fellowship will take what we have and give it to others; it lives to give and survives by doing it.

— Sandra Querin

There's the heart of the difference. Fellowship will take what we have and give it to others; it lives to give and survives by doing it. Relationship, by contrast, doesn't mind taking and consuming, and often feels entitled. A person who only has relationship with God will always be coming to get — blessings, deliverance, provision — but will balk at giving anything costly away, especially blessing to an enemy. A person in fellowship has learned the joy of giving from what they've received.

This is why so many believers can't pray the prayer of Job: they're trying to pray it from relationship, and it simply won't come. The prayer for enemies flows only from a heart that has moved past merely being in the family into the shared, self-giving life of fellowship. So the real question underneath "why can't I forgive?" is often "do I have relationship or fellowship?" John says our fellowship is with the Father and the Son — a shared life, not just a legal standing. Move from relationship into fellowship, and the impossible prayer becomes possible.

Real Life Application

1. Diagnose your communion.
Relationship gets us in the family; fellowship is the shared life. Do you have mostly relationship with God, or fellowship? Be honest about which you're living in.

2. Move from taking to giving.
Relationship takes and consumes; fellowship lives to give. Where are you mostly coming to God to get? Ask Him to grow you into the giving life of fellowship.

3. Build fellowship deliberately.
Fellowship is built by showing up and sharing life. What would "showing up" with God look like this week — time, worship, obedience? Do it to deepen fellowship.

Faith rests in relationship. Trust rests in fellowship — the Prayer of Job cannot be prayed from a position of relationship, but fellowship will embrace it.

— Sandra Querin

Prayer

God of Peace, show me whether I have mere relationship with You or true fellowship. I don't want only the legal standing of being in the family while I keep coming just to get. Move me into fellowship — the shared, self-giving life that shows up, spends time, and lives to give. It's from that place alone that I can pray the costly prayer for my enemies. Draw me into deep fellowship with You, Father, and with Your Son, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 59-63

DAY 213
AFRAID OF BEING JUDGED

"They that be whole need not a physician, but they that are sick… I am not come to call the righteous, but sinners to repentance."

— Matthew 9:12-13 (KJV)

We must honestly judge ourselves first, and if we do, our judgment of others will turn into compassion for them.

— Sandra Querin

At a church in California, a woman came in toward the end of a service during prayer, and it didn't take a genius to figure out her profession. During prayer, the Lord delivered her from drug addiction and prostitution, and she came running to Jesus like a kid through a sprinkler on a hot day, joy radiating from the depths of her being. She said she almost didn't come by, but was so glad she did. When Sandra asked why she almost didn't come, the answer broke her heart, and she had the woman repeat it to

the pastor: "I wasn't going to come because I was afraid of being judged."

Is that the reputation the Church has earned — a house of judgment toward the lost and dying? Sandra lays down the principle that would change everything: we must honestly judge ourselves first, and if we do, our judgment of others will turn into compassion for them. The reason we point telescopes at other people's sins is that we've never turned the mirror on our own. Honest self-examination doesn't make us harsher toward others; it makes us gentler, because we finally see we're sick too.

They run to the emergency room when they break their arms, so why won't they come to us when they break their hearts?

— Sandra Querin

If the Church is the hospital of the Lord — since He said He came for the sick — then the lost and hurting should run to our house for refuge and help. They run to the emergency room when they break their arms, Sandra asks, so why won't they come to us when they break their hearts? The painful answer: because we haven't prepared the way for it, and they know it. There is too much of us in the flag waving above our

sanctuaries. The lost and sick are looking for help, not more problems.

This is the practical fruit of learning to judge ourselves instead of others. A hospital that shames the sick will empty out; a hospital that heals them will overflow. When we've honestly faced our own condition, we stop being inspectors of the broken and become fellow patients pointing others to the Physician. The woman almost missed her deliverance because she feared our judgment. How many others are staying away from the very healing they need because the hospital has a reputation for judgment? Let's be a house they can run to when they break their hearts.

Real Life Application

1. Turn the mirror on yourself first.
Self-judgment turns our judgment of others into compassion. Where are you inspecting someone else's sin? Turn the mirror on your own heart first, and watch compassion grow.

2. Be a hospital, not a courthouse.
The sick should run to the Church as to an ER. Does your presence feel like a hospital or a courthouse to the hurting? Ask God to make you a place they can run to.

3. Remove the 'you' from the flag.
Too much of us waves above our sanctuaries. Where is your own pride making the lost feel unwelcome? Take it down so the hurting can come for help, not more problems.

"I wasn't going to come because I was afraid of being judged" — we must honestly judge ourselves first, and our judgment of others will turn into compassion.

— Sandra Querin

Prayer

Father of Compassion, it breaks my heart that people stay away from Your house afraid of being judged — that the hurting will run to an ER with a broken arm but not to us with a broken heart. Forgive the judgment we've worn like a flag. Help me judge myself honestly first, so my judgment of others turns into compassion. Make me a hospital the sick can run to, pointing them to the Physician who came for sinners like me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Isaiah 64-66

DAY 214
PRAYING FROM ABUNDANCE, NOT LACK

"I am come that they might have life, and that they might have it more abundantly."

— John 10:10 (KJV)

I need to pray the Prayer of Job because I'm desperate to be refined and perfected, not because I'm desperate to be delivered or blessed.

— Sandra Querin

Sandra makes a confession that reorders our whole motive for prayer: I need to pray the prayer of Job because I'm desperate to be refined and perfected, not because I'm desperate to be delivered or blessed. If I truly have Christ in me, then I shouldn't be hungry and thirsty anymore — yet we always tend to want more, more, more. What about getting full, staying full, living full, and giving to others from the abundance of that fullness? There's a world of difference between praying out of abundance and praying out of lack.

When we pray out of lack, she observes, we often grab the wrong thing — something that just covers up our problem — and then move on, only to require another spiritual or emotional "fix" soon after, all while refusing to be honest about the root of our troubles. We concentrate on the small fruit we have so the ugly root of our weeds will never be exposed. We dance and rejoice over that fruit, not realizing it's small, spoiled, distasteful, and questionably out of season. Praying from lack keeps us circling; praying from fullness sets us free to give.

He was so worried about what he would lose that he never got around to pondering what he would gain.

— Sandra Querin

The rich young ruler is the tragic case study. He asked what he must do to inherit eternal life, kept all the commandments from his youth — and then Jesus said, "Yet lackest thou one thing: sell all that thou hast, distribute to the poor, and come, follow Me." He went away sorrowful, because he was very rich. He was bound by the law and not by love, Sandra explains — he had relationship with God, not fellowship. He wouldn't judge himself, and he didn't trust the Lord to give his wealth back or take the need for it away.

So he stayed very sorry and very rich, when he could have been a fired-up disciple. He couldn't follow Jesus because he refused to judge what was in his heart, and it cost him more than it should have — he was so worried about what he would lose that he never got around to pondering what he would gain. That is the difference praying from abundance makes. The one who prays to be refined, who trusts God enough to give even his security away, discovers what waits on the other side of radical obedience. The one who prays from lack clutches his small spoiled fruit and misses the abundant life. Which are you?

Real Life Application

1. Pray to be refined, not just relieved.
Sandra prays to be perfected, not merely delivered or blessed. Is your prayer mostly about relief or about refining? Ask God to refine you, trusting Him with the outcome.

2. Expose the root, not the fruit.
Praying from lack fixates on small fruit to hide the ugly root. What root are you avoiding by grabbing quick fixes? Let God expose and deal with it.

3. Ponder what you'd gain.
The ruler feared his losses and never weighed his gains. Where is fear of loss keeping you from radical obedience? Stop and ponder what you'd gain by trusting God fully.

He was so worried about what he would lose that he never got around to pondering what he would gain — pray to get full, stay full, and give from the abundance of that fullness.

— Sandra Querin

Prayer
Father of All Comfort, change why I pray. Let me pray not out of lack — desperate for relief, grabbing quick fixes that hide the ugly root — but out of abundance, desperate to be refined and perfected. Fill me until I'm no longer hungry and thirsty, and let me give to others from that fullness. Keep me from the rich young ruler's tragedy of fearing my losses so much I never ponder my gains. Give me the courage of radical obedience, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 20-21

DAY 215
A MIRROR, NOT A TELESCOPE

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

— Matthew 7:3 (KJV)

If we are busy with the mirror, we won't have time for the telescope!

— Sandra Querin

Jesus' words about the mote and the beam are among His most famous, and Sandra draws out their sharpest edge. To "judge" here means to decide or distinguish mentally, to call into question — and we're to practice doing that to ourselves, not others. "With what judgment you judge, you shall be judged" means that when we judge another, we're actually setting forth the very means by which we're asking to be judged by God. Every telescope we aim at someone else's eye is a standard we've just requested for our own.

Instead, she says, let's have God's compassionate heart toward others, and He'll see to it that we reap the benefits — we can trust Him. Here's a sobering thought: the Lord longs to bless us, but we're so busy judging others that we can't catch those blessings, no matter how abundant. Often, no matter how desperate He is to give them, He must wait for us to change. Our judgment of others isn't just unkind; it's a closed hand that can't receive what God is trying to pour out.

First cast out the beam out of thine own eye, and then shalt thou see clearly.

— Sandra Querin

Jesus doesn't forbid all seeing — He reorders it. First cast the beam out of your own eye, and then you'll see clearly to help your brother with the speck in his. The order is everything. We want to start with his speck; Jesus insists we start with our beam. And the striking thing is that self-examination actually restores our vision: once the beam is gone, we "see clearly," not to condemn but to genuinely help.

This is Sandra's picture of the mirror and the telescope. A telescope is for examining things far away — other people's faults, held at a distance where we never have to deal with our own. A mirror is for examining what's right in front of us: our own heart. And her promise is delightfully practical: if we are

busy with the mirror, we won't have time for the telescope. The cure for a judgmental spirit isn't trying harder not to notice others' faults; it's getting so occupied with honest self-examination that we simply run out of time to inspect everyone else. Pick up the mirror, and the telescope gathers dust.

Real Life Application

1. Notice which instrument you're holding.
A telescope examines others; a mirror examines self. Which are you using more? Deliberately trade the telescope for the mirror.

2. Remember you set your own standard.
The judgment we use on others we request for ourselves. Where have you judged someone by a standard you couldn't meet? Extend the compassion you'd want for yourself.

3. Get busy with the mirror.
Busy with the mirror leaves no time for the telescope. What honest self-examination have you been avoiding? Take it up, and let it crowd out your inspecting of others.

If we are busy with the mirror, we won't have time for the telescope — first cast the beam out of your own eye, and then you'll see clearly.

— Sandra Querin

Prayer

God of Mercy, forgive me for aiming telescopes at everyone else's faults while a beam sits in my own eye. Remind me that the judgment I use on others I'm requesting for myself. I don't want to be so busy judging that I can't catch the blessings You long to give. Hand me the mirror instead of the telescope, and keep me so occupied with honest self-examination that I have no time to inspect anyone else. Then let me see clearly, to help and not condemn, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Chronicles 32-33

DAY 216
THE FRUIT IS THIS: HE'S WALKING

"Judge not according to the appearance, but judge righteous judgment."

— John 7:24 (KJV)

In spite of me, He is still God, and I'm still His child.

— Sandra Querin

One late, crowded evening, a man in a wheelchair waited for prayer, surrounded by excited church folks who didn't know him — and Sandra didn't either. It seemed to her the miracle he really needed was to accept Christ, so she asked if he wanted to let the Lord take control of his life. "No," he said plainly. "I came here to get healed. I believe in God — my Mom taught me years ago. I'm just not ready to live for Him right now. But in spite of me, He is still God, and I'm still His child. I'm not a very good kid, kind of rebellious and all, but that doesn't change the fact that He is God. The word around town is that people are getting miracles here, so I came for mine." "Just like that?" "Yes,

ma'am." Well, that was good enough for Sandra. They prayed, and the man got up out of his wheelchair and walked out.

But here's the point of the story. All the people standing around became infuriated when he was healed — they couldn't stand it. Sandra started laughing, because it was so bizarre to watch these Christians flip out because someone got a blessing they either hadn't deemed him worthy to receive, or wanted for themselves. They began insisting it couldn't have been God who healed him, and she laughed even harder.

The fruit is this: the guy is walking! It was either the devil or the Lord who did it. Pick one.

— Sandra Querin

So Sandra told them: "The fruit is this — the guy is walking. It was either the devil or the Lord who did it. Pick one. If it's the devil, you need to repent for being deceived and throw me out. If it's the Lord, you need to get out of the way and let God have His way." They were angry because the miracle was forcing them to judge themselves, and they didn't like it. Just ten minutes earlier they'd been slobbering all over the man, telling him, "the Lord loves you, brother" — and now their hearts were exposed by the judgment coming out of their mouths.

This is the difference between righteous judgment and human judgment. Righteous judgment — a determination of the heart's true intent — belongs to God alone. The judging we're assigned is the judging of fruit: observing and discerning outcomes. And the fruit was undeniable — the man was walking. When God blesses someone we've deemed unworthy, it forces a decision: will we get out of the way and let God have His way, or defend our verdict that He shouldn't have done it? The man had faith, and God chose to honor it. Who are we to judge whom God may bless?

Real Life Application

1. Judge the fruit, not the person.
Righteous judgment of the heart belongs to God; we judge fruit. Where are you judging someone's worthiness instead of the fruit? Look at what God actually did and honor it.

2. Let God bless whom He will.
The crowd resented a blessing on someone "unworthy." Whose blessing have you resented or doubted because you deemed them unworthy? Get out of the way and let God have His way.

3. Let the surprise expose your heart.
The miracle exposed their hearts through their mouths. When God blesses someone unexpectedly, what comes out of you? Let your reaction reveal what needs judging in you.

The fruit is this: the guy is walking! Either the devil or the Lord did it — pick one; if it's the Lord, get out of the way and let God have His way.

— Sandra Querin

Prayer

Abba Father, keep me from the ugliness of resenting a blessing You choose to give someone I've secretly deemed unworthy. Remind me that righteous judgment of the heart is Yours alone, and I'm only to discern fruit. When You do something surprising and good, don't let me argue that You shouldn't have — help me get out of the way and let You have Your way. And when the surprise exposes my heart, give me the humility to repent, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Nahum

DAY 217
ADVERTISE YOUR LIGHT

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

— Matthew 5:16 (KJV)

We are not to be inspectors of someone else's heart, but farmers that tend the soil of our own.

— Sandra Querin

Proper judgment, Sandra clarifies, doesn't mean condemning ourselves or anyone else. Under the inspiration of the Holy Spirit, it uses discernment to discover error within ourselves — a mirror to examine our own hearts, not a telescope to examine someone else's. And when we seek forgiveness, the Holy Spirit lets us move on quickly rather than living in the bondages of the past, because there is no condemnation in Christ, only freedom and liberty. Self-examination in Christ never lands in condemnation; it lands in cleansing and release.

Her farming image is worth keeping: we are not to be inspectors of someone else's heart, but farmers who tend the soil of our own. An inspector shows up to find fault in what belongs to another; a farmer works the ground he's responsible for, day after day, so it will bear fruit. When I judge you, Sandra says, I'm chasing down your error and missing mine — and I'll more than likely end up condemning you. But when I tend my own soil, I bear the fruit that actually helps you.

Advertise your light; don't judge their darkness.

— Sandra Querin

Jesus said, "If I be lifted up, I will draw all men unto Me." The Lord will show others what's wrong with their darkness through our light — if we'll simply turn on our light and stop shouting at their darkness. That's the whole strategy in a sentence: advertise your light; don't judge their darkness. Shouting at the dark has never illuminated anything; a light quietly shining has driven back countless nights. The righteousness of Christ is revealed through living a Christ-like life, not through condemning those who don't.

The light is in you — just let it burn and shine. Live a life in God bright enough for others to see, Sandra urges; advertise your light. This is the gentle reversal of the judgmental spirit.

Instead of aiming our telescopes at the darkness in others and hollering about it, we simply let our own light shine so brightly that people are drawn toward it and, through it, see their own need. You cannot argue anyone out of the dark, but you can outshine it. So stop shouting at the darkness around you, and start turning up your light.

Real Life Application

1. Farm your own soil.
We're farmers of our own hearts, not inspectors of others'. Whose heart have you been inspecting? Turn that energy to tending your own soil so it bears fruit.

2. Stop shouting at darkness.
Shouting at darkness never lit anything. Where are you condemning someone's darkness instead of shining? Quit the shouting.

3. Turn up your light.
The Lord draws people through our light. How could you let your light shine brighter this week so others are drawn to Christ? Advertise your light rather than their darkness.

Advertise your light; don't judge their darkness — we are not inspectors of someone else's heart, but farmers that tend the soil of our own.

— Sandra Querin

Prayer

My Light, make me a farmer who tends the soil of my own heart, not an inspector chasing down everyone else's error. There's no condemnation in You, only freedom — so when I seek forgiveness, help me move on quickly. And teach me Your strategy: to stop shouting at the darkness around me and simply turn up my light. Let my life in You shine bright enough that others are drawn to You and see their own need. Advertise Your light through me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 22-23, 2 Chronicles 34-35

DAY 218
I DIED FOR THEM

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again… who also maketh intercession for us."

— Romans 8:34 (KJV)

But, Father, I died for them.

— Sandra Querin

A group of people who had been involved for years in a cult of satanic worship came one day, growing in what they thought was strength and power, to see who had the greater power. You and I know it is Christ — and the Holy Spirit made a very short event of what they expected to last for days, quickly delivering them from demonic possession and setting them free from pain and horror. During the deliverance, a vision came that everyone in the room could see, paralyzing some and sending others into uncontrollable weeping.

The vision showed God on a throne, high and lifted up, in what looked like a courtroom. Sandra stood just outside it, the

scene in plain view, while the others watched in an agony of fear. Before the throne was courtroom furniture, with Jesus at one table and Satan at the other. Satan began spewing venomous accusations, urging God to have nothing to do with these people, for they had killed their own children as sacrifices to Satan, defiled God in the worst ways, and pledged their allegiance to him. Over and over Satan proclaimed that he had a rightful claim to them.

The defense is enough; Satan, loose them; they are set free in the name of My Son. The blood is sufficient!

— Sandra Querin

And what did Jesus do? He walked back and forth in front of the throne, never flinching or wavering, making the same statement over and over: "But, Father, I died for them. I died for them." That was the entire defense. On and on it went, the calm, steady power in His voice able to shake the universe — and it probably did. God heard both sides and gazed at Jesus with a look of adoration that would refuse Him nothing. Then God stood and declared, "The defense is enough. Satan, loose them; they are set free in the name of My Son. The blood is sufficient!"

Jesus used the same line of defense over and over, and it was more than enough, because of the price that was paid. The

name of Jesus will always be enough. Satan's accusations were all true — these people really had done unspeakable things — and it didn't matter, because "I died for them" outweighed every charge. That is the gospel in a courtroom. Whatever the accuser has on you, whatever charges are true, the defense is the same and it is always enough: Christ died for you, and the blood is sufficient. May we attempt to be worthy of that death and walk in His resurrection — for only One is righteous.

Real Life Application

1. Rest in the sufficient defense.
Against every true accusation, Jesus says, "I died for them." What accusations does the enemy bring against you? Rest in the one defense that is always enough: the blood of Christ.

2. Stop pleading your own righteousness.
The defense wasn't their goodness; it was His death. Where are you trying to defend yourself by your own righteousness? Let Christ's "I died for them" be your only plea.

3. Walk worthy of that death.
Sandra says to attempt to be worthy of His death and walk in His resurrection. How could you honor that price today? Live in the freedom the blood secured.

Jesus kept saying, "But, Father, I died for them" — and God said, "The defense is enough; the blood is sufficient!" The name of Jesus will always be enough.

— Sandra Querin

Prayer

Good Shepherd, whatever the accuser brings against me — and much of it is true — Your defense is always the same and always enough: "I died for them." The blood is sufficient. Thank You that You stand and intercede, never flinching, and that the Father gazes at You with a love that refuses You nothing. Help me stop pleading my own righteousness and rest wholly in Your finished work. Let me be worthy of that death and walk in Your resurrection, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Zephaniah

DAY 219
RECONCILE HEARTS, NOT ISSUES

"Leave there thy gift before the altar… first be reconciled to thy brother, and then come and offer thy gift."

— Matthew 5:24 (KJV)

To reconcile is to change thoroughly — lay the problem down and reconcile hearts, not issues.

— Sandra Querin

Jesus said that if you bring your gift to the altar and remember your brother has something against you, leave the gift, go, and first be reconciled — then come and offer it. To reconcile, Sandra explains, is to change thoroughly. And the only way to resolve a conflict we didn't start is to lay the problem down and try to reconcile hearts, not issues. Agree to disagree. Come into agreement with your brother on what you can agree on — not on every avenue of opinion you don't. The goal isn't winning the argument; it's the changed heart on both sides.

This is exactly what God required at the end of Job's story. When Job's friends turned into his enemies and gave him fits, God told them His wrath was kindled against them, and insisted they go back to Job's place for a prayer meeting — not a discussion about who was right and who was wrong, but a reconciliation. And in that meeting, He didn't want the friends saying anything; they'd said enough. "My servant Job shall pray for you," God said. God wasn't ready to hear them yet, but He would hear Job's prayer for them. How many times, Sandra asks, is God waiting for us to pray for someone, and we just won't do it?

Reconciliation doesn't take prisoners; it just gets the job done.

— Sandra Querin

The book of Philemon is her favorite picture of it — so perfect she used it for years teaching conflict resolution in universities and businesses. Onesimus was a runaway slave who crashed into Paul in prison and found Christ; Philemon was his master. Paul urged Philemon to receive Onesimus no longer as a slave but as a brother in the Lord, describing the whole new relationship they could enjoy if Philemon would just allow it. When Onesimus showed up, he was received as

a brother; Paul saw to it that they laid down their past and looked toward the future they could have in the Lord.

That's reconciliation: not settling every issue, but thoroughly changing the relationship. Reconciliation doesn't take prisoners; it just gets the job done. It refuses to keep score, refuses to relitigate who was right, and simply lays down the past to build a future. Notice too that God made Job's recovery hinge on reconciling with the very people who'd wronged him. Sometimes the gift we're trying to bring God waits at the altar until we've gone and made peace. Is there someone God is waiting for you to be reconciled to — not by winning the issue, but by changing the heart?

Real Life Application

1. Reconcile hearts, not issues.
The goal is changed hearts, not settled arguments. Where are you trying to win an issue instead of reconcile a heart? Lay the problem down and pursue the person.

2. Leave your gift and go.
Jesus said to leave the gift and first be reconciled. Whom do you need to make peace with before your worship can flow freely? Go, and then bring your gift.

3. Refuse to keep score.
Reconciliation doesn't take prisoners. Where are you keeping a record of who was right? Lay down the past and build toward a future, as Paul did for Philemon and Onesimus.

To reconcile is to change thoroughly — reconcile hearts, not issues; reconciliation doesn't take prisoners, it just gets the job done.

— Sandra Querin

Prayer

God of Justice, You told me to leave my gift at the altar and first be reconciled to my brother. Show me who that is. Help me aim not at winning the issue but at reconciling the heart — to change thoroughly, agree on what we can, and lay down the past to build a future. Like Paul with Philemon and Onesimus, let me refuse to keep score. And where You're waiting for me to pray for someone, give me the willingness to finally do it, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Jeremiah 1-3

DAY 220
I DON'T MAKE A GOOD HOSTAGE

"If it be possible, as much as lieth in you, live peaceably with all men."

— Romans 12:18 (KJV)

It really wasn't about her willingness to reconcile — it was about the fact that she had a problem, and I didn't do anything to solve it or make a fair effort to care.

— Sandra Querin

A woman came into Sandra's life who was horribly rude — not to anyone else, just to her, regularly. Finally Sandra asked the Lord what she was doing wrong, and He showed her Matthew 5:23-24: be reconciled to your brother before coming to the altar. She didn't like those verses and tried to get out of them, because she'd already asked the woman if she'd done anything to offend her, and the woman kept saying, "No, not at all" — while clearly meaning, "Yes, but I'm not telling." Sandra felt held hostage by another person's emotions. "Let me get this straight," she asked the

Lord. "I'm not welcome at Your altar until I reconcile with this person who doesn't want to be reconciled?" "That's right," He replied.

The revelation reframed it entirely. It really wasn't about the woman's willingness to reconcile; it was about the fact that she had a problem, and Sandra hadn't done anything to solve it or made a fair effort to care. Once we make the "beyond what's reasonable" effort, we can't make them respond — only pray they will and make ourselves available when they do. After that, we're no longer bound to their anger or attitude. The Lord is looking for our willingness to submit to His authority in all things.

You can take a horse to water, but you can't make him drink — bring the water and pet the horse gently, do your best, then leave it with Him.

— Sandra Querin

So Sandra found a day when she loved the Lord more than her pride, went to the woman's house, locked the door behind her, and said, "I don't make a good hostage, and you're not going to keep me in bondage. You have to be reconciled to me according to Matthew 5 so I can move on… you're going to tell me why you hate me so much, and we're going to put an end to this right now." When the woman said she had an

appointment, Sandra told her to cancel it — now she was the hostage until she confessed. Eventually she broke, admitting jealousy and resentment, insisting Sandra had done nothing wrong and it was her own problem to deal with alone.

"No way," Sandra said. "This ugliness has flopped onto my life now, and the Lord has required me to come help you in order to help myself." They cried, forgave, edified one another, prayed powerfully, ate lunch, and shared some chocolate — the stuff of friendship. They've been good friends ever since; instead of spreading lies born of her own pain, the woman became Sandra's great defender and a minister of healing to many. But there are those who refuse to be reconciled, and they belong to God once we've sincerely made our efforts. Bring the water, pet the horse gently, do your very best — then leave it with Him.

Real Life Application

1. Make the effort, even undeserved.
Sandra had to reconcile with someone who wouldn't admit the problem. Whom is God asking you to pursue even though the conflict isn't your fault? Make the beyond-reasonable effort.

2. Refuse to be a hostage.
Sandra wouldn't stay in bondage to another's attitude. Whose anger or coldness is holding you hostage? Do your part, then refuse to be bound to their response.

3. Leave the horse with God.
You can't make them drink. Where have you done your best to reconcile with no response? Leave that person with God and let yourself move on in peace.

I don't make a good hostage — once we make the effort, we cannot make them respond, only pray they will; do your best, then leave it with Him.

— Sandra Querin

Prayer
Mighty Deliverer, I don't want to be held hostage by someone else's anger or resentment, unable to move forward with You. Where a conflict isn't even my fault, give me the humility to make the beyond-reasonable effort anyway — to go, to care, to pursue peace, loving You more than my pride. Help me do my very best to reconcile, and then, when I've brought the water and can't make them drink, to leave that person with You and walk free, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Jeremiah 4-6

DAY 221
ENEMY PRAYING: PRAY FOR THEM

"But I say unto you, Love your enemies… and pray for them which despitefully use you, and persecute you."

— Matthew 5:44 (KJV)

Prayer will either exhaust you or empower you, depending on whose strength you are using — yours or the Holy Spirit's.

— Sandra Querin

Jesus commands what Sandra calls "enemy praying," and it comes down to three things: praying for our enemies, worshiping God because of them, and blessing them. It's so central that Jesus tied our very identity to it — if we do this, we can be called children of God. Which means, reasonably, that if we won't pray for our enemies and attempt to bless them, we may be acquaintances of God, but not truly children and joint heirs with Jesus. He knew we'd need to pray

the prayer of Job; that's why He told us to forgive seventy times seven.

First, pray for them. And Sandra notes what the word "pray" means here: to earnestly supplicate — to humbly seek God with strength, seeking direction. That raises the bar. I can't earnestly supplicate for you if the best I can do is worry about me and hate you. I can't seek direction for you if I'm in the way. And I can't seek God's direction about me if I refuse humility and His strength. It takes strength to find out the truth — a scary prospect — but we can do all things through Christ who strengthens us. Prayer will either exhaust you or empower you, depending on whose strength you're using.

Maybe it's not all the other guy's fault — maybe you can learn something along this road too.

— Sandra Querin

Here's a humbling angle Sandra slips in: God brings difficult people across our paths so we'll pray for them — and maybe it's not all the other guy's fault; maybe we can learn something along this road too. Praying for an enemy has a way of exposing our own hearts even as it intercedes for theirs. God is trusting us with a very hard task and heavy responsibility, because there may be no other way to reach them. Most of the time, though, all we do is beg to be delivered from them.

That's the tragedy she names: often we think our enemies deserve to go to hell, and half the time we wish they would. But God has entrusted their souls, in part, to our prayers. When laborious prayer leaves us tired yet refreshed, ruined yet renewed, travailing yet triumphant, we know we're praying in the Spirit's strength and not our own. Enemy praying isn't natural; it's supernatural, and it requires His strength. So start with the first step: humbly, earnestly seek God on behalf of the very person you'd rather be delivered from.

Real Life Application

1. Earnestly supplicate, don't just tolerate.
To pray here means to humbly seek God with strength for them. Whom have you merely tolerated instead of prayed for? Earnestly seek God on their behalf.

2. Consider your part.
Maybe it's not all the other person's fault. What might God want to teach you through a difficult person? Ask Him honestly as you pray for them.

3. Pray in His strength.
Prayer exhausts in our strength, empowers in His. Are you praying for enemies in your own strength and burning out? Lean on the Holy Spirit's strength instead.

God brings difficult people across our paths so that we will pray for them — there may be no other way to reach them.

— Sandra Querin

Prayer

Mighty God, teach me enemy praying, beginning with this: to earnestly, humbly seek You for the very people I'd rather just be delivered from. I confess how often I've wished my enemies away instead of praying them into Your hands. Help me consider that maybe it's not all their fault, and let me learn what You're teaching me on this road. I can't do this in my own strength — pray through me by Your Spirit, that I might truly be Your child, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jeremiah 7-9

DAY 222
ENEMY PRAYING: WORSHIP BECAUSE OF THEM

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

— 1 Thessalonians 5:18 (KJV)

When we praise God, He comes to where we are; when we worship God, we go to where He is.

— Sandra Querin

The second element of enemy praying is the hardest yet: to worship God because of our enemies. It's one thing to pray for them, Sandra admits, but to give up my stuff for them? Worshiping the Lord because of them means being thankful for the trial and trusting God for the outcome. To do that, we'd have to be anxious for nothing and in everything give thanks, for this is the will of God in Christ Jesus concerning us. And that requires being more concerned

about the Lord's perfect work in us than about our own comfort or His work in someone else.

She marks a beautiful distinction between praise and worship: when we praise God, He comes to where we are; when we worship God, we go to where He is. Praise invites His presence into our situation; worship lifts us out of our situation into His agenda. And to truly worship, we must be on God's agenda, not our own — allowing Him to introduce us to His thoughts and plans, which are always higher than our instinct to be vindicated against those who've hurt us.

Pray until you can speak blessings upon them — not generic, hypocritical blessings, but the kind that come from the heart, that you are not in control of, but the Holy Spirit is.

— Sandra Querin

This is the aim: pray until you can speak blessings upon your enemies. Not generic, hypocritical blessings muttered through clenched teeth, but the kind that come from the heart — blessings you're not in control of, because the Holy Spirit is. Sandra says to pray as if someone you love will be destroyed if you don't; pray the prayer that causes you to worship the Lord in spirit and in truth. When you can genuinely worship

God because of the very person who wounded you, something has broken in the right way.

Worshiping because of our enemies flips the whole dynamic. Instead of letting the difficult person drive us to complaint and bitterness, we let them drive us to worship — thankful for the refining the trial is working in us, trusting God with an outcome we can't control. It's not that the wrong doesn't matter; it's that God's perfect work in us matters more. So when an enemy comes to mind and your instinct is to rehearse the offense, let it become a summons to worship instead. Go to where God is, get on His agenda, and let Him give you a heart that can genuinely bless.

Real Life Application

1. Let the enemy drive you to worship.
Worshiping because of them turns the difficult person into a summons to worship. When your enemy comes to mind, do you complain or worship? Let them drive you to God's presence.

2. Get on God's agenda.
Worship takes us to where He is and puts us on His agenda. Where is your instinct for vindication keeping you on your own agenda? Surrender it to His higher thoughts.

3. Pray until you can bless from the heart.
The goal is Spirit-birthed blessing, not gritted-teeth words. Can you yet bless your enemy from the heart? Keep praying until you can.

When we praise God, He comes to where we are; when we worship God, we go to where He is — pray until you can speak heartfelt blessings upon them.

— Sandra Querin

Prayer

My Compassionate Father, this is hard — to worship You not just in spite of my enemies but because of them, thankful for the trial and trusting You with the outcome. Take me from praise that invites You into my situation to worship that lifts me onto Your agenda. Make me more concerned with Your perfect work in me than with being vindicated. Pray through me until I can speak blessing over them from the heart, Spirit-birthed and genuine, worshiping You in spirit and truth, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jeremiah 10-13

DAY 223
ENEMY PRAYING: BLESS THEM

"Bless them that curse you, and pray for them which despitefully use you."

— Luke 6:28 (KJV)

When's the last time you went bragging about the great qualities of your enemy?

— Sandra Querin

The third element of enemy praying is to bless them — and Sandra unpacks the word: to praise and speak prosperity into, to religiously speak blessings into someone, to think and speak well of them. Then she asks the question that stops us cold: when's the last time you went bragging about the great qualities of your enemy? Doing that will help you worship God because of them instead of complaining to God about them. When's the last time you tried to understand the ailment of your tormentor? Usually we aren't very good at that.

What we are good at, she says, is reminding God that vengeance is His and He will repay — wanting Him to get busy repaying our enemies for all the evil they're doing to us, His good kids. But blessing means the opposite: actively thinking and speaking well of the very person who has wronged us, seeking to understand their wounds rather than cataloging our own. Bragging on your enemy's genuine good qualities is almost impossible to do while nursing bitterness — which is exactly why it works.

When the second man said the lost would go to hell, he said it with tears in his eyes; the first almost seemed to enjoy the thought and gloat over it.

— Sandra Querin

Sandra tells of a Midwest church interviewing two men who preached on the very same text: "Evildoers will go to hell." The decision-makers chose the second man, and when asked why — since both used the same text — they explained: when the second man said the lost would go to hell, he said it with tears in his eyes and concern in his voice, while the first almost seemed to enjoy the thought and gloat over it. Same words, opposite hearts. The difference between blessing and cursing isn't always in what we say about the lost and the wrong; it's in whether we grieve or gloat.

So can we pray for others while there's still time? Sandra knows we're sick of our tormentors, and it can seem our persecutors are getting all the great things we should be getting — some even at our expense. But until that's okay with us, we'll stay in bondage over it. Blessing our enemies is not first for their sake but for ours; the gloating heart is a chained heart, and the grieving, blessing heart is free. Go find something true and good to say about the person who wronged you, understand their ailment, and speak prosperity over them — and watch your own chains fall off.

Real Life Application

1. Brag on your enemy.

Sandra asks when we last bragged on an enemy's good qualities. What genuinely good quality could you name in someone who wronged you? Speak well of them to break the grip of bitterness.

2. Grieve, don't gloat.

The tearful preacher was chosen over the gloating one. Do you grieve over the lost and the wrong, or secretly gloat? Ask God for a grieving heart, not a gloating one.

3. Bless for your own freedom.
Staying unable to release our persecutors keeps us in bondage. Where is resentment chaining you? Bless your enemy — and let your own chains fall off.

When's the last time you went bragging about the great qualities of your enemy? Until it's okay with us that they prosper, we'll stay in bondage over it.

— Sandra Querin

Prayer

My Deliverer, teach me to bless my enemies — to think and speak well of them, to brag on their genuine good qualities, to try to understand the ailment of my tormentor rather than catalog my wounds. Give me the second preacher's heart: tears, not gloating, over the lost and the wrong. I confess how it galls me when those who've hurt me prosper — but until that's okay with me, I stay in bondage. Free me by helping me genuinely bless them, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Jeremiah 14-17

DAY 224
LEAVE THEM TO GOD

"Dearly beloved, avenge not yourselves… for it is written, Vengeance is mine; I will repay, saith the Lord."

— Romans 12:19 (KJV)

We may curse our enemies' plans for us and take away the power their words have over us; but as for our enemies themselves, we must leave them to God.

— Sandra Querin

Sandra draws a careful and freeing line. There is a difference between the schemes coming against us and the people behind them. We may curse our enemies' plans for us — we can refuse the assignment, break the power of their words, and take away the authority their curses have over our lives. But as for our enemies themselves, we must leave them to God. They're His trouble, not ours. We are not appointed to be their judge, jury, or executioner; we're appointed to pray, worship, and bless, and then hand the people over to the only One qualified to deal with them.

That distinction rescues us from a false choice. We don't have to pretend the evil aimed at us is fine — we can and should resist the plans, stand against the schemes, and strip their words of power. What we surrender is the person: their fate, their judgment, their repayment. Vengeance is God's, and He will repay far more justly and mercifully than we ever could. Fight the assignment; release the assigner.

Can we pray for others while there is still time?

— Sandra Querin

Sandra ends this teaching with urgency: can we pray for others while there is still time? She knows we're sick of our tormentors, and it seems our persecutors are getting all the great things we should be getting, some even at our expense — but until that's okay with us, we'll stay in bondage over it. The clock is running, both on our chains and on their souls. Every day we spend rehearsing the offense is a day we stay bound and they stay unprayed-for.

This is where all of enemy praying lands: pray for them, worship because of them, bless them, curse their plans but not their persons, and leave the people themselves to God — all while there is still time. It's the very prayer Job finally prayed for the friends who wounded him, the prayer that turned his captivity. Whatever your enemies deserve is between them and

God; what you're responsible for is a heart free enough to pray. Leave them to Him, and let yourself go free.

Real Life Application

1. Curse the plan, not the person.
We resist the schemes but release the people. What assignment against you needs resisting, and what person needs releasing? Do both — fight the plan, hand over the person.

2. Leave them to God.
Our enemies are God's trouble, not ours. Whom are you still trying to judge or repay? Leave them to the One who judges justly and mercifully.

3. Pray while there's still time.
The clock runs on our chains and their souls. Who needs your prayer before it's too late? Pray for them now, while there is still time.

We may curse our enemies' plans, but as for our enemies themselves, we must leave them to God — they're His trouble, not ours.

— Sandra Querin

Prayer

My Helper, teach me to fight the assignment but release the assigner — to resist my enemies' plans and strip their words of power, while leaving the people themselves entirely to You. They're Your trouble, not mine; vengeance is Yours, and You repay more justly and mercifully than I ever could. Free me from rehearsing offenses that only keep me in bondage. Help me pray, worship, and bless while there is still time, and leave them in Your hands, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jeremiah 18-22

DAY 225
YOUR CAPTIVITY WILL TURN

"So the LORD blessed the latter end of Job more than his beginning… So Job died, being old and full of days."

— Job 42:12, 17 (KJV)

Allow your captivity to turn — it's God's will and desire for you to live full of days!

— Sandra Querin

The Lord blessed the latter end of Job more than his beginning; he lived a hundred and forty years, saw four generations, and died old and full of days. Sandra reads this as an invitation, not just a happy ending: allow your captivity to turn, because it is God's will and desire for you to live full of days. We are supposed to go from glory to glory on this earth, in spirit and in flesh — it should get better and better. And if it isn't, maybe there's a bondage in your heart. Have you found it yet? Can you pray the prayer of

Job? Or have "they" not earned or deserved your prayers yet? Sometimes your freedom depends upon their blessing.

That last line is the hinge of the whole book. We keep waiting for our enemies to become worthy of our prayers before we'll pray them — and all the while our own captivity stays locked, because the key to our freedom is in the blessing we won't release. Job's captivity turned when he prayed for his friends; ours turns the same way. The bondage we can't seem to break may be waiting on a prayer we won't pray for someone we don't think deserves it.

I will turn away your captivity… and I will bring you again to the place from whence you were carried away captive.

— Sandra Querin

Sandra points us to God's own stated desire in Jeremiah: "I know the thoughts that I think toward you… thoughts of peace, and not of evil, to give you an expected end… I will turn away your captivity, and gather you from all the places whither I have driven you, and bring you again." This is not a God who wants us stuck. His settled intention toward you is peace and an expected end — a turned captivity, a gathered life, a restoration.

But notice the condition woven through the promise: "ye shall seek Me, and find Me, when ye shall search for Me with all your heart." The turning of our captivity is bound up with a wholehearted seeking — and, as Job learned, with a willingness to bless even our enemies. God is still waiting; He always is. He longs to bring you from glory to glory, to make your latter end greater than your beginning. So find the bondage, pray the prayer, seek Him with all your heart — and let your captivity turn.

Real Life Application

1. Look for the hidden bondage.
If life isn't going glory to glory, there may be a bondage in your heart. What bondage might still be locked in you? Ask God to help you find it.

2. Bless to be freed.
Sometimes our freedom depends on our enemies' blessing. Whose blessing might be the key to your own captivity turning? Pray for them and release it.

3. Seek Him wholeheartedly.
God turns the captivity of those who seek Him with all their heart. Where is your seeking half-hearted? Search for Him wholeheartedly and expect Him to be found.

Allow your captivity to turn — sometimes your freedom depends upon their blessing.

— Sandra Querin

Prayer

My Peace, You blessed Job's latter end more than his beginning, and Your thoughts toward me are peace, not evil, to give me an expected end. Help me find any bondage still locked in my heart. Where my freedom is waiting on a blessing I won't release, give me the grace to pray for those who don't deserve it. I seek You with all my heart — turn my captivity, and take me from glory to glory, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jeremiah 23-25

DAY 226
FEELING WHAT GOD FEELS

"The Lord is… not willing that any should perish, but that all should come to repentance."

— 2 Peter 3:9 (KJV)

God is trusting us to pray for our enemies, and we need to trust Him to take care of us as we attempt to bless them.

— Sandra Querin

Sandra tells of a legal nightmare that dragged on more than four years — she'd become implicated in corporate matters that were never her affair, and angry, aggressive people wanted someone to pay. They couldn't get to anyone else, so they chose her. She prayed for deliverance, for justice, for the will of God, then for deliverance again. But one morning the Lord began to show her something else entirely: the parties coming against her were on their way to hell, and He let her feel a portion of His

own horrible pain and anguish over people who suffer there. He let her feel what it would be like if her own children weren't secure in His arms.

The agony of that revelation was so overwhelming that for days she could hardly function, running off to be alone, screaming and crying under the burden of what she saw — people with no peace, no Jesus, a future without hope. She begged God for their souls as if they were her own children in the flames. We must understand, she says, that the Lord loves our adversaries, the very ones persecuting and despitefully using us. Why do we deafen our ears to His cries over their suffering?

I will now turn your captivity as I did Job's, because you have prayed the prayer that I will hear.

— Sandra Querin

After ten days of gut-wrenching intercession for their souls, the Lord impressed her to turn to the book of Job, and said to her heart, "I will now turn your captivity as I did Job's, because you have prayed the prayer that I will hear." The whole book was born from that moment. And the strange thing was, she no longer prayed about the court case or worried about it — all she could do was weep for Jesus, who was losing those He loves, and for those who would suffer. The next day, out of

nowhere and completely unsolicited, the attorney called to announce they were dismissing several of the cases. To her, it was a miracle right up there with the parting of the Red Sea.

Notice the order: the captivity turned only after her heart turned — after she stopped begging for deliverance and started feeling what God feels for the lost, even the lost who were tormenting her. That's the risky business of praying for enemies: they receive our blessings, favor, and forgiveness. But God is trusting us to pray for them, and we can trust Him to take care of us as we do. When our prayers move from "deliver me from them" to "save them, Lord," we've prayed the prayer that turns captivity.

Real Life Application

1. Ask to feel what God feels.
God let Sandra feel His anguish over the lost. Are you willing to feel God's heart for those who've wronged you? Ask Him to share His compassion with you.

2. Shift from 'deliver me' to 'save them.'
Her captivity turned when her prayer changed. Is your prayer mostly "deliver me from them"? Let it become "save them, Lord."

3. Trust God with the outcome.
She stopped worrying about the case and God moved. What outcome are you gripping that you could hand to God while you pray for souls? Release it to Him.

I will now turn your captivity as I did Job's, because you have prayed the prayer that I will hear.

— Sandra Querin

Prayer

Father of Compassion, let me feel a portion of what You feel for the lost — even for those who have come against me. Break my heart over their souls the way Yours is broken, until I weep for them instead of only begging deliverance from them. Turn my prayer from "rescue me from them" to "rescue them, Lord." And as I trust You to take care of me while I bless them, turn my captivity as You turned Job's, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Jeremiah 26-29

DAY 227
DIG DEEP

"Search me, O God, and know my heart… and see if there be any wicked way in me, and lead me in the way everlasting."

— Psalm 139:23-24 (KJV)

She never inquired of God as deeply as she did that day, so she never saw the truth.

— Sandra Querin

A woman came for prayer, and God wasn't moving upon her — though it felt like He should have been. So instead of striving for healing, Sandra sat and talked with her, this sweetest little lady, and eventually they prayed again — this time not seeking healing, but seeking truth. And the Lord revealed a root of bitterness against her mother that she was able to trace back twenty-two years, to the very beginning of her back pain, then arthritis, and now cancer. She loved her mother dearly and couldn't remember ever thinking a bad thought about her. But there it was, hiding in her soul, tearing up the lawn of her spirit.

Here is the line that pierces: she never inquired of God as deeply as she did that day, so she never saw the truth. It was there all along; she just wasn't seeing it. She was harboring sin and living in bondage and didn't even know it. And once the Holy Spirit revealed it — in about five minutes — she was free. So much of what holds us captive is buried beneath a surface we've never dug past, a truth we've never inquired deeply enough to find.

Renew your mind daily by the reading of the Word — if you rise early to be with the Lord, He'll catch you before the enemy does!

— Sandra Querin

This is exactly why, Sandra says, we must renew our minds daily by the reading of the Word and have our quiet times before the Lord each day — life is simply too big for us to handle otherwise. Most of the great people in the Bible have something terrific in common: they rose up early to be with the Lord. If you try that on, she promises, He'll catch you before the enemy does. The buried roots get exposed in the daily, unhurried inquiry, not in the frantic crisis prayer.

And the lady? A month later she came running across a restaurant dining hall, completely straight in body, soul, and spirit — no sickness at all, leaping where she could barely

stand before. Her mother wept and praised God; her husband said the miracle saved their marriage. Our souls prosper, Sandra reminds us from Third John, when we are honest with God and let Him reveal truth — not to put us in bondage, but to deliver us from it. Don't settle for a shallow prayer over a deep wound. Dig deep, inquire deeply, and let Him show you what's been hiding in your soul all along.

Real Life Application

1. Inquire deeper than usual.
The woman never inquired deeply enough to see the buried root. What might God reveal if you sought Him more deeply than a quick prayer? Dig deeper today.

2. Seek truth, not just healing.
The breakthrough came when they sought truth instead of healing. Where have you asked only for relief, never for the root? Ask God to show you the truth beneath it.

3. Rise early to be caught by God.
Those who rise early to seek God are caught by Him before the enemy. Could you give God unhurried time each morning? Try it, and let Him catch you first.

She never inquired of God as deeply as she did that day, so she never saw the truth — it was there all along; she just wasn't seeing it.

— Sandra Querin

Prayer

God of Wisdom, search me and know my heart; show me what's been hiding in my soul all along, tearing up the lawn of my spirit while I never inquired deeply enough to see it. Teach me to seek truth, not just relief — to dig deep rather than settle for a shallow prayer over a deep wound. Help me renew my mind daily in Your Word and rise early to be with You, so You catch me before the enemy does, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Jeremiah 30-31

DAY 228
NEW DESTINATIONS

"Eye hath not seen, nor ear heard… the things which God hath prepared for them that love him."

— 1 Corinthians 2:9 (KJV)

Our journeys will carry us to places that far exceed the "picture in the brochure."

— Sandra Querin

If we are willing, Sandra says, our journeys will lead us to a diverse variety of destinations and carry us to places that far exceed the picture in the brochure. The Lord is after our willingness to obey at all costs — that was the heart of Christ as He pondered Calvary, and it should be our heart as we ponder the hill we must climb to our own resurrection victory. May we live in resurrection, and not in the tomb. Too many believers, delivered from the grave, insist on camping there anyway, when God has resurrection life waiting.

She notes a striking detail: when Lazarus was raised, the Pharisees wanted to kill him. He was no criminal — it was only

after he was resurrected that they hated him. Resurrection life attracts opposition; the closer you get to walking in newness, the more the old order resents it. So may you actually enjoy whatever they attempt to do to you, knowing that you are alive in Him. Pray them through, and consider the quest laid before you worthy of walking, for the glory of God.

It's never been a matter of if He would bless you; it's a matter of, will you let Him bless you?

— Sandra Querin

And blessings? Listen, Sandra says — you serve the living God; He can't help Himself, He loves to bless His people. It has never been a question of if He would bless you; it's a question of whether you will let Him. He is always in full power position — as the Word says, there is no shadow of turning with Him, which is the high-noon position on a sundial, where nothing casts a shadow. His willingness to bless never dims or leans; it stands straight overhead, constant.

So trust Him to accomplish all He has said. He is faithful — why wouldn't He be faithful to you? He is honorable — why wouldn't He honor you? He is loving — why wouldn't He love you? Moses, early on, didn't fully trust the Lord and grabbed Aaron, trusting flesh more than God. Don't linger in your desert for forty years, Sandra urges; pack up today and

move on across the Canaan County line. The prayer of Job will get you there — to new destinations far beyond the brochure.

Real Life Application

1. Live in resurrection, not the tomb.
God has resurrection life for us, yet we camp in the grave. Where are you living in the tomb of an old defeat? Step into the resurrection life God offers.

2. Let Him bless you.
The question isn't if God will bless you but whether you'll let Him. Where are you resisting or doubting His blessing? Open your hands and let Him.

3. Cross the county line today.
Don't linger 40 years in the desert. What's keeping you camped in the wilderness? Pack up and move across into what God has for you.

You serve the living God; He can't help Himself, He loves to bless His people — it's never been a matter of if, but will you let Him.

— Sandra Querin

Prayer

Living God, take me to new destinations that far exceed the picture in the brochure, and make me willing to obey at all costs, the way Christ was as He faced Calvary. Let me live in resurrection, not the tomb, unafraid of the opposition that new life attracts. You can't help but bless Your people — there's no shadow of turning with You. So I stop lingering in my desert; I pack up and cross the county line into all You have for me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Jeremiah 32-34

DAY 229
FELLOWSHIP CRIES FOR THE HEART OF ITS ENEMIES

"He is a rewarder of them that diligently seek him."

— Hebrews 11:6 (KJV)

Fellowship cries out for the heart of its enemies: "Let them know You, God, and bless You at all costs — even at my cost."

— Sandra Querin

The whole process by which Job learned to see and not merely hear, Sandra explains, was a strategic journey orchestrated by God Himself so that Job would come to know fellowship. And here she gives fellowship its most beautiful definition: fellowship cries for the heart of God, and fellowship cries out for the heart of its enemies — "Let them know You, God, and bless You at all costs, even at my cost." Sweet communion with the Lord

comes by no other way. The Lord is a rewarder of those who diligently seek Him, and may we be as diligent as Job in speaking life into our enemies for the sake of the One we call Master and Friend.

Job had to remember who he had become as he approached the privilege of praying for his enemies. He also had to remember the good things he had been before — the things God had already perfected in him — but he had to move now not in his former way, but in the new way God had shown him. He even had to remember the words his friends had spoken over him at the very beginning, before they were defiled and before he was confused: "Your words have supported those who stumbled; you have strengthened faltering knees."

Job lost it all to find it all.

— Sandra Querin

Was that still true now, with the light shining on him? Was he perfected or not? What had his trial done to him? As we watch Job's gift move toward maturity, Sandra says, we see a testimony of his ability to be made more perfect through trial. He took the very words his friends once spoke and turned them into a prayer, seeking abundance for them even though they were stumbling and faltering, and in spite of all they had

put him through. He prayed because God's desire had finally become greater than his own — a desire no longer vague, no longer rooted in tradition, but clear as crystal.

When Job lost his blessings and greatness, he was suddenly faced with his relationship with God: how deep did it go? What stood in the way of their fellowship? Could he trust God to be righteous in spite of his current reality? Sometimes our reality wars against our faith. And here is the whole book in a sentence: Job lost it all to find it all. His prayer released him from a captivity he wasn't even convinced he had until tragedy struck — and it released his friends from their innermost bondage and brought healing. That willingness to pray is what the Lord has been trying to impart to us all along.

Real Life Application

1. Let fellowship cry for your enemies.
Fellowship prays, "bless You at all costs, even at my cost." Can you pray that God would be known and blessed even through those who hurt you? Let fellowship cry for their hearts.

2. Move in the new way.
Job had to move not in his former way but the new way God showed him. Where are you still operating the old way? Ask God for the new way forward.

3. Trust God's righteousness over your reality.
Sometimes reality wars against faith. Where does your current reality make God seem unrighteous? Choose to trust His character over your circumstances.

Job lost it all to find it all — fellowship cries out for the heart of its enemies: "bless You at all costs, even at my cost."

— Sandra Querin

Prayer

Father of Every Good Gift, draw me into the fellowship that cries not only for Your heart but for the hearts of my enemies — "let them know You and bless You at all costs, even at my cost." Like Job, help me move in the new way You've shown me, not my former way, and to trust Your righteousness even when my reality wars against my faith. If I must lose it all to find it all, then let me lose it — and find You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Jeremiah 35-37

DAY 230
FROM WHY TO HOW

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

— Colossians 3:23-24 (KJV)

Before, you may have asked "Why?" and now you might be asking "How?"

— Sandra Querin

By the end of the journey with Job, Sandra observes, our very questions have changed. Before, you may have asked "Why?" — why this trial, why this loss, why me. Now you might be asking "How?" — how do I walk this out, how do I pray for these people, how do I live the prayer of Job. That shift from why to how is itself a mark of maturity. Why keeps us staring backward at the trial demanding an explanation; how turns us forward to obedience. God rarely answered Job's "why," but He thoroughly equipped his "how."

The secret that helped Sandra most is in Colossians: whatever you do, do it heartily, as unto the Lord and not unto men, knowing that from the Lord you'll receive the reward of the inheritance, for you serve the Lord Christ. She admits the honest struggle — sometimes it's too hard to do what Jesus would do, and she doesn't always understand what that even is. After all, Jesus once cleaned out the temple with a whip. In our deep desperation, our causes can seem just as righteous, and we just want to grab a whip too.

Do it "unto the Lord" — pretend that you are doing it for Jesus.

— Sandra Querin

So instead of asking "what would Jesus do" in every murky moment, Sandra leans on the simpler Colossians instruction: do it unto the Lord. Pretend you are doing it for Jesus. If we can attempt to be a true servant of Jesus Christ, then the prayer of Job comes naturally — because in serving others as a servant of Christ, we're really serving Him. The Lord said, "if you have done these things to the least of them, you have done it unto Me." It's Jesus we're serving, not them.

She takes it one step further, because she always needed the extra help: she actually imagines that the person she's serving — whether she wants to or not — is Jesus. Doing for them as

if they were Jesus puts an entirely different twist on things; it makes us more excellent, fervent, and diligent, until we come to the place where we complain less and love more. That's the practical answer to "how." When the enemy in front of you becomes, in your imagination, the Lord Himself, the impossible prayer and the difficult service both come more naturally than you'd think.

Real Life Application

1. Trade 'why' for 'how.'
Maturity shifts the question from why to how. Are you still stuck on "why" about a trial? Turn to "how do I walk this out" and let God equip you.

2. Do it as unto the Lord.
Colossians says do everything heartily unto the Lord. What task or service could you reframe as done directly for Jesus? Do it that way today.

3. Serve them as if they were Jesus.
Sandra imagines the person she serves is Jesus. Who is hard for you to serve or love? Picture them as Jesus, and watch it change your heart.

Before, you may have asked "Why?" and now you might be asking "How?" — do it as unto the Lord; pretend you are doing it for Jesus.

— Sandra Querin

Prayer

God of Love, move me from "why" to "how" — from demanding explanations for my trials to asking how to walk them out in obedience. Teach me to do whatever I do heartily, as unto You and not unto men. When serving or forgiving someone is hard, help me picture them as Jesus, since whatever I do to the least of them I do to You. Make me more excellent, fervent, and diligent, until I complain less and love more, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jeremiah 38-40, Psalms 74, 79

DAY 231
THE PRAYER OF JOB

"And the LORD turned the captivity of Job, when he prayed for his friends."

— Job 42:10 (KJV)

Lord, there is nothing, there is no one who compares to You. I humble myself before You.

— Sandra Querin

We come now to the prayer itself — the prayer this whole book has been leading us to pray. Sandra invites us to seek to pray Job's prayer daily, as we seek the truth of who Christ is and who He longs to be in each situation surrounding us. The Holy Spirit gives strength as we attempt to follow His lead in raw honesty and are guided down the path of freedom from our bondage. Job's heart must have soared as he prayed it. Here it is, in full:

"Lord, there is nothing, there is no one who compares to You. I humble myself before You. Search my heart and expose every motive and fear that hinders deeper fellowship with

You. Help me to trust You through difficult trials, for they open my eyes and heart to see You as You really are. Lord, as for those who have come against me, I ask You to turn Your anger from them, forgive them, and bless them abundantly."

Search my heart and expose every motive and fear that hinders deeper fellowship with You.

— Sandra Querin

Look at the movement inside this prayer, because it retraces the whole journey. It begins with worship — no one compares to You — and humility. Then it turns to honest self-examination: search my heart, expose every motive and fear, the very things that had been buried in the cemetery of the soul. Then it embraces the trial as a gift: help me trust You through it, for it opens my eyes to see You as You really are, the move from hearing to seeing. And finally it turns outward to the enemies, praying not judgment but blessing: turn Your anger from them, forgive them, bless them abundantly.

Every element the book has taught is folded into these few sentences — worship, humility, honesty, trust, seeing, and enemy-blessing. This is the prayer that turned Job's captivity, and it stands ready to turn ours. Sandra's hope through all these pages has been simply to impart the willingness to pray it. So pray it — today, and daily. Let it search you, free you,

and send you out to bless the very ones who wounded you. May you have great success in all He sets your hands to do.

Real Life Application

1. Pray it, don't just read it.
The whole book aims at praying this prayer. Will you actually pray the Prayer of Job today? Pray it slowly, meaning every line.

2. Let it search you.
The prayer asks God to expose every hidden motive and fear. What might He surface as you pray it honestly? Invite the searching and don't flinch.

3. Bless your enemies by name.
The prayer ends by blessing those who've come against you. Who are yours? Name them as you ask God to forgive and bless them abundantly.

Lord, as for those who have come against me, I ask You to turn Your anger from them, forgive them, and bless them abundantly.

— Sandra Querin

Prayer

My Shepherd, there is nothing, there is no one who compares to You. I humble myself before You. Search my heart and expose every motive and fear that hinders deeper fellowship with You. Help me to trust You through difficult trials, for they open my eyes and heart to see You as You really are. And as for those who have come against me, I ask You to turn Your anger from them, forgive them, and bless them abundantly, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Kings 24-25, 2 Chronicles 36

DAY 232
THE LIFTER OF MY HEAD

"But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head."

— Psalm 3:3 (KJV)

I realized I had gotten my value from being a mother and a wife, and not from Christ.

— Sandra Querin

Among the testimonies that came back to Sandra was one from a woman named Nila, whose husband died, whose son was then killed in a car accident two months later, and who was diagnosed with cancer three weeks after that. "I thought I was pretty tough," she wrote. "I thought I had a lot of Jesus. I thought wrong." When her husband died she was crushed but not destroyed; she stayed strong for her son. But when her son died, she realized she had gotten her value from being a mother and a wife, and not from Christ. Loss has a way of exposing where our identity has quietly settled.

A friend gave her The Prayer of Job. She read it in an afternoon, then again that evening, then through the night hours, then again by morning — and came to know the truth that Jesus is the lifter of her head. "I just have to allow Him to get His hand on the back of my neck," she wrote, "and stiff necks don't allow that very well." What a picture: the lifting is His to do, but the stiffness of our own neck can refuse the very hand that would raise our bowed head.

When my bad attitude toward God left, then so did that feeling of death.

— Sandra Querin

Nila had dug into the cemetery of her soul, as the book urged, and found something shocking: she had blamed God for the loss of her husband, but she had hated Him for the loss of her boy. Once she saw it and let it go, everything changed. "I could feel death inside me, and it is gone now," she wrote. "When my bad attitude toward God left, then so did that feeling of death." Her cancer, remarkably, began responding to treatment — but she was clear that this was not the real miracle. The real miracle was the return of her joy and the leaving of that inner death.

"Now I see," she wrote. "God has them, and He also has something wonderful for me to do here, without them, but

with Him." Her joy returned like a fresh spring day; the endless crying and horror gave way to expectation. Nila's testimony shows how honesty about a buried, God-directed bitterness — the hardest kind to admit — can lift a head that grief had bowed to the ground. Wherever your value has settled apart from Christ, and whatever bitterness hides in your cemetery, let the Lifter of your head get His hand on the back of your neck.

Real Life Application

1. Locate your value.
Nila found her value in roles, not Christ, until loss exposed it. Where does your identity quietly rest — in a role, a relationship, an achievement? Reroot it in Christ.

2. Unstiffen your neck.
Jesus lifts our head, but a stiff neck resists His hand. Where is your neck stiff toward God right now? Soften it, and let Him lift your head.

3. Dig up the hardest bitterness.
Nila had to admit she hated God over her loss. Is there a bitterness toward God you've never dared name? Bring it into the light and let the feeling of death leave.

Jesus is the lifter of my head — I just have to allow Him to get His hand on the back of my neck, and stiff necks don't allow that very well.

— Sandra Querin

Prayer

God of Justice, You are my shield, my glory, and the lifter of my head. Where I've drawn my value from roles and relationships instead of from You, reroot my identity in Christ alone. Soften my stiff neck so You can get Your hand beneath my bowed head and lift it. And if there's a bitterness toward You buried in the cemetery of my soul, give me the courage to dig it up — so that when my bad attitude leaves, the feeling of death leaves with it, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Habakkuk

DAY 233
LOVE CAUGHT UP WITH ME

"We love him, because he first loved us."

— 1 John 4:19 (KJV)

Now that I know how much the Lord loves me, I can't help but care.

— Sandra Querin

Another testimony came from a man who had, in his words, worked for Satan — involved in organized crime, having hurt a lot of people. You wouldn't think a man like that would even want to read a book on prayer. But, he wrote, he'd had a praying mother, and he guessed it finally caught up with him. Through The Prayer of Job he came to understand the great and massive love of God, and to know that he could love Jesus because Jesus first loved him — and that no matter what, God was on his side. The prayers of a mother, sown for years, came up in a heart no one would have expected.

What the love of God produced in him was not just relief but responsibility. He decided he had to do what was right, so he turned states' evidence, fully expecting it would send him to prison. And he was at peace with that, because, as he put it, he'd be taking three things with him: the Lord, the Bible, and The Prayer of Job. He even asked Sandra to send a case of books to his mother, so that after he was locked up she could get them to him and he could share this life-word with the inmates — promising not to make them read it, but to be the new man God had created in him and ask them if they wanted to.

The issue is my heart — I am truly forgiven, and now I can forgive others.

— Sandra Querin

"Maybe God will deliver me," he wrote, "but that's not the issue. The issue is my heart. I am truly forgiven, and now I can forgive others. I never cared before, but now that I know how much the Lord loves me, I can't help but care." There is the whole gospel in a hardened man's plain words. The knowledge of being loved didn't make him presume on grace; it made him care, made him honest, made him willing to face consequences and forgive others as he'd been forgiven.

Notice the chain: he grasped how much God loved him, and that love produced caring, forgiving, and courage where there had been none. We love because He first loved us — and we forgive, and care, and do the hard right thing, for the same reason. This is why Sandra keeps returning to the massive love of God as the engine of everything. You cannot manufacture care for others or forgiveness of enemies by willpower; it flows out of finally knowing how loved you are. Let God's love catch up with you, and watch it turn even a hard heart tender.

Real Life Application

1. Let the love catch up with you.
A praying mother's love and God's love finally caught up with a hardened man. Where might God's love be catching up with you? Stop running and receive it.

2. Let being loved make you care.
Knowing God's love made him unable not to care. Where has your heart grown cold? Ask to know God's love so deeply that you can't help but care again.

3. Do the hard right thing.
The love of God gave him courage to face consequences. What right but costly thing have you been avoiding? Let God's love give you the courage to do it.

I never cared before, but now that I know how much the Lord loves me, I can't help but care.

— Sandra Querin

Prayer

My Loving Father, let Your massive love catch up with me the way it caught up with a hardened man through his praying mother's prayers. I love because You first loved me — so flood me with the knowledge of how much You love me, until I can't help but care, can't help but forgive, can't help but do the hard right thing. Turn whatever is cold or calloused in me tender by the sheer weight of Your love, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jeremiah 41-45

DAY 234
TELL YOUR SOUL TO BACK OFF

"Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God."

— Psalm 42:5 (KJV)

Whenever I catch my soul getting scared over circumstances, I can tell my soul to back off, and then allow my spirit the freedom to trust Him again.

— Sandra Querin

A man named Alan, who had walked with the Lord over forty years, wrote to Sandra during the hardest season of his faith. For months everything in his business was turning to dust; each day brought another source of discouragement and failure. Four decades of faith, and yet, he admitted, never had his faith been tested like this. It's a reminder that longevity in Christ doesn't exempt us from the furnace — sometimes the deepest testing comes to the most seasoned believer.

He'd even taught the book of Job to adults in the past and thought he had it all figured out. But reading The Prayer of Job gave him new insights to get through the trial, and one practical discovery in particular changed things. He learned to distinguish between his soul — his mind, will, and emotions, which were getting scared over the circumstances — and his spirit, where trust in God lives. That distinction gave him a place to stand.

I can tell my soul to back off, and then I am able to allow my spirit the freedom to trust Him again.

— Sandra Querin

"Whenever I catch my soul getting scared over circumstances," Alan wrote, "I can tell my soul to back off, and then I am able to allow my spirit the freedom to trust Him again." This is exactly what the psalmist did when he said, "Why art thou cast down, O my soul?… hope thou in God." He didn't just feel his feelings; he talked to them. He addressed his frightened soul and directed it back to hope. Alan learned the same holy skill.

So many of us are ruled by our soul — tossed wherever our fears and emotions take us, as if we had no choice. But Scripture shows a better way: we can speak to our own soul, tell the frightened part to back off, and free our spirit to trust

God again. Your feelings are real, but they are not your master. When your soul starts panicking over the circumstances, you don't have to obey it. Tell it to back off, and let your spirit — where God dwells — take the lead in trust.

Real Life Application

1. Distinguish soul from spirit.
Alan learned his scared soul wasn't his trusting spirit. Where are your fears and emotions running the show? Recognize that's your soul, not your whole self.

2. Talk to your soul.
The psalmist and Alan both addressed their souls directly. What could you say to your frightened soul today? Tell it to back off and hope in God.

3. Free your spirit to trust.
Once the soul backs off, the spirit can trust again. Where do you need to let your spirit take the lead over your feelings? Choose trust deliberately.

Whenever I catch my soul getting scared over circumstances, I can tell my soul to back off, and then allow my spirit the freedom to trust Him again.

— Sandra Querin

Prayer

The Great I AM, teach me what Alan learned and the psalmist knew — that I don't have to obey my frightened soul. When my mind, will, and emotions start to panic over my circumstances, help me speak to my own soul and tell it to back off. Then free my spirit, where You dwell, to trust You again. My feelings are real, but they are not my master — You are. Let my spirit lead me back to hope in You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jeremiah 46-48

DAY 235
GOOD MEDICINE

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones."

— Proverbs 17:22 (KJV)

I would go to bed at night and cry for their lives, instead of mine.

— Sandra Querin

One of the most touching testimonies came from a twelve-year-old. "Us kids have things to deal with that parents don't have to," the child wrote. "I have people every day telling me lies and calling me names." This young writer had watched Mom reading The Prayer of Job and crying, and asked why she kept reading something that made her cry so much. Mom said it was healing her — that it was hard medicine to take, but right and good medicine. The child understood the medicine story: "I don't like medicine very much, but after it's gone, I do feel better."

So the child read the book about the man named Job, hoping this medicine would help too, because Mom seemed happier. And something remarkable happened. "I used to have a lot of kids making fun of me and calling me names because I don't look quite right. But afterward I forgave them — I mean I totally and for sure forgave them. And then I started smiling at them and asking Jesus to bless them and forgive them each night, like Jesus did, like in your book. I would go to bed at night and cry for their lives, instead of mine."

This was pretty good medicine — it worked in only two weeks.

— Sandra Querin

The result unfolded quickly. Within two weeks, the child wrote, all the kids quit teasing, and one girl even started sharing her lunch and helping her get to class. "I never had a friend before," the child said. "I was just sorry for myself. But now I have so much splendor in my life I just can't believe it. This was pretty good medicine — it worked in only two weeks. And it's good for Jesus, because now my neighbor who used to hate me is gonna go to church with me this week."

There is something disarming about a child living the prayer of Job so simply and completely. No theology, no wrestling — just total forgiveness, a nightly blessing prayed over the

bullies, and tears shed for their lives instead of her own. And the fruit came fast: teasing stopped, a first friendship formed, a hostile neighbor headed to church. The prayer of Job isn't reserved for spiritual giants; a twelve-year-old took the same medicine and found the same splendor. If a child can pray it, so can we.

Real Life Application

1. Take the good medicine.
The hard truth was good medicine that brought healing. What hard but healing truth is God asking you to swallow? Take the medicine, trusting you'll feel better after.

2. Cry for their lives, not yours.
The child prayed and wept for the bullies instead of herself. Whom have you only felt sorry for yourself about? Turn your tears toward praying for their lives.

3. Pray it simply.
A twelve-year-old prayed the Prayer of Job with childlike completeness. Where are you overcomplicating forgiveness? Forgive totally and bless simply, like a child.

I would go to bed at night and cry for their lives, instead of mine — this was pretty good medicine; it worked in only two weeks.

— Sandra Querin

Prayer

Loving Father, give me the simple, complete faith of a child who forgave her bullies totally, prayed Your blessing over them each night, and cried for their lives instead of her own. Help me swallow the hard but good medicine of Your truth, trusting I'll feel better after it's done its work. Turn my self-pity into intercession, and let me love those who mistreat me so simply and fully that the splendor returns, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jeremiah 49-50

DAY 236
WEEPING OVER YOUR ACCUSER

"No weapon that is formed against thee shall prosper… This is the heritage of the servants of the LORD."

— Isaiah 54:17 (KJV)

We took him to the Lord — not to be delivered of him, but to ask the Lord how we should pray for him.

— Sandra Querin

A woman named Sonya wrote about a legal battle built on false accusations. Her husband had lost his job and his work equipment; they'd been slandered throughout their town and were in danger of losing their home. The lie had spread to a bizarre level — she could hardly imagine such a thing happening in the United States. It's the kind of situation that would make anyone pray, understandably, for one thing: to be delivered from their accusers and vindicated.

But after reading The Prayer of Job, Sonya wrote, "boy-oh-boy did we ever get set free." They started to rejoice over their adversaries, and began to see through the eyes of the Lord the pain and sorrow of their accusers' lives. The man who had started it all was her husband's old boss — and instead of praying to be delivered of him, they took him to the Lord to ask how they should pray for him. They began to weep over his life and genuinely took a burden for him.

That was three weeks ago. Today, we were told that all charges have been dropped.

— Sandra Querin

"That was three weeks ago," Sonya wrote. "Today, we were told that all charges have been dropped." The pattern repeats what Sandra herself experienced with her own legal nightmare: the captivity turned not when they prayed harder for deliverance, but when their hearts turned to genuine burden and blessing for the accuser. The shift from "deliver us from him" to "show us how to pray for him" preceded the breakthrough.

This is worth noticing carefully, because it runs against every instinct. When we're falsely accused and everything we own is on the line, our whole being screams for vindication and deliverance. Yet Sonya and her husband found freedom —

and eventually the dropped charges — by weeping over the very man destroying them. No weapon formed against God's servants ultimately prospers, but the way through often runs straight through a genuine burden for the one wielding the weapon. Is there an accuser you need to stop praying against, and start weeping over?

Real Life Application

1. Ask how to pray for your accuser.
Sonya asked God how to pray for the man attacking her, not to be rid of him. Who is accusing or opposing you? Ask God how to pray for them.

2. See their pain.
They began to see their accuser's pain through God's eyes. What pain might lie behind the person coming against you? Ask God to let you see it and take a burden for them.

3. Turn from vindication to blessing.
Freedom came when they wept over their accuser. Where are you praying only for vindication? Turn toward genuine blessing and watch what God does.

We took him to the Lord — not to be delivered of him, but to ask the Lord how we should pray for him… today, all charges have been dropped.

— Sandra Querin

Prayer

Mighty Deliverer, when I'm falsely accused and everything feels on the line, my instinct is to beg for deliverance and vindication. Teach me Sonya's better way: to take my accuser to You and ask how to pray for them, to see their pain through Your eyes, to weep over their life and carry a genuine burden for them. No weapon formed against Your servants will finally prosper — so free me by helping me bless the very one attacking me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Jeremiah 51-52

DAY 237
A TREASURE NOW

"A new heart also will I give you… and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

— Ezekiel 36:26 (KJV)

He spent a lot of time praying for himself first, because he figured he needed it most — he was right!

— Sandra Querin

A woman named Nancy wrote about her father, a man who had been cantankerous forever — truly part of his personality, a "hateful cuss," as they said around there, though they loved him. When Dad got cancer, he fought it with anger, and fought everyone around him too. Then one day he simply quit fighting, and the family got worried; he stopped getting up, stopped shouting and yelling, stopped snapping orders, and they couldn't figure out what was happening. Something had gone quiet in a man who was never quiet.

Two weeks later, Nancy went in to see him and spotted a book he'd forgotten to shove all the way under his mattress — The Prayer of Job. When he saw her notice it, he grabbed for it, but she was quicker. She began to laugh, laughed so hard that he joined her — and she couldn't remember ever laughing with her dad before. He sat up in bed and told her all about it, his face lit with excitement, speaking as if he'd had a conversation with the author. He'd gotten mad reading it, then sorry, then emotional — Dad, emotional — and stayed in that room reading and repenting for almost a week, until he found that Jesus goes beyond an idea, and he walks with Him now.

There are so many wonderful things to say about Dad now — he has become a treasure!

— Sandra Querin

Nancy reported what her father had been doing in that room: "he's been prayin' for the Lord's broken heart over people who hurt Him, and prayin' for people that he has hurt, and prayin' for those who have hurt him — and he spent a lot of time prayin' for himself first, because he figured he needed it most. He was right." That's the prayer of Job in a hard old heart: interceding for God's grief, for those he wounded, for those who wounded him, and honestly, for himself.

The family was thrilled to have Dad so happy and full of Jesus. Even the doctor noted that a joyful heart heals quicker and responds to treatment better. Whether God would heal him by a miracle, or through the doctor's hand, or take him home, one thing was sure: "Dad will be tolerated in heaven now, and we won't have to lie at his funeral. There are so many wonderful things to say about Dad now — he has become a treasure." God gives new hearts, taking out the stony one and putting in a heart of flesh — even in a "hateful cuss" in the last chapter of his life. It is never too late for that exchange.

Real Life Application

1. Pray for yourself first.
Nancy's dad prayed for himself first, figuring he needed it most — and was right. Where do you need God's work in you before anywhere else? Start your praying there.

2. Believe no heart is too hard.
God softened a lifelong "hateful cuss" into a treasure. Whose heart — maybe your own — seems too hard to change? Trust God to give a heart of flesh.

3. Know it's never too late.
The exchange came in his final chapter. Where have you given up on someone changing because time seems short? Keep praying; it's never too late for a new heart.

He spent a lot of time prayin' for himself first, because he figured he needed it most — there are so many wonderful things to say about Dad now; he has become a treasure!

— Sandra Querin

Prayer

Lord of Compassion, You give new hearts — taking out the stony heart and putting in a heart of flesh — even in the hardest person in the last chapter of life. Like Nancy's father, help me pray for Your broken heart over the lost, for those I've hurt, for those who've hurt me, and honestly for myself, since I need it most. Soften whatever is cantankerous and stony in me, and make me a treasure by Your grace. It's never too late with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Lamentations 1-2

DAY 238
THE HAPPIER WE BECOME

"The joy of the LORD is your strength."

— Nehemiah 8:10 (KJV)

The more we pray for those who are hurting us, the happier we become.

— Sandra Querin

From India, a pastor named Bsori wrote to Sandra about what The Prayer of Job was doing in his city. For six months his group had studied the book every Wednesday night, and by the time he wrote, much of their time was spent simply listening to testimonies. Each member had been radically changed by this concept of asking forgiveness and praying a blessing on those who had done them harm. Parents were seeing their children come to Christ; businesses on the verge of closing were gaining financial strength; and the happiness among them was amazing.

"Happiness and joy are a gift," Pastor Bsori wrote. "We here in India don't experience this gift too often in abundance. We

have become a people of dismay that the enemy has been allowed to put upon." But then came his discovery, tested against the Word of God, their holy and precious Bible: the enemy will only put upon us what we let him. And they had found the key that loosened his grip — "the more we pray for those who are hurting us, the happier we become."

He will only put upon us what we let him.

— Sandra Querin

Two truths in that testimony are worth holding onto. First, the enemy will only put upon us what we let him. That is not to say we're to blame for every hardship, but that we have far more authority than we often use — much of what oppresses us continues because we've permitted it, through unforgiveness, fear, or refusing to pray the prayer that would break its grip. What we won't release keeps its hold.

Second, and most surprising: the more we pray for those hurting us, the happier we become. Joy is a gift, and it turns out to be tied directly to blessing our enemies. We would expect praying for those who wound us to be grim, draining work — and instead it produces happiness, because it breaks the bondage of resentment that was stealing our joy all along. A whole city in India was discovering it: pray for your persecutors, and the joy of the Lord — your strength —

comes flooding in. The path to happiness runs, improbably, straight through the blessing of our enemies.

Real Life Application

1. Stop permitting the enemy.
The enemy only puts upon us what we let him. What have you allowed to keep oppressing you through unforgiveness or fear? Withdraw the permission by praying the prayer of Job.

2. Pray your way to joy.
Praying for those who hurt us makes us happier. Whose name could you begin praying blessing over to break resentment's grip? Start, and watch joy return.

3. Receive joy as strength.
The joy of the Lord is our strength, and it's a gift. Where are you weak because joy has drained away? Ask God for the gift of joy as you bless your enemies.

He will only put upon us what we let him — the more we pray for those who are hurting us, the happier we become.

— Sandra Querin

Prayer

My Strength, teach me what a whole city in India discovered: that the enemy only puts upon me what I let him, and that the more I pray for those hurting me, the happier I become. Show me where I've permitted oppression through unforgiveness or fear, and help me withdraw that permission by praying blessing over my persecutors. Break resentment's grip on my joy, and let the joy of the Lord be my strength, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Lamentations 3-5

DAY 239
A GOOD WRECK

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

— 3 John 2 (KJV)

It actually wrecked me — but this was a good wreck.

— Sandra Querin

A woman named Vivian had been trying to get pregnant for nine years, with doctors unable to explain why. She lived it the way Hannah did, she said — as though God had shut her womb — praying for a baby, but mad at God the whole time, though she didn't even realize she was mad at Him until she read The Prayer of Job. "I didn't think it would hurt me like it did," she wrote. "It actually wrecked me. This was a good wreck though." Sometimes the truth has to wreck us before it can rebuild us; the honest exposure of a buried anger we didn't know we carried is painful, but it's the good kind of pain.

Once Vivian got rid of the anger and was able to seek forgiveness, something shifted in her praying. She began to pray for others and to forget about praying endlessly for herself and, as she put it, her poor pathetic situation. The relentless self-focus that so often accompanies a long, unanswered longing gave way to intercession for others — and that turning outward was itself part of the healing.

Once I got rid of the anger, I began to pray for others and forget about praying for myself all the time.

— Sandra Querin

"Guess what?" Vivian wrote. "I'm pregnant. We are going to name the baby Sandra, and wanted you to know." She was careful to give God the praise in all of it, while thanking Sandra for being a voice unafraid to write a book that shouts at our hypocrisy. Nine years of barren, angry praying — and the breakthrough came on the far side of a good wreck, after the hidden anger was dug up and her prayers turned outward toward others.

John's prayer was that we would prosper and be in health, even as our soul prospers — tying our outward flourishing to the prospering of our soul. Vivian's soul had been quietly sick with an anger she couldn't see, and no amount of praying for a baby could prosper past that hidden ailment. But when the

truth wrecked her in the good way, and she forgave and turned to bless others, her soul prospered — and the long-closed door opened. Don't be afraid of the truth that wrecks you. It may be the very thing that rebuilds you.

Real Life Application

1. Welcome the good wreck.
The truth wrecked Vivian in a healing way. What truth might God want to expose that would hurt but heal? Welcome the good wreck rather than avoiding it.

2. Find the hidden anger.
Vivian was mad at God for years without knowing it. Could there be an anger toward God you haven't recognized? Ask Him to reveal and heal it.

3. Turn your prayers outward.
Her healing progressed when she prayed for others instead of only herself. Where has a long longing turned you inward? Turn your prayers outward toward others.

It actually wrecked me — but this was a good wreck; once I got rid of the anger, I began to pray for others.

— Sandra Querin

Prayer

God of Glory, I wish to prosper and be in health even as my soul prospers — so heal my soul first. If there's a hidden anger toward You buried under a long, unanswered longing, expose it, even if the truth wrecks me, for that would be a good wreck. Help me forgive, seek Your face, and turn my prayers outward toward others instead of endlessly toward my own situation. Prosper my soul, and open the doors only You can open, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 1-4

DAY 240
DARE TO BELIEVE

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

— Philippians 1:6 (KJV)

I was afraid to love God — afraid that if I really tried, I would have to feel more shame for what I had done.

— Sandra Querin

A man named Charles wrote that he had lived a life he wasn't proud of, and never thought God could love him. Once he almost believed it, but, as he put it, the devil talked him out of it. Reading the book about Job's trouble, he came to a startling self-discovery: he was afraid to love God. He was afraid that if he really tried to love God, he'd have to feel more shame and condemnation for what he'd done — whereas if he didn't love Him, he could pretend God hadn't noticed the terrible things he kept doing. Fear of shame was keeping him at arm's length from the very love that would heal him.

That's a subtle, common bondage: we keep God at a distance to avoid the pain of being fully seen, not realizing that His seeing comes wrapped in love, not condemnation. Charles had been protecting himself from love because he assumed love would arrive with a bill of shame attached. But the book challenged him to dare to believe — and, as he said, he likes a good challenge.

God will complete the work He has begun in me!

— Sandra Querin

So Charles began to ask God to show him His love, so that he could have the courage to believe God would save and help him. And God did. "I am free," he wrote. As an African-American man, he said he could now relate to his forefathers in a way he never had before: when they were set free from slavery, great was the day — and he too was now set free, his slavery to sin, hopelessness, and disbelief completely gone. He anchored it all on the promise that God will complete the work He has begun in him.

There's deep freedom in Charles's daring. He stopped protecting himself from God's love and simply asked to be shown it — and the love that he feared would condemn him instead set him free. Whatever you've done, however long you've kept God at a distance to avoid the shame, dare to

believe. Ask Him to show you His love. The One who began a good work in you will complete it — and His perfect love casts out the very fear that's been keeping you from Him.

Real Life Application

1. Notice if you're avoiding His love.
Charles kept God distant to avoid shame. Are you keeping God at arm's length to avoid being fully seen? Recognize that His seeing comes wrapped in love.

2. Ask to be shown His love.
Charles simply asked God to show him His love, and God did. Will you ask God to show you how much He loves you? Ask, and dare to believe the answer.

3. Trust Him to finish.
God completes the work He begins. Where do you doubt God will finish what He started in you? Rest on His promise to perform it to the end.

I was afraid to love God — but I dared to believe, and I am free; God will complete the work He has begun in me!

— Sandra Querin

Prayer

Beginning and the End, I confess I sometimes keep You at a distance to avoid the shame of being fully seen, not realizing Your seeing comes wrapped in love, not condemnation. Like Charles, I dare to believe — show me how much You love me, so I'll have the courage to believe You'll save and help me. Set me free from slavery to sin, hopelessness, and disbelief. I trust that You will complete the good work You've begun in me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 5-8

DAY 241
GOD'S DOCTOR DOWN HERE

"They that be whole need not a physician, but they that are sick."

— Matthew 9:12 (KJV)

This medicine is working — I hope you get this letter, so you can know it was worth it.

— Sandra Querin

Running through so many of these testimonies is a single recurring image: medicine, and the Great Physician who prescribes it. One writer thanked Sandra for being "God's doctor down here, because we need it — and a lot of it," and signed off, "this medicine is working over here." A twelve-year-old called the book "good medicine." A daughter found her father healing because "a joyful heart" responds to treatment better. Again and again, the truth of the Word functioned exactly as Jesus said it would — as medicine for the sick.

Jesus said plainly that the whole don't need a physician, only the sick — and that He came for the sick. The gospel isn't a reward for the healthy and righteous; it's medicine for the sick and sinful. That reframes how we come to God. We don't have to get well enough to deserve Him; we come precisely because we're sick, and He is the doctor. The people in these testimonies got better not by pretending to be fine, but by admitting they were sick and taking the medicine.

Our souls prosper when we are honest with God and allow Him to reveal truth — not to put us into bondage, but to deliver us from it.

— Sandra Querin

That last insight is the thread tying every testimony together. Our souls prosper when we are honest with God and allow Him to reveal truth — not to put us into bondage, but to deliver us from it. The woman with the buried bitterness, the man who was afraid to love God, the father who was a "hateful cuss," the mother mad at God for nine years — each one got well the same way: by being honest, letting God expose the hidden ailment, and taking the medicine of His truth.

This is why honesty has been the theme of the whole book. God's truth-telling is never meant to condemn us but to cure

us; the diagnosis hurts only so the healing can come. So don't run from the Physician because the medicine tastes hard. Thank God for being the doctor down here, come to Him sick rather than pretending to be well, and let Him reveal the truth that delivers. The medicine works — testimony after testimony says so. It was worth it.

Real Life Application

1. Come as the sick, not the well.
Jesus came for the sick, not those pretending to be whole. Are you trying to get well enough to deserve God? Come to the Physician precisely because you're sick.

2. Take the hard medicine.
The truth is medicine that heals even when it tastes hard. What truth have you been spitting out because it's bitter? Take the full dose from the Great Physician.

3. Let truth deliver, not condemn.
God reveals truth to deliver us, not bind us. Where do you fear God's truth will condemn you? Trust that His diagnosis is aimed at your cure.

Our souls prosper when we are honest with God and allow Him to reveal truth — not to put us into bondage, but to deliver us from it.

— Sandra Querin

Prayer

My Deliverer, thank You for being the Great Physician who came not for the well but for the sick — and I am sick. Help me stop pretending to be whole enough to deserve You, and come to You for the medicine of Your truth. When the diagnosis hurts, remind me that Your truth-telling is meant to cure me, not condemn me. Make my soul prosper through honesty with You, delivering me from every bondage, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 9-12

DAY 242
BE BRAVE, HE WILL NOT FAIL YOU

"Be strong and of a good courage… for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

— Deuteronomy 31:6 (KJV)

Be brave, my friend; He will not fail you.

— Sandra Querin

As Sandra brings the book to a close, her word to the reader is tender and direct: be brave, my friend; He will not fail you. The whole journey through Job has been aimed at imparting one thing — the willingness to pray the prayer that turns captivity: honest before God, trusting through trials, blessing our enemies. It takes bravery, because every part of it costs us something. But the God who asks it will not fail the one who dares it. Live the life of the prayer of Job, she says, and He will live in your blessings, visiting them upon you with joy.

This bravery isn't self-generated grit; it rests on a promise. Moses told Israel to be strong and of good courage precisely because the Lord Himself goes with them and will not fail or forsake them. Our courage to pray dangerous prayers — to be honest about buried things, to trust God through loss, to bless those who wounded us — stands entirely on the faithfulness of the One who goes with us. We're not brave alone; we're brave because He will not fail us.

Live the life of the Prayer of Job, and He will live in your blessings, visiting them upon you with joy.

— Sandra Querin

Notice how Sandra frames the reward: not that we'll grit our way to blessings, but that God Himself will live in our blessings, visiting them upon us with joy. He is not a reluctant giver we must pry gifts from; He can't help but bless His people, and He delights to inhabit the very blessings He gives. The joy runs both directions — His in giving, ours in receiving.

So the invitation stands: live the life of the prayer of Job. Be honest in the cemetery of your soul. Trust Him through the trials that move you from hearing to seeing. Pray for, worship because of, and bless your enemies. Cross the county line out of your desert. Dare to believe. It will take bravery, and it will

cost you — but the God who goes with you will not fail you, and He will live in your blessings, visiting them upon you with joy. May you have great success in all that He sets your hands to do.

Real Life Application

1. Be brave in the costly places.
The Prayer of Job takes bravery because it costs us. Where is God asking a brave, costly prayer of you? Pray it, trusting He won't fail you.

2. Rest your courage on His faithfulness.
Our bravery stands on God going with us. Where do you feel you must be brave alone? Anchor your courage in His promise never to fail or forsake you.

3. Live the life, not just read it.
The aim is to live the Prayer of Job, not just study it. Which part will you actually live out today — honesty, trust, or blessing an enemy? Begin living it.

Be brave, my friend; He will not fail you — live the life of the Prayer of Job, and He will live in your blessings, visiting them upon you with joy.

— Sandra Querin

Prayer

My Faithful Father, give me the bravery to live the prayer of Job — to be honest in the cemetery of my soul, to trust You through the trials that move me from hearing to seeing, to pray for and bless the ones who've wounded me. My courage rests not on my own grit but on Your promise to go with me and never fail or forsake me. Live in my blessings and visit them upon me with joy, and grant me success in all You set my hands to do, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 13-15

DAY 243
SEEING AND NOT MERELY HEARING

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

— Job 42:5 (KJV)

The process by which Job learned to see and not hear was a strategic journey orchestrated by God Himself, so that Job would know about fellowship.

— Sandra Querin

We close our journey with Job where he ended his — no longer merely hearing about God, but seeing Him. "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." The whole strategic journey, Sandra reminds us, was orchestrated by God Himself so that Job would know fellowship — not just relationship, but the deep communion that cries for God's heart and even for the heart of its enemies. Everything the trial

stripped away, it stripped so that this one thing could grow: a man who had heard of God now saw Him.

Look back over the road we've traveled with him. Job began devoted but not passionate, worshiping yet harboring a hidden fear. He lost everything, worshiped through it, then drifted into complaint and self-defense, maintaining his own ways. God met him not with explanations but with a revelation of His own greatness, and the fear of life was torn out of him. He judged himself instead of his friends, prayed blessing over his enemies, and his captivity turned — God giving him twice as much, and, more precious than any of it, the sight of God he had never had before.

Job lost it all to find it all.

— Sandra Querin

Job lost it all to find it all. That single sentence holds the whole book. Everything that was taken — the wealth, the health, the children, the reputation, even the comfort of his own self-righteousness — was the price of moving from hearing to seeing, from relationship to fellowship, from a devotion that was real but distant to a passion that had beheld God face to face. And in the end he received back double, plus the one thing that made the whole ordeal worth it: he saw the Lord.

That is the invitation the book leaves with each of us. We can spend our whole lives hearing about God — accumulating true things about Him, worshiping Him sincerely, even teaching others — and still not have seen Him. The journey from hearing to seeing runs through honesty, through trust in the trial, through the blessing of our enemies, and through the losing of a lesser life to gain a greater One. May we be willing, as Job was, to walk that road. May we, too, come to say: I had heard of You by the hearing of the ear, but now mine eye sees You.

Real Life Application

1. Aim past hearing to seeing.
We can hear about God for years without seeing Him. Are you content with hearing about God? Ask Him to take you all the way to seeing Him.

2. Trace God's hand over your journey.
Job's whole trial was orchestrated to bring him to fellowship. Look back over your own road — where has God been leading you toward seeing Him? Thank Him for the journey.

3. Be willing to lose to find.
Job lost it all to find it all. What lesser life might you need to lose to gain the greater One of seeing God? Offer it to Him, and walk the road from hearing to seeing.

I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee — Job lost it all to find it all.

— Sandra Querin

Prayer

My Gentle Shepherd, thank You for the journey through Job — for showing me that You will orchestrate a whole road to move me from hearing about You to truly seeing You, from relationship to fellowship. I don't want to spend my life merely hearing of You. Make me willing, as Job was, to be honest, to trust You through trials, to bless my enemies, and to lose a lesser life to find a greater one. Until I too can say: now mine eye sees You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 16-17

DAY 244
CHRIST IN ME, THE HOPE OF GLORY

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

— Colossians 1:27 (KJV)

The theme of life is not who I am in Christ, but rather who He is in me.

— Sandra Querin

We begin a new and tender book, the last in Sandra's "Honest to God" series after The Prayer of Moses and The Prayer of Job. This one cost her more than the others, for it flows out of the loss of her son Donny to leukemia — a four-year battle she walked beside him. Yet, as she says, this book is not so much about Donny as it is about the lessons learned by Donny; but to get the one, we must pass through the other. So she gives us her son, a young man of whom she writes, "'Christ in me, the hope

of glory' looked different on Donny than it did on anyone else."

That phrase from Colossians is the beating heart of the whole book. The great mystery, Paul says, is Christ in you, the hope of glory. If the world can see Jesus instead of us — if we are hiding behind Him and letting Him do the heavy lifting — then the world will know Him. But so often we step ahead of Christ, and people see us long before they see Him, and thereby rarely see Christ in us at all. What prevents people from seeing Christ in us is us.

We only begin to be who we are destined to be when we cease to whine and blame others and begin to search for God's love, ideals and justice.

— Sandra Querin

Sandra draws out a subtle reversal that changes everything. We are far too consumed, she says, with being somebody in Christ — we have it backwards. The theme of life is not who I am in Christ, but rather who He is in me. Carnal Christianity can become a race to see who is "in Christ" to a greater degree, when all along Christ simply wants to be in us. We cannot lift Jesus up if our arms are full of ourselves; only as we lay our flesh low is He lifted up.

Her son grasped this deeply. Donny wrote, "Until we are willing to learn who Jesus is, we will not be able to have what He is… We only begin to be who we are destined to be when we cease to whine and blame others and begin to search for God's love, ideals and justice." That is the journey this book invites us into — to stop striving to be somebody in Christ and simply let Christ be everything in us, until the world looks at our lives and marvels not at us, but at the hope of glory living inside us.

Real Life Application

1. Flip the question.
The theme of life is who He is in me, not who I am in Him. Where are you focused on being somebody in Christ? Turn it around and ask God to simply be everything in you.

2. Get out of the way.
What prevents people from seeing Christ in us is us. Where are you stepping ahead of Jesus so people see you first? Lay your flesh low and let Him be lifted up.

3. Stop whining and start searching.
Donny said we become who we're destined to be when we stop whining and blaming. Where are you whining or blaming instead of searching for God? Start seeking His love and justice.

"Christ in me, the hope of glory" — the theme of life is not who I am in Christ, but rather who He is in me.

— Sandra Querin

Prayer

Majestic Father, the great mystery is Christ in me, the hope of glory. Forgive me for being so consumed with being somebody in Christ that I get it backwards — for stepping ahead of You so people see me first. I want to hide behind You and let You do the heavy lifting, until the world sees not me but the hope of glory living in me. Lay my flesh low, and be everything in me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 18-20

DAY 245
DON'T SETTLE FOR MUD

"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

— Psalm 34:18 (KJV)

We can choose to allow the Lord to plant fragrant flowers in that ditch, or we can let it remain as a mud pit that will forever attempt to bury us.

— Sandra Querin

Before the story of Donny even begins, Sandra offers a picture of grief that reframes the whole book. Those who have suffered loss, she says, have a ditch in the soul — a beautiful scar, one that will always be there. Grief will last a lifetime; she is honest that she will never "move on" from or "get over" her son, and never wants to. But here is the choice that changes everything: we can allow the Lord to plant fragrant flowers in that ditch, or we can let it remain a mud pit that will forever try to bury us.

This is a startling and freeing way to think about the wounds we carry. The ditch itself is not the enemy; it is even, in a sense, an honor — the mark of having loved deeply and of having seen the Almighty bend His gracious heart toward us in our deepest pain. What matters is what grows there. Some ditches smell of sweet fragrance; some carry a lingering stench. Some have been handed over to the Almighty, and some have not. We all have ditches in our souls. The question is only what we let fill them.

I adjure you, don't settle for mud!

— Sandra Querin

Sandra's plea is direct: don't settle for mud. When people tell us to "move on" or "get over it," they don't understand — the ditch is permanent, the loss is real, and pretending otherwise is not the goal. But neither is wallowing. As long as we hold nothing higher than the bloodline of Jesus Christ, we can invite the Holy Spirit to plant flowers in that ditch, so that the very place of our deepest wound becomes a place of fragrance and life rather than a pit that swallows us.

There is a difference, she insists, between grief and being grief-stricken. We can walk with Christ with grief as our companion without ever being grief-stricken — without letting the mud rise up and bury us alive. The Lord is near to the

brokenhearted; He does not ask us to stop grieving, but He does offer to transform the ditch. So whatever loss has carved a ditch in your soul, hand it to the Almighty, and let Him plant something fragrant there. Don't settle for mud.

Real Life Application

1. Name the ditch.
Every loss carves a ditch in the soul. What loss has left a ditch in yours? Acknowledge it honestly, without shame, as the mark of having loved.

2. Hand it over.
Some ditches have been given to God and some haven't. Have you handed your grief to the Almighty? Give Him the ditch and invite Him to plant flowers there.

3. Refuse the mud.
We can let the ditch become fragrant or let it bury us. Where are you tempted to wallow in a wound? Choose flowers over mud, and let grief be a companion, not your master.

We can allow the Lord to plant fragrant flowers in that ditch, or let it remain a mud pit that will bury us — I adjure you, don't settle for mud!

— Sandra Querin

Prayer

God of All Comfort, You are near to the brokenhearted. I carry a ditch in my soul from what I've lost, and I know it will always be there — but I don't want it to become a mud pit that buries me. Holding nothing higher than the bloodline of Jesus, I hand You that ditch. Plant fragrant flowers in it. Let me walk with grief as a companion without ever being grief-stricken. Help me not to settle for mud, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 21-22

DAY 246
WHAT MAKES A GREAT MAN?

"The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding."

— Proverbs 9:10 (KJV)

Knowing scripture isn't the thing. Living it is.

— Sandra Querin

From the earliest time Sandra can remember, her small son would ask her, "Mama, what makes a great man?" She would answer, "Wisdom and kindness." When he asked how to get them, she told him to learn of Jesus, because He was the wisest and the kindest — and to read what Solomon wrote. So Donny's quest began. From the time he could read, he became a student of the proverbs of Solomon, and could just about quote the entire book of Proverbs by the time he was twenty.

But Sandra notes something crucial about how those proverbs lived in him. They did not start in his head. They ruminated and simmered in his soul, made their way to his heart, and only then did his mind remember, as it was transformed. This is the difference between information and formation. Knowing scripture, she says, isn't the thing — living it is. Donny didn't merely memorize wisdom; he metabolized it, until it became who he was.

Most worthwhile quests start out as great trials before they give way to triumph.

— Sandra Querin

The greatest thing Donny would learn, Sandra says, is that Jesus is in us, trying to be seen by the world. And in the end, the world would marvel at his great faith and lack of fear — but getting him there would prove a challenge on every level. As Donny himself put it, most worthwhile quests start out as great trials before they give way to triumph. The wisdom and kindness that make a great man are not handed out cheaply; they are forged.

There is a pattern here worth claiming for ourselves. A great man or woman is not made by talent or circumstance, but by pursuing wisdom and kindness at their source — Jesus, the wisest and kindest — and by letting His truth sink past the

head into the soul and heart until it is lived, not just known. The fear of the Lord is where wisdom begins. If you want to become who God made you to be, don't just learn the scripture; let it simmer in your soul until you are living it, and let the trials of the quest do their forging work toward triumph.

Real Life Application

1. Seek wisdom and kindness at the source.
Greatness comes from wisdom and kindness, found in Jesus. Where do you need more of either? Learn of Jesus, the wisest and kindest, and read Solomon's wisdom.

2. Let scripture simmer past your head.
Donny's proverbs simmered in his soul before reaching his mind. Is scripture staying in your head? Let it sink into your heart until you're living it, not just knowing it.

3. Embrace the trial of the quest.
Worthwhile quests begin as trials before triumph. What worthwhile pursuit feels like a trial right now? Keep going, trusting it's forging you toward triumph.

Knowing scripture isn't the thing. Living it is — most worthwhile quests start out as great trials before they give way to triumph.

— Sandra Querin

Prayer

Father of Wisdom, I want to become who You made me to be — to pursue the wisdom and kindness that make a great man or woman, found in You, the wisest and kindest. Don't let Your Word stay locked in my head; let it simmer in my soul and make its way to my heart until I'm living it, not just knowing it. When the quest feels like a trial, remind me that worthwhile quests begin as trials before they give way to triumph, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 23-24

DAY 247
WHAT YOU BELIEVE DETERMINES HOW YOU BEHAVE

"For as he thinketh in his heart, so is he."

— Proverbs 23:7 (KJV)

What you believe determines how you behave, and how you behave determines the outcome.

— Sandra Querin

Sandra lays out a chain that governs so much of our lives: what you believe determines how you behave, and how you behave determines the outcome. And the outcome, in turn, usually confirms or denies what you believed — even if what you believed was wrong. This is the engine of self-sabotage: we believe something false about ourselves, we behave accordingly, and the resulting outcome seems to "prove" the false belief, so the cycle spins on. She has heard people say, after being led astray, "See, I'm just a

loser, like always" — confirming their negative self upon themselves, and the cycle continues.

The way out is not to try harder to behave better while still believing the lie; it is to change the belief. Change the belief, and the behavior changes, and thereupon the outcome changes — consequences are minimized and Christ is seen in you as glorious. Belief, Sandra says, becomes the foundation of what will happen to us. Our thoughts and actions, built on a false identity, steer our whole lives; so the false identity has to go first.

Rejection, abandonment, guilt or shame cannot live under the mighty declaration of "Christ lives in me."

— Sandra Querin

So what belief do we build on? This one: Christ is in me, and He is the hope of glory to the whole world. If I truly believe that, Sandra says, there is no room left to believe anything else. My thoughts of inadequacy buckle under the weight of that revelation, because there is no room for both. Rejection, abandonment, guilt, and shame simply cannot live under the mighty declaration "Christ lives in me."

This is how identity gets anchored. When my identity is fixed in Christ, it creates a spiritual giant of who I will become in

Him. As a man thinks in his heart, so is he — and when the deepest thing I believe about myself is "Christ lives in me," that belief reshapes my behavior, and my behavior reshapes my outcomes, until my very life displays the glory of the One who lives inside me. Whatever false belief has been steering you — loser, reject, failure — evict it. It cannot coexist with the truth that Christ lives in you.

Real Life Application

1. Trace the chain.
Belief drives behavior, and behavior drives outcome. What outcome keeps repeating in your life? Trace it back to the belief underneath and examine whether it's true.

2. Evict the false belief.
A false identity steers our lives. What lie about yourself — loser, reject, failure — have you believed? Evict it; it can't live under "Christ lives in me."

3. Anchor in 'Christ lives in me.'
This belief creates a spiritual giant of who you'll become. Where do inadequacy and shame still rule? Declare "Christ lives in me" until they buckle under its weight.

What you believe determines how you behave, and how you behave determines the outcome — rejection, guilt, and shame cannot live under "Christ lives in me."

— Sandra Querin

Prayer

Almighty God, what I believe shapes how I behave, and how I behave shapes my outcomes. Show me the false beliefs that have been steering my life — the lies of loser, reject, failure — and help me evict them. They cannot coexist with the truth that Christ lives in me. Anchor my identity so deeply in You that rejection, guilt, and shame buckle under the weight of that revelation, and let my life display Your glory, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 25-27

DAY 248
BEHAVING REDEEMED

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

— 1 Corinthians 6:20 (KJV)

We are not just simply saved from this or into that. We are redeemed — and "behaving redeemed" must always be considered.

— Sandra Querin

Sandra makes a distinction that reorders how we live: we are not merely saved from something or into something — we are redeemed. And redeemed carries a weight that "saved" alone can miss. Redemption means you do not forget the Lord; it means you recognize that you have been bought with an incredibly high price. To know the power of redemption is to know that you cannot act as a vessel with your own opinion, because you are owned — and so you naturally defer to the One who paid for your freedom. "Behaving redeemed" must always be considered.

This is not bondage; it is the glad deference of the bought-back. She frames it as the difference between being called and being chosen: one is invited, the other accepts the invitation. Many are called, but few chosen — and the difference lies in whether we merely receive the gift or actually live as those who have been purchased. Herein, she says, lies the difference between being a vessel for honor and a vessel for dishonor in the house of God.

Redeemed people protect their salvation because they are aware of the cost.

— Sandra Querin

Here is the practical difference redemption makes. If you only believe you are walking in the salvation of Christ — that you simply have this gift — then in time you will stop protecting that gift and let your opinions and wants cover it over. But redeemed people protect their salvation, because they are aware of the cost. They run to the cure and embrace it, because they understand the price that was paid. Donny knew this, Sandra says, to his pain, as he carried his heavy cross up a steep hill.

So the question is not merely whether we are saved, but whether we are behaving redeemed — living as those who know they were bought at an incalculable price, and who

therefore protect and honor what that price purchased. You were bought with a price; glorify God in your body and spirit, which are God's. Don't let your opinions and wants slowly cover over the gift. Remember the cost, defer to the One who paid it, and behave like the redeemed, honored vessel you are.

Real Life Application

1. Remember the price.
Redeemed means bought at a high cost. Do you live daily aware of what your freedom cost? Let the price of your redemption shape how you behave today.

2. Move from called to chosen.
Called is invited; chosen accepts the invitation. Have you merely received the gift, or truly accepted it by living for the One who gave it? Live as the chosen.

3. Protect the gift.
Redeemed people protect their salvation because they know the cost. Where have your opinions and wants covered over the gift? Guard it as something purchased at great price.

We are not just saved; we are redeemed — redeemed people protect their salvation because they are aware of the cost.

— Sandra Querin

Prayer

My Redeemer, I am not just saved from something or into something — I am redeemed, bought with an incredibly high price. Help me never forget the cost, and to defer gladly to You who paid for my freedom. Let me move from merely called to truly chosen, from receiving the gift to living for the Giver. Make me a vessel of honor who protects and treasures what Your blood purchased. Teach me to behave redeemed, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 28-30

DAY 249
FOLLOW THE PEACE

"And let the peace of God rule in your hearts… and be ye thankful."

— Colossians 3:15 (KJV)

His peace can remain in a situation that you hate; His peace can be absent in a situation you love. You must know the difference.

— Sandra Querin

Sandra offers a practical compass for navigating life's decisions: follow the peace of God. Pay attention, she says, to where the peace of God is dwelling in your life, and follow it. And she adds a counterintuitive twist — His peace can remain in a situation you hate, and His peace can be absent in a situation you love. In the beautiful name of Jesus, you must know the difference. If you have peace, pursue; if there is no peace, there should be no pursuit.

This cuts against how we usually decide things. We tend to chase what we enjoy and flee what we dislike, but God's peace doesn't always follow our preferences. Sometimes He keeps

us, with deep peace, in a hard place He's using to grow us; sometimes He withholds peace from a pleasant place that would harm us. Many people stay in dead-end, unfulfilling situations because they think they "have to," remaining long after the Lord has left the building. When a trial has outlived its usefulness, it simply causes damage.

What causes you to disobey should go away!

— Sandra Querin

There is a category of thing, Sandra says, that should simply be removed from our path — the unsurmountable situations that come to clip our souls, the things God does not deem worthy to grow us. When something does not force you to grow, force it away from yourself. Put most sharply: what causes you to disobey should go away. Not every adversity, of course — many adversities build us, and it is through trials that we learn to fight for triumphs and through sorrow that we push harder to find joy. But there's a difference between a growing trial and a soul-clipping one, and peace is how we tell them apart.

So learn to read the peace of God like a compass. Where His peace rests, pursue — even if you dislike the place. Where His peace is absent, don't pursue — even if you love it. And whatever consistently causes you to disobey, remove it,

because it isn't growing you; it's clipping you. God often helps in mysterious, unsuspecting ways, but you have to be paying attention to grasp the unction and peace of a situation. Let the peace of God rule in your heart, and follow where it leads.

Real Life Application

1. Read the peace, not the preference.
God's peace can rest in what you hate and be absent from what you love. Where are you deciding by preference instead of peace? Let His peace be your compass.

2. Remove what clips your soul.
What causes you to disobey should go away. What situation keeps tripping you into disobedience? Force it away from you.

3. Discern growing from clipping.
Some trials build us; some just clip us. Is your hard place growing you or damaging you? Ask God for peace to tell the difference, and act on it.

His peace can remain in a situation you hate and be absent in one you love — what causes you to disobey should go away!

— Sandra Querin

Prayer

God of Peace, let Your peace rule in my heart and be my compass. Teach me to follow Your peace even into places I dislike, and to refuse places I love where Your peace is absent. Give me discernment between a trial that grows me and a situation that only clips my soul. Whatever consistently causes me to disobey, give me the courage to remove it. Help me pay attention and grasp the peace and unction of every situation, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 31-33

DAY 250
JESUS SLEEPING IN THE BACK OF THE BOAT

"Then he arose, and rebuked the wind… and there was a calm. And he said unto them, Where is your faith?"

— Luke 8:24-25 (KJV)

Peace is Jesus sleeping in the back of the boat — don't let the storm get in you; you get in the storm.

— Sandra Querin

Sandra gives us one of her most vivid pictures of peace: it is Jesus sleeping in the back of the boat. When the storm raged and the disciples panicked, Jesus was asleep in the stern, utterly at rest — not because there was no storm, but because He was Master of it. And she flips the usual dynamic: don't let the storm get in you; you get in the storm. We so often let the chaos flood into our hearts, when the calling is to carry Christ's calm into the chaos instead.

How do we do that? By understanding, she says, that we are held within the arms of the Master of the storm — even when the chaos and trials were caused by our own hand. That last part matters, because so much of our storm is self-imposed. Sin usually comes from self-imposed situations, and then guilt overtakes us. That, Sandra warns, is the oldest trick in the book — don't fall for it. The guilt that piles on after we've caused our own trouble is designed to keep us out of the boat's peace.

This is the specialty of Christ: loving us through our manmade madness.

— Sandra Querin

Here is the tender heart of it: this is the specialty of Christ — loving us through our manmade madness. He is not only the Master of the storms that come upon us from outside; He is the One who loves us right through the storms we ourselves have stirred up. When we've made our own mess and guilt is shouting that we've disqualified ourselves from His peace, that is precisely where His specialty shines: He loves us through it.

So when the winds howl — whatever their source — remember that you are held in the arms of the One who sleeps in the back of the boat. Get into the storm carrying His calm, rather than letting the storm get into you. And if the storm is

one of your own making, don't let guilt bar you from His peace; loving us through our manmade madness is His specialty. Where is your faith? It is meant to rest, like a sleeping Christ, in the very middle of the wind and waves.

Real Life Application

1. Carry the calm into the storm.
Don't let the storm get in you; get in the storm with Christ's calm. What storm is flooding into your heart? Carry His peace into it instead of letting it into you.

2. Rest in the Master's arms.
We're held by the Master of the storm even in self-made chaos. Where do you feel out of control? Remember whose arms hold you, and rest there.

3. Refuse the guilt trap.
Guilt after self-made trouble is the oldest trick. Where is guilt barring you from Christ's peace? Receive His specialty — loving you through your manmade madness.

Peace is Jesus sleeping in the back of the boat — this is the specialty of Christ: loving us through our manmade madness.

— Sandra Querin

Prayer

My Peace, You slept in the back of the boat while the storm raged, because You are Master of the storm. Teach me not to let the storm get into me, but to get into the storm carrying Your calm. Remind me I'm held in Your arms even when the chaos is my own doing. And when guilt shouts that I've disqualified myself, let me receive Your specialty — loving me through my manmade madness. Where is my faith? Resting in You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 34-36

DAY 251
A YIELDED VESSEL

"Submit yourselves therefore to God. Resist the devil, and he will flee from you."

— James 4:7 (KJV)

Yielding does not care what God will do; it only wants to go with Him.

— Sandra Querin

Sandra draws a fine but powerful line between a surrendered vessel and a yielded vessel. A surrendered vessel falls into the Lord; a yielded vessel falls into the Lord and doesn't care about the surrounding conditions. There is a submission that runs on into a kind of perfection, and it is to yield. If we can't yield to God's will in the middle of our submission, then we'll try to control the submission and wink at the obedience it requires — submitting in word while quietly steering the outcome.

True yielding is different. It does not care what God will do; it only wants to go with Him. Sandra puts the yielded vessel's

prayer into words: "Lord, I didn't get what I wanted last time we went down this road, and it messed me up pretty badly. But here I am, and I trust You to do what You say is right. I am giving in to the process. I will not judge You or fight You about the outcome. I just want You and what You want. In fact, if You want to allow that rotten thing to happen again, I am up for it, because I know that You go with me." Trust is learned there.

When leukemia struck Donny at twenty-five years old, he would learn to live that prayer, not just believe it.

— Sandra Querin

That last line lands with the weight of the whole book behind it. When leukemia struck Donny at twenty-five, he would learn to live the yielded vessel's prayer, not merely believe it. It is one thing to admire such a prayer in the abstract; it is another to pray it curled up in a hospital bed, trusting God to do what He says is right even through the very trial you dread most. Donny got there — not by controlling the submission, but by yielding to it.

This is the deepest kind of trust: not "Lord, do what I want," nor even "Lord, I'll accept whatever You do," but "Lord, I only want to go with You, wherever that is." Resist the devil and he flees; submit to God and yield, holding nothing back,

steering nothing. A yielded vessel has stopped bargaining over the outcome and simply wants the Lord's presence in the process. Ask God to make you not merely surrendered, but yielded — and be willing, like Donny, to live that prayer and not just believe it.

Real Life Application

1. Move from surrendered to yielded.
A yielded vessel doesn't care about the conditions, only about going with God. Are you surrendering while still steering the outcome? Yield fully, holding nothing back.

2. Pray the yielded prayer.
The yielded prayer says, "I just want You and what You want." Can you pray that over the very thing you dread? Pray it honestly, trusting God goes with you.

3. Live it, don't just believe it.
Donny learned to live the prayer, not just believe it. Where is God asking you to live a trust you've only admired? Step into living it.

Yielding does not care what God will do; it only wants to go with Him — Donny would learn to live that prayer, not just believe it.

— Sandra Querin

Prayer

Sovereign Father, make me not merely surrendered but yielded — a vessel that falls into You and doesn't care about the surrounding conditions, that only wants to go with You. Here I am. I trust You to do what You say is right. I won't judge You or fight You about the outcome; I just want You and what You want, even through the thing I dread, because I know You go with me. Help me live this prayer and not just believe it, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 37-39

DAY 252
WE CAN DO LEUKEMIA

"I can do all things through Christ which strengtheneth me."

— Philippians 4:13 (KJV)

Faith is not a seasoning you sprinkle on a situation; rather, it is a tangible element that rises up from within a situation that must be dealt with.

— Sandra Querin

When leukemia was diagnosed, Sandra and Donny sat alone together in the doctor's office, looked at each other, and said, "Okay, yeah, we can do leukemia." Time would test that brave statement over the next four years. Here was a gladiator of a young man — four percent body fat, sick only briefly twice in his life — staring down the barrel of a killer. And they marched. Donny would stride up and down the hospital hallways kicking his IV pole along, a fifty-pound barbell in each hand, pumping iron as if to shout in leukemia's face, "You cannot walk this road with me." Blood would spray from his nose; he didn't care. He

marched until he dropped, and his mother followed with a wheelchair to catch him.

Out of that fierce faith Sandra draws a definition worth keeping: faith is not a seasoning you sprinkle on a situation; it is a tangible element that rises up from within a situation that must be dealt with. We often treat faith like a garnish — a hopeful sprinkle over a hard circumstance. But real faith isn't added from outside; it rises up from within the very trial, a substantial thing that engages the situation and deals with it.

Some will notice what is going on and appropriate their trust in Christ to deal with it; others will just stand there and shout about what needs to be done.

— Sandra Querin

Sandra distinguishes real authority from its counterfeit. Today, she observes, people want to shout their problems out and command God to do something about it — they call it authority when really it is fear. When you operate out of friendship and fellowship with Jesus, you are okay with whatever direction He wants to go, because you trust Him. Real authority in Christ is found in your identity in Him, which comes from fellowship with Him — not in loud declarations shouted from the outside.

So there are two kinds of people in a trial: some notice what is going on and appropriate their trust in Christ to deal with it; others just stand there and shout about what needs to be done. Donny was the first kind. He didn't sprinkle faith on his leukemia like seasoning; he let faith rise up from within the fight and dealt with it, marching down the hall with barbells in hand. Whatever "leukemia" you are facing — whatever killer stares you down — you can do it, not by shouting from the sidelines, but by letting real faith rise up from within and deal with it, through Christ who strengthens you.

Real Life Application

1. Let faith rise from within.
Faith isn't seasoning sprinkled on; it rises from within the situation. Are you adding hopeful thoughts from outside, or letting real faith engage the trial? Let it rise up and deal with the thing.

2. Trade shouting for trust.
Some shout about what needs doing; some trust Christ to deal with it. Which are you? Move from loud declarations to quiet, fellowship-born trust.

3. Say 'we can do this.'

Sandra and Donny faced leukemia with "we can do this." What killer are you staring down? Say, with Christ, "we can do this," and march.

Faith is not a seasoning you sprinkle on a situation; it is a tangible element that rises up from within a situation that must be dealt with.

— Sandra Querin

Prayer

My Constant Companion, teach me that faith is not a garnish I sprinkle on my troubles from outside, but a tangible thing that rises up from within the very trial to deal with it. Keep me from merely shouting about what needs to be done — give me the quiet, fellowship-born trust that engages the fight. Whatever killer stares me down, let me say with Donny, "we can do this," and march, for I can do all things through You who strengthen me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 40-42

DAY 253
WE LIVE THE WHY

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

— Romans 8:28 (KJV)

We don't ask why; we live the why. We are the why. Christ is the why. Trust connects those two things.

— Sandra Querin

When the leukemia returned after a season of remission, Donny began to ask the question every sufferer asks: "Why?" Curled on the floor in agony, vomiting, struggling to breathe, he wondered aloud, "Did I cut my hair like Samson? Why is this happening to me?" And Sandra remembers what she told him — words that reframe the whole tormenting question: we don't ask why; we live the why. We are the why. Christ is the why. Trust connects those two things.

This is a profound answer to a question that usually has no answer we can bear. "Why" demands an explanation God

rarely gives, and keeps us staring backward, paralyzed. But "we live the why" turns us forward. The purpose isn't hidden in some reason for the suffering; the purpose is Christ Himself, lived out through us in the midst of it. We don't get an explanation; we become the answer, as Christ is displayed in how we walk through the pain.

He had to get to the place where it didn't matter where he ended up, just that Jesus was going with him.

— Sandra Querin

Getting there would take some doing, Sandra admits, because Donny thought perhaps he could punch his way out of this ring. But eventually he had to arrive at the place where it didn't matter where he ended up — healed or not, living or dying — just that Jesus was going with him. That is the destination "why" can never reach, but trust can. When Christ's presence matters more than the explanation or even the outcome, the tormenting "why" finally loses its grip.

Trust, she says, connects the two things — our living and Christ being the why. We may never learn the reason for a particular suffering, and demanding it will only keep us on the floor asking Samson's question. But we can trust that all things work together for good to those who love God, and we can live the why by letting Christ be seen in us through it. Stop

asking why. Start living the why. Let it not matter where you end up, only that Jesus goes with you.

Real Life Application

1. Stop demanding why.
"Why" keeps us paralyzed, staring backward. What "why" are you demanding God answer? Release the question and turn forward.

2. Live the why instead.
We are the why; Christ is the why. How could Christ be displayed through how you walk your trial? Live the why by letting Him be seen in you.

3. Want His presence over the answer.
Donny reached the place where only Jesus going with him mattered. Do you want an explanation more than His presence? Choose His company over the answer.

We don't ask why; we live the why. We are the why. Christ is the why. Trust connects those two things.

— Sandra Querin

Prayer

Wonderful Father, when pain drives me to ask "why," remind me that I don't ask why — I live the why. I am the why; You are the why; and

trust connects them. Bring me to the place where it doesn't matter where I end up, only that You are going with me. I may never get the explanation I crave, but I trust that You work all things together for good, and I choose Your presence over an answer. Let Christ be seen in how I walk this, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 43-45

DAY 254
DECIDE WHO YOU ARE

"Resist stedfast in the faith… the God of all grace… make you perfect, stablish, strengthen, settle you."

— 1 Peter 5:9-10 (KJV)

Devil, you will not force me to blaspheme God by bringing trouble within my trial. I will believe and I will hope, no matter what.

— Sandra Querin

There came a night when the pain broke even Donny. Mucositis tormented him from the tip of his tongue to the end of his intestines, unmanageable, and he shouted, "Ma, I can't take it anymore. I can't. I am on the edge." It was not a statement any mother wants to hear from her warrior son. And Sandra's response was fierce love: "If someone is pushing you to the edge of a cliff, you have two options. Either turn around and push him back, or fall off the cliff. You have to remember who you are and that Christ is in you. These are not negotiable… Decide who you are." Then

she left the room, and sat outside listening to her son weep, and it almost killed her not to go to him.

But he was a man, and this was man's work. He would have to decide who he was; he would have to remember. She would not handicap his faith by intervening. That was hard, truly hard. And then his tears stopped — and the lion roared. Donny began to shout at the enemy, commanding him to get off, throwing things, declaring his authority in Christ over all things, stating that he would yield only to the efforts of God in him. Her boy made it back.

Authority comes from where we spend our time; it cannot be borrowed; it has to be owned.

— Sandra Querin

What Donny declared that night is worth engraving: "Devil, you will not force me to blaspheme God by bringing trouble within my trial. I will believe and I will hope, no matter what, and you cannot force me to become a vessel of dishonor. I refuse depression and anxiety. I will allow Christ to occupy here." In almost four years of illness, Sandra says, he was only depressed once more, for a few hours. He had decided who he was, and he remembered it.

The lesson she draws is that authority comes from where we spend our time — it is either part of our identity or it is not. It cannot be borrowed; it has to be owned, and owning it costs. Donny could roar at the enemy because he was in the Word and the Word was in him; the authority was already his, deposited over years of spending time with God. When your own edge-of-the-cliff moment comes, you won't be able to borrow authority you never owned. Decide now who you are. Remember that Christ is in you. And when the trouble comes to make you a vessel of dishonor, roar.

Real Life Application

1. Decide who you are before the crisis.
Donny had to remember who he was at the edge. Have you decided who you are in Christ, so you'll remember under pressure? Settle it now, before the cliff.

2. Refuse to be a vessel of dishonor.
Donny refused to let trouble make him blaspheme God. Where is the enemy trying to make your trial produce bitterness or despair? Refuse it, and let Christ occupy there.

3. Own your authority.
Authority is owned, not borrowed, built where we spend our time. Are you spending time in the Word so authority is truly yours? Deposit it now for the day you'll need it.

You will not force me to blaspheme God by bringing trouble within my trial… I refuse depression and anxiety. I will allow Christ to occupy here.

— Sandra Querin

Prayer

God of Hope, when I'm pushed to the edge of the cliff, help me remember who I am and that Christ is in me — these are not negotiable. Give me Donny's roar: "Devil, you will not force me to blaspheme God by bringing trouble within my trial; I will believe and hope, no matter what." I refuse depression and anxiety; I let Christ occupy here. Help me spend enough time with You now that this authority is truly owned, ready for the day I need it, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezekiel 46-48

DAY 255
AUTHORITY SURPASSES DOMINION

"That ye may know… the exceeding greatness of his power to us-ward who believe… far above all principality, and power, and might, and dominion."

— Ephesians 1:18-19, 21 (KJV)

Authority surpasses dominion every time.

— Sandra Querin

Sandra explains a distinction that changes how we fight our battles: the difference between dominion and authority. God gave man dominion over the earth; man handed it to Satan; and Jesus came to give us back dominion through the authority of His shed blood and resurrected body. After the fall we no longer simply "had" dominion — we would have to take it, and Jesus made the way. Having power in a situation happens only as you take your authority within it; then you have dominion in it, controlling not the outcome, but what affects you during the

process of the outcome. Therein lies true and mature faith — it trusts, and it will wait.

To make the difference clear, she paints a ball game. Imagine one player who dominates — big, strong, kissed by skill, undeniably the best. He has dominion. But the referee has authority over the one who dominates. The referee may be small and frail, no match for the player in a real fight, yet he holds the power to eject any player he chooses. Dominion is raw power on the field; authority is the sanctioned right that can remove the powerful. And authority surpasses dominion every time.

Coming in Christ's authority obliterates any evil force that has taken dominion over your life.

— Sandra Querin

This is enormous news for anyone under the thumb of something that seems to have taken over. Whatever evil force has taken dominion in your life — an addiction, an oppression, a besetting fear that looks like the biggest, strongest player on the field — coming in Christ's authority obliterates it. You may feel like the small, frail referee next to the muscular problem dominating you, but authority isn't about who's bigger; it's about who holds the sanctioned right. And in Christ, you do.

But Sandra adds a caution that keeps authority from becoming presumption. To command God is the practice of fools; authority is for resisting the enemy, not bossing the Almighty. If the Holy Spirit has said a thing will be, then it will be if you believe it — but if He hasn't given you such a word, there's no sense pushing your weight around only to fail and make God look bad. We are told to take dominion and authority. Take your God-given authority against the enemy that has dominated you — and watch authority surpass dominion every time.

Real Life Application

1. Take your authority.
Dominion must be taken through Christ's authority. What evil force has taken dominion in your life? Take your God-given authority against it.

2. Control the process, not the outcome.
Mature faith controls what affects us during the process, not the outcome. Where are you straining to control an outcome? Take authority over how it affects you instead, and trust and wait.

3. Resist the enemy, don't command God.
Authority resists the enemy; commanding God is folly. Where might you be presuming on God rather than resisting the enemy? Aim your authority correctly.

Authority surpasses dominion every time — coming in Christ's authority obliterates any evil force that has taken dominion over your life.

— Sandra Querin

Prayer

Lord Almighty, thank You that through Your shed blood and resurrected body, You won back the authority to take dominion. Whatever evil force has dominated my life — looking like the biggest, strongest player on the field — remind me that authority surpasses dominion every time, and in You that authority is mine. Help me take it against the enemy, controlling how the trial affects me even when I can't control the outcome, trusting and waiting on You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Joel

DAY 256
TRUST IS MATURE FAITH

"It is good that a man should both hope and quietly wait for the salvation of the LORD."

— Lamentations 3:26 (KJV)

Faith cannot be fabricated. It either is, or it is not. But at all times, we trust.

— Sandra Querin

Sandra makes a clarifying statement about faith that saves us from a lot of striving: faith cannot be fabricated. It either is, or it is not. We can't manufacture faith by working ourselves into a frenzy of belief, or by making enough loud declarations. But there is something available to us at all times, in every situation, regardless of whether a specific faith has risen up: we trust. Trust, she says, is mature faith — it has eliminated the human element with all of its fears, decrees, silly proclamations, declarations, and opinions.

This is a freeing distinction. Sometimes an unction rises up within us — a specific, God-given assurance that this or that will be — and when it does, we can stand on it. But if that unction doesn't rise, it isn't there, and God simply has another purpose or path. We don't have to fake a faith we don't have. What we can always do is trust: walk with Jesus, and when the enemy attacks, rebuke him and take our position behind Christ, hiding in the safety of His protection.

Therein lies true and mature faith; it trusts, and it will wait.

— Sandra Querin

The mark of mature faith, Sandra says, is that it trusts and it will wait. Immature faith is loud and impatient, forever making proclamations and demanding immediate outcomes. Mature faith is quiet and patient, content to trust the One it walks with and to wait for His salvation. It controls not the outcome, but what affects us during the process — and it does not need to fabricate anything, because it rests on the character of God rather than the intensity of our own believing.

There is deep rest in this. You don't have to work up a feeling of faith or issue confident decrees to prove you believe. You simply trust the God you walk with, wait quietly for His salvation, and take your position behind Christ when the

enemy comes. It is good, Scripture says, to both hope and quietly wait for the salvation of the Lord. Stop trying to fabricate faith. Grow the mature faith that trusts and waits.

Real Life Application

1. Stop fabricating faith.
Faith can't be manufactured by frenzy or declarations. Where are you straining to work up faith? Stop fabricating, and simply trust the God you walk with.

2. Wait quietly.
Mature faith trusts and waits. Where are you being loud and impatient for an outcome? Practice quietly waiting for the salvation of the Lord.

3. Take your position behind Christ.
When attacked, we hide behind Christ's protection. Where is the enemy attacking you? Rebuke him and take your position of safety behind Jesus.

Faith cannot be fabricated — but at all times, we trust; therein lies true and mature faith; it trusts, and it will wait.

— Sandra Querin

Prayer

Shield and Refuge, I confess I sometimes try to fabricate faith — working up feelings and making loud declarations to prove I believe. Free me from that striving. Grow in me the mature faith that simply trusts and waits, that rests on Your character rather than the intensity of my believing. When a God-given assurance rises, help me stand on it; when it doesn't, help me trust that You have another path. Let me hope and quietly wait for Your salvation, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Daniel 1-3

DAY 257
FREE FROM OR FREE TO

"And ye shall know the truth, and the truth shall make you free."

— John 8:32 (KJV)

The greatest irony and tragedy in life is our slavery to that which we fear.

— Sandra Querin

Donny left behind a striking meditation on freedom. It is not as important, he wrote, to measure whether we are slave or free, as it is to ask whether we are free "from" or free "to." Freedom from something is only half the story; the greater question is what we are freed for. And he named a deep human tragedy: the greatest irony and tragedy in life is our slavery to that which we fear. By refusing to risk failure, we refuse possible success — and have therefore already failed. The very fears we organize our lives to avoid become the masters that enslave us.

This is worth sitting with. We think we're protecting ourselves when we refuse to risk, but Donny saw that avoiding the risk of failure is itself a kind of failure, and that the thing we fear ends up owning us. Sandra's own preface says the same in different words: freedom gives us permission to do a thing, but liberty dictates that we take our authority to enforce it. Freedom is good; liberty is better. Many believers have permission to walk free and never take the authority to actually do it, remaining enslaved to the very fears Christ died to break.

Identity is found where time is spent. Authority is gained where identity is found. Your pursuit will always prove your desire.

— Sandra Querin

Donny then traced a chain worth memorizing: don't get hung up on your destiny — identity is where it's at. Identity is found where time is spent. Authority is gained where identity is found. And then the line that exposes us all: you may say you are seeking after Jesus, but the truth is this — your pursuit will always prove your desire. We can claim to want many things, but where we actually spend our time reveals what we truly desire, and that spending forms our identity, and that identity determines our authority.

So the whole thing loops back on itself with beautiful logic. If you want a strong identity in Christ and real authority in Him, spend your time with Him — because your pursuit proves your desire, your desire directs your time, your time forms your identity, and your identity yields your authority. And in that identity you find not just freedom from your old chains, but liberty to walk in everything Christ purchased. The truth makes you free; don't stay a slave to what you fear. Be free from — and free to.

Real Life Application

1. Ask free 'from' or free 'to.'
Freedom from is only half; free to is the goal. What has Christ freed you from, and what has He freed you to? Step into the "free to."

2. Break slavery to fear.
We become enslaved to what we fear by refusing to risk. What fear is mastering you through your avoidance? Risk it, trusting Christ, and break its hold.

3. Let your pursuit prove your desire.
Your pursuit reveals your true desire. Where you spend your time — does it prove you desire Jesus? Adjust your time to match the desire you claim.

The greatest irony and tragedy in life is our slavery to that which we fear — your pursuit will always prove your desire.

— Sandra Querin

Prayer

Father of Glory, the truth makes me free. Show me not just what You've freed me from, but what You've freed me to — and give me the liberty to take my authority and walk in it. Break my slavery to the things I fear; help me risk failure rather than let avoidance enslave me. And let my pursuit prove my desire — may where I spend my time reveal that I truly want You, forming an identity in You that yields real authority, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Daniel 4-6

DAY 258
HIDE BEHIND JESUS

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

— Ephesians 6:16 (KJV)

When life comes at you like a bulldozer and there is nowhere to hide, hide behind Jesus — in fact, stay there.

— Sandra Querin

Sandra gives a simple, sturdy instruction for the battles of life: when life comes at you like a bulldozer and there is nowhere to hide, hide behind Jesus. And not just in the emergency — stay there, be there all the time. If we stand behind Jesus when the darts are flying, then they hit Him instead of us, and we spend our days thankful to the Lord for taking the hit, rather than mad and unforgiving toward the one who threw the fiery dart. When we stay behind Him, it all becomes His problem, and we get to mind our own business.

Paul tells us to take the shield of faith, by which we can quench all the fiery darts of the wicked — and Christ Himself is that shield. He is the shelter in the storm, the high tower and refuge. The trouble is that we forget to stay behind Him. Only a fool, Sandra says, walks out in front of the shield on a battleground. Yet how often we step out from behind our shield to defend ourselves, argue our case, or return fire — exposing ourselves to blows Christ was ready to absorb.

Jesus is brave enough and strong enough to handle you and your trouble.

— Sandra Querin

There is enormous relief in this. You believe in Christ, and He is the shield of faith — so let Him actually be that for you. Jesus is brave enough and strong enough to handle you and your trouble; you do not have to step in front of Him to manage it yourself. He not only died for our sins on Calvary; He continually lives out the benefit of that cross over our lives, bearing everything that could come at us, from the cross to eternity, on His shoulders today just as He did long ago.

One caution Sandra adds: we're not told to take only one piece of the armor. Christ is the shield, yes, but we're instructed to take up the whole armor of God — the belt, breastplate, shoes, helmet, and sword too. Still, the posture is the same

throughout: stay behind the Lord, let Him absorb the blows, and stop walking out in front of your own protection. When the bulldozer comes and there's nowhere to hide, there is always one place: behind Jesus. Get there, and stay there.

Real Life Application

1. Stay behind the shield.
We're prone to step out in front of Christ to defend ourselves. Where are you exposing yourself by walking in front of your shield? Get back behind Jesus and stay there.

2. Let the darts hit Him.
Behind Jesus, the fiery darts hit Him, not us. Who has thrown a dart at you that you're holding a grudge over? Let Christ have taken the hit, and be thankful instead of bitter.

3. Trust Him with your trouble.
Jesus is strong enough to handle you and your trouble. What are you trying to manage in your own strength? Hand it to the One brave and strong enough to bear it.

When life comes at you like a bulldozer and there is nowhere to hide, hide behind Jesus — only a fool walks out in front of the shield on a battleground.

— Sandra Querin

Prayer

My Strong Tower, when life comes at me like a bulldozer, remind me there's always one place to hide — behind You. You are my shield of faith, my high tower and refuge, brave and strong enough to handle me and my trouble. Forgive me for stepping out in front of my shield to defend myself and return fire. Let the darts hit You instead, so I can be thankful rather than bitter. Help me stay behind You all the time, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Daniel 7-9

DAY 259
THEY'RE BLAMING THE LORD

"If the world hate you, ye know that it hated me before it hated you."

— John 15:18 (KJV)

They have misunderstood Christ in you and are blaming the Lord — they don't know it, but that is what they are doing.

— Sandra Querin

When Donny was in high school, something happened that broke his heart — he was misunderstood and blamed for things he did not do. It is a horrible thing to be so misunderstood, and Sandra sat with her hurting son and reframed it for him: "They have misunderstood Christ in you and are blaming the Lord. They don't know it, but that is what they are doing — and Jesus will defend you." That single shift moves the wound from a personal insult to something shared with Christ, who was Himself misunderstood, blamed, and rejected.

So they asked Jesus to forgive them, and began to consider the pain of the Lord in it. And something remarkable happened in the boy's heart: Donny started feeling sorry for Jesus, for having to take all of that upon Himself. He stopped feeling bad for himself and began to feel bad for Jesus — and out of that, he began to worship his Lord. From that day on, his worship changed him, just as worship changed Gideon from the least in his father's house into a mighty man of valor.

As the darts fly, I find myself feeling bad for my Friend, Jesus, that He has to take so much pain for me.

— Sandra Querin

Sandra says this became a lifelong pattern for her too. As the darts fly, she finds herself feeling bad for her Friend Jesus, that He has to take so much pain for her — knowing He must have a broken heart over what was just said or done. And then He reminds her that He already handled it all on Calvary, where He overcame the world. The wound that felt so personal turns out to be something Jesus absorbs, and something He's already conquered.

This is a beautiful transformation of an old injury. When we're misunderstood and blamed, our instinct is self-pity and resentment. But if the world is really misunderstanding Christ in us and blaming the Lord — and if Jesus is taking the hit and

has already overcome it — then our hurt can turn, as Donny's did, into worship. Instead of nursing the offense, we grieve the pain it caused our Friend, forgive those who threw it, and worship the One who bore it. Let your next wound become worship.

Real Life Application

1. Reframe the blame.
The world often misunderstands Christ in us and blames Him. Where have you taken a rejection personally? Consider that they may be blaming the Lord, and let Him defend you.

2. Feel for your Friend.
Donny began feeling sorry for Jesus rather than himself. Whose rejection has you full of self-pity? Turn your heart toward the pain it caused your Friend, and forgive them.

3. Turn the wound into worship.
Donny's hurt became worship that changed him. What wound could become worship if you handed it to Christ? Worship the One who bore it and overcame it.

They have misunderstood Christ in you and are blaming the Lord — as the darts fly, I feel bad for my Friend, Jesus, that He has to take so much pain for me.

— Sandra Querin

Prayer

Compassionate Father, when I'm misunderstood and blamed for what I didn't do, help me see that the world may be misunderstanding Christ in me and blaming You — and that You will defend me. Turn my self-pity into sorrow for the pain it caused You, my Friend, and then into worship of the One who bore it and already overcame the world on Calvary. Let my wounds become worship that changes me, as they changed Donny, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Daniel 10-12

DAY 260
DWELL, DON'T JUST VISIT

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

— Psalm 91:1 (KJV)

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee.

— Sandra Querin

Hiding behind Jesus is really another way of describing what Psalm 91 calls dwelling in the secret place of the Most High. The one who lives there abides under the shadow of the Almighty and can say of the Lord, "He is my refuge and my fortress; my God, in Him will I trust." This is not an occasional visit to God in a crisis, but a habitation — a settled dwelling in His presence, where we take up permanent residence behind our shield.

The psalm piles up promises for the one who lives there: He shall deliver you from the snare of the fowler; He shall cover

you with His feathers, and under His wings you shall trust; His truth shall be your shield and buckler. You need not fear the terror by night, the arrow by day, or the pestilence in darkness. A thousand may fall at your side and ten thousand at your right hand, but it shall not come near you. It is a portrait of profound safety — not the absence of danger, but the presence of the Almighty as our refuge in the midst of it.

For he shall give his angels charge over thee, to keep thee in all thy ways.

— Sandra Querin

The psalm gives the condition plainly: because you have made the Lord your habitation, no evil shall befall you, and He shall give His angels charge over you, to keep you in all your ways and bear you up. The safety flows from the dwelling. It is those who set their love upon Him, who know His name and make Him their refuge, to whom He says, "I will deliver him, I will set him on high… I will be with him in trouble; I will deliver him, and honor him."

Notice that last promise — "I will be with him in trouble." The secret place does not exempt us from trouble; it promises His presence in it. Donny would learn this in a hospital bed, and Sandra taught it to her children young. When we make the Most High our habitation rather than a mere emergency

contact, we live under the shadow of the Almighty, kept by His angels, satisfied at last with long life and shown His salvation. Move into the secret place. Don't just visit — dwell there.

Real Life Application

1. Dwell, don't just visit.
Psalm 91 promises are for the one who dwells in the secret place. Do you visit God in crises or dwell with Him? Make the Most High your habitation, not your emergency contact.

2. Trust His presence in trouble.
God promises to be with us in trouble, not exempt from it. Where are you facing danger or fear? Rest in His presence rather than waiting for the danger to vanish.

3. Set your love upon Him.
The promises are for those who set their love on God and know His name. How could you set your love more fully on Him today? Draw near and dwell under His shadow.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty — there shall no evil befall thee.

— Sandra Querin

Prayer

My Hiding Place, You are my refuge and my fortress; in You will I trust. Teach me to dwell in the secret place of the Most High, not just visit You in emergencies but make You my habitation. Cover me with Your feathers; let Your truth be my shield. I will not fear the terror by night or the arrow by day, for You promise to be with me in trouble, to deliver and honor me. Give Your angels charge over me, and satisfy me with Your salvation, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezra 1-3

DAY 261
HE TOOK OUR RAGS

"Surely he hath borne our griefs, and carried our sorrows… and with his stripes we are healed."

— Isaiah 53:4-5 (KJV)

He clothes us in garments of salvation and covers us with the robe of righteousness — taking our stained rags upon Himself.

— Sandra Querin

Sandra shares with her children a moving story called "The Ragman" — a picture of a strong young man walking the city calling, "New rags for old," who takes each hurting person's stained and bloody rag and gives them a clean new one in exchange, pressing their wound and their sorrow onto Himself until He carries it all away and, at the last, rises again, healed and whole, to clothe the watcher in new garments too. It is, of course, a picture of Christ, the great Ragman, who takes our rags and gives us His righteousness.

The story simply dramatizes what Isaiah declared centuries before: surely He has borne our griefs and carried our sorrows; He was wounded for our transgressions, and with His stripes we are healed. This is the exchange at the heart of the gospel — our stained handkerchiefs of grief for His clean linen, our bloody bandages of wounding for His wholeness, our filthy garments for His robe of righteousness. He does not merely sympathize with our rags; He takes them onto His own body and bears them away.

He puts new rags on us, and we are a wonder beside Him.

— Sandra Querin

The wonder of the exchange is that it is never even. He takes our tears and weeps them Himself; He takes our wounds and bleeds them Himself; He takes our poverty and lack and wears them, giving us in return His riches, His wholeness, His life. Zechariah saw it when the filthy garments were removed from Joshua the high priest and rich robes put on him; Isaiah sang of being clothed with the garments of salvation and covered with the robe of righteousness. We come to Christ in rags and leave dressed in a wonder we did not earn.

So the only fitting response is the one the story ends with — to stand before Him, take off all our old rags, and say with

deep yearning, "dress me." We cannot patch our own righteousness; we can only hand Him our stained garments and receive His clean ones. Whatever rags you are wearing today — grief, shame, woundedness, failure — bring them to the Ragman who took them onto Himself at the cross. Give Him your rags, and let Him clothe you in His.

Real Life Application

1. Name your rags.
Christ exchanges our stained rags for His righteousness. What rags are you wearing — grief, shame, woundedness, failure? Name them honestly before Him.

2. Make the exchange.
He takes our rags onto Himself and gives us His. Will you hand Him yours and receive His clean garments? Make the exchange rather than patching your own righteousness.

3. Say 'dress me.'
The only response is to stand before Him and say, "dress me." Where do you need to stop covering yourself and let Christ clothe you? Ask Him to dress you in His righteousness.

He hath borne our griefs and carried our sorrows — He takes our stained rags upon Himself and clothes us in the robe of His righteousness.

— Sandra Querin

Prayer

Lamb of God, You are the great Ragman who takes our stained and bloody rags and gives us clean ones in exchange — bearing our griefs, carrying our sorrows, wounded for our transgressions, that by Your stripes we might be healed. I bring You my rags today: my grief, my shame, my woundedness, my failure. I take them off before You and say, dress me. Clothe me in Your garments of salvation and Your robe of righteousness, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezra 4-6, Psalm 137

DAY 262
STANDING BEHIND JESUS

"And whosoever shall give to drink unto one of these little ones a cup of cold water only… he shall in no wise lose his reward."

— Matthew 10:42 (KJV)

Everything is always okay when you are with Jesus, Mama, and besides, I was only just standing behind Him.

— Sandra Querin

One day at a fuel station, three-year-old Donny slipped out of his car seat, ran to a car on the other side, and started confronting a grown man who was yelling at his child. "Stop doing that," Donny told him. "He is a good boy." As the child in the back seat wept, Donny pounded on the door trying to get in to comfort him, calling, "Mama, help." Sandra was already standing right behind her son. She picked him up and walked over to the man — who was weeping now too — and he hugged Donny and thanked

him, and Donny was allowed to hug the crying child, and all was well as they drove off.

When Sandra asked her little bear cub what made him do that, his answer was pure and astonishing: "I could see Jesus over there trying to help, and I wanted to be with Him. Everything is always okay when you are with Jesus, Mama, and besides, I was only just standing behind Him." A three-year-old had grasped what many of us spend a lifetime learning: that Jesus is already at work in the hard places, that we're safest right behind Him, and that boldness and safety are the same thing when you're standing behind the Lord.

Please give those around you the space and privilege of being themselves, even if — especially if — it makes you uncomfortable.

— Sandra Querin

Sandra draws a parenting and living lesson from her fearless boy: with children, with grief, with life, please give those around you the space and privilege of being themselves, even if — especially if — it makes you uncomfortable. Donny often ran out ahead of everyone because his steps danced to a different tune, and often it was the Lord Jesus Himself playing the music. Had she clamped down on that holy boldness to

keep him manageable, she'd have silenced the music he was following.

There's a beautiful pairing here. Donny's courage to confront a grown man came entirely from standing behind Jesus — he wasn't being reckless; he was following the Lord he could see at work. And Sandra's wisdom was to give him room to follow that music, even when it made her uncomfortable. When we live standing behind Jesus, we become both bold and safe, free to run toward the hurting because everything is always okay when you're with Him. And when we love people well, we give them room to follow their own music too.

Real Life Application

1. Go where Jesus is already working.
Donny ran toward the hurting because he saw Jesus there. Where do you see Jesus at work in a hard place? Go stand with Him there.

2. Be bold from behind Him.
Donny's boldness came from standing behind Jesus. Where is fear keeping you from helping someone? Step out boldly, knowing you're standing behind the Lord.

3. Give others room to follow their music.
Sandra gave Donny space to follow the Lord's tune. Whom are you tempted to over-manage? Give them the space and privilege of being themselves, even when it's uncomfortable.

Everything is always okay when you are with Jesus, Mama, and besides, I was only just standing behind Him.

— Sandra Querin

Prayer

My Compassionate Father, give me the simple faith of a child who could see You already at work in the hard places and ran to be with You — bold and safe at once, because he was only standing behind You. Help me go where You are working, unafraid, knowing everything is always okay when I'm with You. And help me give the people around me the space and privilege of being themselves, even when it makes me uncomfortable, so they too can follow the music You're playing, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Haggai

DAY 263
FAITH IS TRUSTING JESUS TO BE JESUS

"Be still, and know that I am God."

— Psalm 46:10 (KJV)

Faith is simply trusting Jesus to be Jesus and stepping away to allow the Holy Spirit to accomplish His will.

— Sandra Querin

Sandra introduces her father, Donald Glen Hardister — Donny's namesake, still thriving at ninety-two — one of the most dynamic and spiritually discerning people she has ever known. As a deathly ill five-year-old, he prayed and asked the Lord to heal him; the air became silent, and he was healed. From that childhood miracle he learned a definition of faith that he would prove over and over across a lifetime: faith is simply trusting Jesus to be Jesus and stepping away to allow the Holy Spirit to accomplish His will.

That definition is deceptively simple and profoundly freeing. So much of our striving comes from trying to be Jesus for ourselves — to accomplish, in our own effort, what only the Holy Spirit can do. But real faith trusts Jesus to be Jesus and then steps back, making room for the Spirit to work. It is the stillness of Psalm 46: be still, and know that I am God. The silence that fell over that little boy's sickroom was the silence of a soul that had stopped striving and let God be God.

Prayer is not overcoming God's reluctance, but laying hold of His willingness.

— Sandra Querin

Sandra recalls the words often attributed to Martin Luther: prayer is not overcoming God's reluctance, but laying hold of His willingness. This is the same truth from another angle. We often approach God as if He were reluctant, and prayer were the lever to pry a blessing out of Him. But God is not reluctant; He is willing. Faith isn't wrestling a grudging God into action; it's trusting a willing God to be who He already is, and stepping aside to let Him.

When her father was seven and sick again, his mother — who carried a quiet gift of healing — wouldn't pray the prayer for him. "You are almost a man," she said. "Pray for yourself. Build your faith." Then she simply sat on his bed and offered

him her strong arm; he wrapped his arms around it, the air stood silent again, and healing virtue flowed into him. She was teaching him young to trust Jesus to be Jesus and to lay hold of God's willingness himself. Stop trying to be Jesus for yourself. Trust Him to be Jesus, and step away to let the Spirit work.

Real Life Application

1. Trust Jesus to be Jesus.
Faith trusts Jesus to be Jesus and steps away. Where are you trying to accomplish what only the Spirit can do? Step back and let Jesus be Jesus.

2. Lay hold of His willingness.
God is willing, not reluctant. Where do you pray as if prying a blessing from a grudging God? Approach Him instead as willing, and lay hold of that willingness.

3. Be still.
The healing came in silence, when striving stopped. Where do you need to be still and know that He is God? Quiet your striving and let God be God.

Faith is simply trusting Jesus to be Jesus and stepping away to allow the Holy Spirit to accomplish His will.

— Sandra Querin

Prayer

God of Wisdom, teach me the simple faith that trusts Jesus to be Jesus and then steps away to let the Holy Spirit work. Free me from trying to be Jesus for myself, striving to accomplish what only Your Spirit can do. Remind me that prayer is not overcoming Your reluctance but laying hold of Your willingness — for You are willing, not grudging. Help me be still, and know that You are God, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Zechariah 1-4

DAY 264
GOD IS GOOD EVEN IF I'M BAD

"If we believe not, yet he abideth faithful: he cannot deny himself."

— 2 Timothy 2:13 (KJV)

He remembered that God was good, even if he was bad.

— Sandra Querin

Whenever Sandra's father had a promise from God still waiting to be fulfilled, coming or not, he anchored himself in one bedrock truth: God was good, even if he was bad. He would always pray that the Lord would make him a good boy — and then, as he put it, he ran into free will. But his confidence never rested on his own goodness; it rested on God's. When we make God's faithfulness depend on our performance, every failure shakes our whole foundation. When we rest on God's goodness regardless of our badness, the foundation holds even when we don't.

This is exactly what Paul told Timothy: if we believe not, yet He abides faithful; He cannot deny Himself. God's faithfulness is rooted in His own nature, not in ours. He is good because it is who He is, not because we've earned it. So a promise from God is not held up by our worthiness but by His character. Donald Glen built his life on that, and it freed him to keep trusting God through his own failures and free-will detours.

If I need to be strong, then God will make me strong.

— Sandra Querin

The same trust showed up in his legendary strength. Once, after her father lifted the entire back end of a car, young Donny asked how he could do such seemingly supernatural physical things. "If I need to be strong, then God will make me strong," he answered simply — echoing the psalm that says God girds us with strength and makes our way perfect, teaching our hands to war so that a bow of steel is broken by our arms. He didn't manufacture his own strength; he trusted God to supply it when it was needed.

Both truths spring from the same root: God's goodness and God's strength are His to give, not ours to generate. He is good even when we are bad, and He makes us strong when we need to be strong. This frees us from two exhausting

burdens — the burden of being good enough to earn God's faithfulness, and the burden of being strong enough to accomplish His work. He abides faithful; He supplies the strength. Rest your confidence not on your goodness or your strength, but on His.

Real Life Application

1. Rest on His goodness, not yours.
God is good even when we're bad. Where is your confidence shaken by your own failures? Anchor it in God's goodness rather than your performance.

2. Trust Him for strength as needed.
"If I need to be strong, God will make me strong." Where do you feel too weak for what's ahead? Trust God to supply the strength when you need it, rather than manufacturing it.

3. Believe His promises rest on His character.
God's faithfulness rests on His nature, not ours. What promise are you doubting because of your unworthiness? Trust that it's held up by His character, not yours.

He remembered that God was good, even if he was bad — if I need to be strong, then God will make me strong.

— Sandra Querin

Prayer

My Unchanging God, teach me to rest my confidence on Your goodness rather than my own — for You are good even when I am bad, faithful even when I fail, because You cannot deny Yourself. Free me from the exhausting burden of being good enough to earn Your faithfulness or strong enough to do Your work. When I need to be strong, make me strong; when I fail, hold me by Your unchanging goodness. My confidence rests on Your character, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Zechariah 5-9

DAY 265
LIVE LOUDER THAN YOUR WORDS

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

— Philippians 2:3 (KJV)

In spite of your trial and in spite of your pain, elevate another above yourself and, in so doing, you have elevated Jesus.

— Sandra Querin

Sandra's father taught Donny to live his life louder than the words he would speak — louder than the hopes and disappointments he would have, louder than those who would try to stop him, louder than the pain he would carry, louder than the opinions of others. And the message his life was to shout was this: in spite of your trial and in spite of your pain, elevate another above yourself, and in so doing you have elevated Jesus. Keep your mouth shut most of the time. It is a whole philosophy of life in two sentences.

This runs directly against our instincts, especially in pain. When we're suffering, we naturally turn inward and expect others to elevate us; but Donald Glen taught his grandson to do the opposite — to keep lifting others higher than himself even in the middle of his own trial. Paul commands exactly this: let nothing be done through strife or vainglory, but in lowliness of mind esteem others better than yourselves. And the promise attached is stunning — when you elevate another, you have elevated Jesus.

Live your life louder than the words you speak.

— Sandra Querin

The other half of the teaching is restraint: keep your mouth shut most of the time, and let your life do the talking. Our words are cheap and plentiful; a life lived louder than its words is rare and powerful. Donny's grandfather modeled a faith that was demonstrated more than declared — Sandra says she never heard her father read, but she heard him pray, and she watched him live. His life was louder than his words.

There's deep wisdom in learning to speak more with our living than our talking. Anyone can announce their convictions; it costs nothing. But a life that elevates others above self, that keeps pushing through pain without complaint, that stays faithful when no one's listening — that life preaches a sermon

words never could. So in your trial, elevate someone else. In your pain, esteem another higher. And let your life, more than your words, be the loudest thing about you. When you lift another, you've lifted Jesus.

Real Life Application

1. Elevate another in your pain.
Even in trial, elevate someone above yourself and you elevate Jesus. Who could you lift higher than yourself right now, despite your own struggle? Do it.

2. Let your life be louder than your words.
A life is louder than talk. Where are you relying on words to make your point instead of your living? Let your life preach the sermon.

3. Keep your mouth shut most of the time.
Donny's grandpa taught restraint. Where do you talk when you should be quiet? Practice keeping your mouth shut and letting your actions speak.

In spite of your trial and in spite of your pain, elevate another above yourself and, in so doing, you have elevated Jesus — live your life louder than the words you speak.

— Sandra Querin

Prayer

Most High God, teach me to live louder than the words I speak — louder than my hopes and disappointments, my pain, and the opinions of others. Even in my own trial, help me elevate someone else above myself, for in lifting another I lift You. Give me the lowliness of mind to esteem others better than myself, and the restraint to keep my mouth shut most of the time and let my life do the talking, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Zechariah 10-14

DAY 266
GIVE IT AWAY LIKE YOU HAVE IT

"There is that scattereth, and yet increaseth… The liberal soul shall be made fat: and he that watereth shall be watered also himself."

— Proverbs 11:24-25 (KJV)

Give it away like you have it, or you will never have it.

— Sandra Querin

Of money, time, and faith, Sandra's father had one great philosophy that he applied to every avenue of life: give it away like you have it, or you will never have it. It was never a suggested path in her upbringing — it was one he insisted on. On its surface it sounds backwards; how can giving away what feels scarce lead to having it? But it captures a kingdom principle that runs all through Scripture: the way to abundance is not hoarding but scattering.

Proverbs says it plainly — there is one who scatters and yet increases, and one who withholds more than is right, but it leads to poverty. The liberal soul shall be made fat, and the one who waters shall himself be watered. This is the opposite of the world's math. The world says hold tight to what little you have; the kingdom says give it away like you have plenty, and you will find you do. Grandpa Don lived this with money, with time, and with faith itself — giving generously as though the supply were endless, and finding that it was.

Give it away like you have it — with money, time and faith.

— Sandra Querin

Notice he applied it to three things we most tend to hoard: money, time, and faith. We clutch our money when it feels scarce, guard our time as if there's never enough, and even ration our faith, afraid to spend it on others' needs. But Donald Glen's conviction was that all three multiply in the giving and shrivel in the hoarding. Give your money away like you have it, and provision follows. Give your time away like you have it, and somehow there's more. Give your faith away — spending it in prayer and encouragement for others — and it grows.

This is not a formula for manipulating God, but a description of how His kingdom actually works. The scattering seed multiplies; the buried talent is taken away. When we give like we have it, we're acting in trust that God is the endless supply — and that trust positions us to receive. So loosen your grip on whatever you're hoarding out of fear. Give it away like you have it, and watch the liberal soul be made fat and the one who waters be watered himself.

Real Life Application

1. Identify what you hoard.
We tend to hoard money, time, and faith. Which of these do you clutch most tightly out of fear? Name it as the place to start giving.

2. Give it away like you have it.
The kingdom multiplies what we scatter. Where could you give generously as though the supply were endless? Give it away like you have it, trusting God as your source.

3. Trust the kingdom math.
The liberal soul is made fat; the hoarder comes to poverty. Where does giving feel too risky? Trust God's upside-down math and scatter anyway.

Give it away like you have it, or you will never have it — the liberal soul shall be made fat, and he that watereth shall be watered also himself.

— Sandra Querin

Prayer

My Provider, teach me my grandfather-in-the-faith's great principle: to give it away like I have it, or I'll never have it. Loosen my grip on the things I hoard out of fear — my money, my time, even my faith. Help me scatter generously as though You are an endless supply, because You are. Let me be the liberal soul that is made fat, the one who waters and is watered in return, trusting Your upside-down kingdom math, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Esther 1-5

DAY 267
STRENGTH IN GIVEN-OVER WEAKNESS

"My strength is made perfect in weakness… for when I am weak, then am I strong."

— 2 Corinthians 12:9-10 (KJV)

Our strength is directly determined by the amount of our weakness that we have given over to God.

— Sandra Querin

When Donny was eighteen months old, he fell backward and hit his head hard — he had a seizure, and then he died: cold, limp, not breathing. Sandra's thoughts ran not to 911 but to Jesus. She called her parents and could only scream wordlessly into the phone. Her father, twenty minutes away, was there in ten. On the way, her cousin Ronnie — who was in a crisis of faith — watched Donald Glen beg God for the boy's life the whole drive, weeping, completely weak in the hands of God. And there, Sandra says, lies the source of our great strength: our

strength is directly determined by the amount of our weakness that we have given over to God.

That is a paradox worth holding. We tend to think strength comes from mustering our resources and holding it together. But Sandra's father was never stronger than in that car, utterly weak and undone before God, begging for his namesake's life. His strength in that moment was measured not by his composure but by how completely he had handed his helplessness over to God. The more weakness we surrender to Him, the more of His strength flows in.

You did good. Always be accountable to your spiritual foundation. The Holy Spirit has trained you for this day, and you did not ignore Him.

— Sandra Querin

At the house, Donald Glen kicked the front door clean off its hinges, lifted the boy's lifeless body over his head, marched him around the room in the Spirit, and declared, "Lord, You told me my namesake would live." He laid Donny back down, and the air stood silent — and Donny opened his eyes and said, "Oh, hi, Mama. I have been playing with Jesus in the river." Ronnie's crisis of faith ended right there: "Jesus is real. I never saw anything like this." And Sandra's father told her, "You did good. Always be accountable to your spiritual

foundation. The Holy Spirit has trained you for this day, and you did not ignore Him."

The whole scene is a portrait of Paul's truth: God's strength is made perfect in weakness, so that when I am weak, then am I strong. The mighty display of God's power came through a man completely weak in God's hands, and through a mother whose only strength was to run to Jesus. Whatever you're facing that's beyond you, don't brace up and hold it together — hand your weakness over to God. Your strength is directly determined by how much of your weakness you've given Him.

Real Life Application

1. Hand over your weakness.
Our strength is measured by the weakness we give God. What weakness are you bracing against instead of surrendering? Hand it over to Him.

2. Stop holding it together.
Grandpa Don was strongest when utterly weak before God. Where are you exhausting yourself trying to hold it together? Let yourself be weak in God's hands.

3. Trust your training.
"The Holy Spirit has trained you for this day." What has God been preparing you for through past seasons? Trust that training and don't ignore the Spirit's prompting.

Our strength is directly determined by the amount of our weakness that we have given over to God — for when I am weak, then am I strong.

— Sandra Querin

Prayer

My Strength, Your strength is made perfect in weakness — so when I am weak, then I am strong. Teach me that my strength is directly determined by how much of my weakness I give over to You. Where I've been bracing up and trying to hold everything together, help me instead become weak in Your hands, running to Jesus like a child. Perfect Your power in my weakness, and let me trust the training Your Spirit has given me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Esther 6-10

DAY 268
PLAYING WITH JESUS IN THE RIVER

"Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

— Matthew 19:14 (KJV)

Oh, hi, Mama. I have been playing with Jesus in the river. The water is very crispy, and Jesus is very fun.

— Sandra Querin

When eighteen-month-old Donny opened his eyes after his grandfather prayed him back, his first words were not of fear or pain, but of delight: "Oh, hi, Mama. I have been playing with Jesus in the river. The water is very crispy, and Jesus is very fun." He remembered the crispy water, how things smelled and felt, the expression on the face of Jesus, and how the air stood silent as Jesus told him he needed to go back to his house. He would speak of this event until the day he went on ahead into glory more than a quarter of a century later. He always remembered.

There is something disarming and holy in a baby's description of glory — crispy water, a fun Jesus, a face he never forgot. It cuts through all our adult solemnity about heaven and reminds us that the presence of Jesus is not grim but joyful, not sterile but vivid and alive. Of such, Jesus said, is the kingdom of heaven — and perhaps only a child could report back on it with such uncomplicated wonder.

He remembered the expression on the face of Jesus. He always remembered.

— Sandra Querin

What strikes Sandra most is that Donny never forgot. For twenty-five years, right up to the end, he carried the memory of the face of Jesus and the joy of that river. When leukemia finally came and he stood at the edge of eternity again, he was not going toward a stranger or an unknown; he was going back to the fun, crispy-watered presence he had tasted as a baby and remembered his whole life. His childhood glimpse of glory became an anchor for his dying.

This is a tender comfort for anyone who grieves or who fears their own passing. The presence Donny went back to is real, and it is joyful — crispy water, a Jesus who is fun, a face worth remembering forever. The kingdom of heaven belongs to such as these, and the One who welcomes little children to Himself

welcomes us home the same way. Whatever memory of God's goodness you carry, let it anchor you. And take heart: the One waiting on the other side is not to be dreaded, but is very fun, and His river is very crispy indeed.

Real Life Application

1. Let a glimpse of glory anchor you.
Donny's childhood memory of Jesus anchored his dying. What memory of God's goodness could anchor you in fear or grief? Hold onto it deliberately.

2. Come as a child.
The kingdom belongs to such as little children. Where has adult solemnity crowded out childlike wonder toward Jesus? Come to Him simply, as a child.

3. Take heart about heaven.
The presence Donny described was joyful, not grim. Where does fear color your view of death or eternity? Let the joy of Christ's presence reframe it.

I have been playing with Jesus in the river. The water is very crispy, and Jesus is very fun — he remembered the expression on the face of Jesus; he always remembered.

— Sandra Querin

Prayer

My Everlasting King, thank You for the tender comfort in a baby's report of glory — crispy water, a Jesus who is fun, a face worth remembering forever. Of such is the kingdom of heaven. Give me childlike wonder toward You, and let whatever glimpses of Your goodness I've been given anchor me in fear and grief. Remind me that the One waiting on the other side is not to be dreaded but is joy Himself. Suffer me to come to You as a child, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Ezra 7-10

DAY 269
WHERE I'M WILLING TO DRAG MYSELF

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)"

— Hebrews 10:23 (KJV)

The Lord will meet me where I am willing to drag myself.

— Sandra Querin

Sandra's grandmother was hit by a car speeding at seventy-five miles an hour and dragged two hundred feet as she stepped off a bus in San Francisco. Nearly every bone in her body was broken — so many the doctors couldn't set them all — and the family was told she would never walk again and would suffer unbearable nerve pain all her days. She spent three years in the hospital. But God had told her in her heart that she would walk again, and she would not relent in that conviction.

For two years after her release she refused to stay down. She would roll her wheelchair off the back porch and refuse to sit in it. She cut off her own casts and hauled herself where she needed to go, her legs dragging lifelessly behind her, leaving a bloody trail, all the while citing her conviction: "The Lord will meet me where I am willing to drag myself." To the dismay of doctors and family, she would not quit — and Sandra says she never saw her grandmother as a cripple. She always walked. In fact, she marched.

Prayer is not overcoming God's reluctance, but laying hold of His willingness.

— Sandra Querin

There is a holy stubbornness here that we should not confuse with presumption. This woman had a word from God in her heart that she would walk, and she held fast to the profession of her faith without wavering, because He is faithful who promised. Her dragging was not a demand upon a reluctant God; it was, as Luther said, laying hold of a willing God's willingness. She met God halfway — or as far as she could crawl — and He met her there.

That conviction preaches to all of us: the Lord will meet you where you are willing to drag yourself. He does not always lift us over the hard road; sometimes He meets us in the middle

of it, as far as we're willing to come. The question is how far we're willing to drag ourselves toward the promise — whether we'll cut off the casts of "impossible" and haul ourselves forward on faith, leaving a bloody trail if we must, trusting that He is faithful who promised. Where God has spoken, don't stay down. Drag yourself toward Him, and He will meet you there.

Real Life Application

1. Hold fast to what God said.
Sandra's grandmother clung to a word from God without wavering. What has God spoken to your heart that you're tempted to give up on? Hold fast, for He is faithful who promised.

2. Drag yourself toward the promise.
"The Lord will meet me where I am willing to drag myself." How far are you willing to move toward what God has promised? Drag yourself forward in faith, trusting Him to meet you.

3. Refuse to stay down.
She refused the wheelchair and cut off her casts. Where have you accepted "impossible" and stayed down? With a word from God, refuse to stay down and press toward Him.

The Lord will meet me where I am willing to drag myself — prayer is not overcoming God's reluctance, but laying hold of His willingness.

— Sandra Querin

Prayer

Faithful Lord, give me the holy tenacity of a woman who dragged herself toward Your promise, leaving a bloody trail, convinced You would meet her where she was willing to go. Where You have spoken to my heart, help me hold fast without wavering, for You are faithful who promised. I won't stay down. I'll drag myself toward You as far as I can, laying hold of Your willingness — and I trust You to meet me there, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Nehemiah 1-5

DAY 270
YOU HAVE TO GET UP

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

— 1 Thessalonians 5:18 (KJV)

That is how you get rid of pain and sorrow and find comfort and joy — you have to get up, and you have to be thankful.

— Sandra Querin

When Donny knew he was not long for this earth, he held a private audience with his grandparents — and none of them would speak of it to the others. Years later, Sandra's father told her what they discussed. Donny wasn't sure if he could go, if he could even be happy about going, though he felt his time was near. And his grandfather told him: "You come from a long line of people who know how to get up and push through whatever they are facing. Your great-grandparents did; your grandma and I and your mother have all had pain and sorrow, but we

still get up and keep going. That is how you get rid of pain and sorrow and find comfort and joy — you have to get up, and you have to be thankful. No matter what God wants, you have to march into it."

After that conversation, Sandra noticed a resolve and a joy in Donny that had tried to escape him from time to time before — but never again after that. The old man's counsel, forged over ninety years of his own pain and sorrow, gave the dying young man exactly what he needed: not a promise that the hard thing would pass, but the strength to get up, be thankful, and march into whatever God wanted.

No matter what God wants, you have to march into it.

— Sandra Querin

This is a family philosophy tested across generations, and it distills to two commands: get up, and be thankful. Notice it doesn't deny the pain and sorrow — Grandpa Don freely admits that he, and his wife, and Sandra, and the great-grandparents all had real pain and sorrow. The counsel isn't to pretend the hardship away, but to refuse to stay down in it, and to give thanks in it, and so to find comfort and joy on the far side. This is what Paul means by giving thanks in everything, for this is the will of God.

And there's that recurring word again: march. When the same UCSF hospital season had Donny too sick to move, his grandfather came and said, "Sometimes God brings a Volkswagen; today He brought a Mack truck. Get up, boy." Whatever God brings — the small trial or the crushing one — the response is the same: get up, be thankful, and march into it. You may not be able to change what God allows, but you can always choose to get up and give thanks. That is how pain and sorrow give way to comfort and joy.

Real Life Application

1. Get up.
The family philosophy was simply: get up. Where has pain tempted you to stay down? Choose to get up, even without the hard thing changing.

2. Give thanks in it.
Comfort and joy come through thanksgiving in the pain, not its absence. What can you thank God for in the middle of your sorrow? Give thanks, for this is God's will.

3. March into what God brings.
"No matter what God wants, you have to march into it." What is God bringing — a Volkswagen or a Mack truck? Get up and march into it rather than shrinking back.

You have to get up, and you have to be thankful — no matter what God wants, you have to march into it.

— Sandra Querin

Prayer

Father of All Comfort, when pain and sorrow tempt me to stay down, give me the strength of a long line of people who know how to get up and push through. Help me not to deny the sorrow, but to refuse to stay in it — to get up, and to give thanks in everything, for this is Your will. Whatever You bring, whether a Volkswagen or a Mack truck, help me march into it with resolve and joy, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Nehemiah 6-7

DAY 271
WALK PAST HOPE INTO KNOWING

"Now faith is the substance of things hoped for, the evidence of things not seen."

— Hebrews 11:1 (KJV)

It is extravagant faith. It makes you wait; it makes you walk past hope and arrive at knowing.

— Sandra Querin

Watching her father's lifetime of trust, Sandra names something beyond ordinary belief: extravagant faith. It makes you wait; it makes you walk past hope and arrive at knowing. Even belief becomes weak in that land, she says — it is compelled, even forced, to become something greater: a reach toward perfect surrender and trust that sits in the middle of a yielding. This is faith matured past hoping-so into a settled knowing, the kind her father carried and her son inherited by watching.

There's a progression here worth noticing. Hope says, "maybe, I trust so." Extravagant faith walks past that into knowing — not because it has the outcome guaranteed, but because it has so completely yielded to God that His character has become more certain than any circumstance. Hebrews calls faith the substance of things hoped for, the evidence of things not seen. Extravagant faith holds that substance and that evidence so firmly that it no longer merely hopes; it knows the One it trusts.

Peace doesn't rest on what we want, but on what God wants.

— Sandra Querin

In his last days, Donny walked in exactly this kind of knowing. "The devil is not in this sickness, Ma," he told his mother. "You have to let me go; don't fight. Either God will keep me here or take me there. Grandpa, Grandma and I agree." And Sandra writes simply, "so peace abounds." For peace doesn't rest on what we want, but on what God wants. Donny had walked past hope — past even the hope of healing — into a knowing that whatever God did, it was well, and that settled knowing produced a peace that could release him into eternity.

This is where the whole chapter has been leading. Donny had a grandfather's permission to go, a family's long modeling of

getting up and marching, and his own childhood memory of the river — and now, at the end, extravagant faith carried him past hope into knowing, and knowing gave him peace. That same peace is available to us: not a peace that depends on getting what we want, but one that rests wholly on what God wants. Walk past hope into knowing Him, and let your peace rest not on the outcome, but on the One who holds it.

Real Life Application

1. Let faith mature past hoping.
Extravagant faith walks past hope into knowing. Where is your faith stuck at "I hope so"? Ask God to mature it into a settled knowing of who He is.

2. Rest peace on what God wants.
Peace rests on what God wants, not what we want. Where is your peace tied to a specific outcome? Anchor it instead in God's will, whatever it turns out to be.

3. Yield all the way.
Donny reached a knowing that let him release everything. What are you still gripping that keeps you from peace? Yield it fully, trusting God's will over your own.

Extravagant faith makes you walk past hope and arrive at knowing — peace doesn't rest on what we want, but on what God wants.

— Sandra Querin

Prayer

My Blessed Hope, grow in me an extravagant faith — one that waits, that walks past hope and arrives at knowing You so completely that Your character is more certain to me than any circumstance. Where my faith is stuck at "I hope so," carry me into a settled knowing. And let my peace rest not on what I want, but on what You want, so that whatever You do, it is well with my soul. Bring me to perfect surrender and trust, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Nehemiah 8-10

DAY 272
MINISTERING ANGELS

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

— Hebrews 1:14 (KJV)

The Lord will bring us the help we need, often in rare and unusual forms, right when we need it.

— Sandra Querin

In the hardest hours of Donny's illness, Sandra was given a privilege few receive. Sleeping on the couch beside her son's hospital bed at home, she was awakened at 2:00 a.m. by a piercing sound she could not put into words — keys rattling, quiet whispers, the sound of intention and compassion coming down the hallway. Then her vision opened, and she saw angels: warriors with gold belts and keys, and one worshipper whose gaze never left Donny. They had come, unbidden by her, to minister to a boy in unbearable pain. Scripture calls angels ministering spirits, sent forth to

minister for those who shall be heirs of salvation — and here they were, doing exactly that.

Sandra is careful to frame what this was and wasn't. We do not worship angels, and from time to time some are given the privilege to see beyond the veil — not to interact or command, but simply to see, to know, and to be comforted. These angels, she says, came to comfort and help, not to commune; communing is a privilege reserved for our Lord Jesus, the One who paid the price. They were not there to have a conversation with a mere mortal, and one should never be casual about such things.

I realized how foolish some people are who give angels instructions and command them this side of heaven — I don't think they are speaking to angels at all.

— Sandra Querin

Watching these magnificent, undistracted beings, Sandra realized how foolish it is when people claim to give angels instructions, hold great directive conversations with them, and command them at will. She doesn't believe such people are speaking to angels at all, but rather to the deceiver dressed up as an angel of light, for Satan himself is transformed into an angel of light. The real angels she saw were on a mission from

God, not awaiting orders from a human; they answered to the Lord alone.

The comfort here is not that we can summon or steer angels, but that God does. The Lord will bring us the help we need, often in rare and unusual forms, right when we need it — and our part is to be watching, aware, and in the Spirit, ready to receive whatever help He sends. Sandra later learned that Donny had quietly asked the Lord to send angels to protect him, and that her own father had been up at midnight begging God to send angels because of the pain. God heard, and He sent. We cannot command heaven's help, but we can ask the God who commands it — and trust Him to send exactly what we need, when we need it.

Real Life Application

1. Trust God to send help.
God sends ministering spirits to serve His heirs. Where do you need help beyond what you can arrange? Ask the God who commands the angels, and trust Him to send it.

2. Don't command; ask.
We don't instruct angels; we ask the Lord. Where might you be trying to control spiritual help rather than trusting God to provide it? Bring your request to Him instead.

3. Stay watchful.

God's help often comes in rare and unusual forms. Are you watching and aware, in the Spirit, for the help God sends? Stay alert to how He may be answering.

The Lord will bring us the help we need, often in rare and unusual forms, right when we need it.

— Sandra Querin

Prayer

Father of Compassion, thank You that Your angels are ministering spirits, sent to serve those who will inherit salvation — and that You send help in rare and unusual forms, right when it's needed. Keep me from the folly of trying to command spiritual things myself; teach me instead to ask You, the One who commands the angels. Help me stay watchful and in the Spirit, ready to receive whatever help You send. I trust You to provide exactly what I need, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Nehemiah 11-13, Psalm 126

DAY 273
WORSHIP AND TRUST ME

"Though he slay me, yet will I trust in him."

— Job 13:15 (KJV)

God never promised an outcome in this; He simply wanted worship through it, as we truly accept whatever would be.

— Sandra Querin

As the angels finished their work over Donny that night, the guardian angel spoke to Sandra a phrase that reframed everything: "You have prevailed in prayer." But then she came to understand something crucial about the whole ordeal — God had never promised her an outcome. He had not promised that Donny would be healed and live. What He wanted was worship through the trial, as she truly accepted whatever would be. There is a vast difference, Sandra explains, between a trial where God has promised an outcome and one where He has not.

When God promises an outcome, we hold for it and believe, because it is a promise; faith stands firm on what He has spoken. But when God simply says, "Worship and trust Me," then that is what we do — we worship, and we trust, without a guaranteed ending. This is the harder assignment, because it offers no outcome to grip; it offers only God Himself. And it turns out that God Himself is enough.

When God simply says, "Worship and Trust me," then that is what you do.

— Sandra Querin

This is one of the most important distinctions in the whole book for anyone walking through a trial with no promised ending. We often torment ourselves trying to manufacture faith for a specific outcome God never actually promised — straining to "believe" our way into a healing or deliverance He hasn't guaranteed. But sometimes God's assignment is not "believe for this result"; it is simply "worship and trust Me, whatever the result." Job reached that place: "though He slay me, yet will I trust in Him."

Learning which kind of trial you're in changes everything. If God has given you a promise, hold for it. But if He has only said, "worship and trust Me," then stop straining for a guaranteed outcome and simply do the two things He asked:

worship, and trust. Sandra and Donny worshiped through a trial with no promised ending, accepting whatever would be — and found God faithful in it, whatever "it" turned out to be. When God says worship and trust Me, that is what you do.

Real Life Application

1. Know which trial you're in.
Some trials have a promised outcome; some are "worship and trust Me." Which is yours? Ask God whether to hold for a promise or simply to worship and trust.

2. Stop straining for a guarantee.
We torment ourselves believing for outcomes God never promised. Where are you straining to "believe" your way to a result? Release it, and do what He actually asked.

3. Worship without a guarantee.
God's assignment is sometimes just to worship and trust. Can you worship God through your trial while truly accepting whatever will be? Worship Him now, outcome or not.

God never promised an outcome; He simply wanted worship through it — when God says, "Worship and trust Me," then that is what you do.

— Sandra Querin

Prayer

Father of All Grace, help me know which trial I'm in — one where You've promised an outcome to hold for, or one where You simply say, "worship and trust Me." Free me from straining to manufacture faith for a result You never promised. Where You've only asked for worship and trust, give me the grace of Job to say, "though He slay me, yet will I trust in Him," worshiping through the trial and accepting whatever will be, because You are enough, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Malachi

DAY 274
YOU HAVE PREVAILED IN PRAYER

"The effectual fervent prayer of a righteous man availeth much."

— James 5:16 (KJV)

It truly had nothing to do with me. It has taken an army to hold my boy. I just had the privilege of being the girl on the couch.

— Sandra Querin

When the guardian angel told Sandra, "You have prevailed in prayer," she understood at once that he wasn't talking about her alone. He was speaking of all those who had prayed and fasted and held on for Donny — everyone who dared to believe that God always knew what He was doing. "It truly had nothing to do with me," she writes. "It has taken an army to hold my boy. I just had the privilege of being the girl on the couch." The prevailing was the work of a whole praying army, and the breakthrough that night belonged to all of them.

This is a beautiful and humbling picture of intercession. We often imagine prayer as a solitary transaction, and we can be tempted either to take too much credit for answered prayer or to feel our single voice is too small to matter. But Sandra saw the truth from the other side of the veil: it takes an army, and every prayer in that army counts. The effectual, fervent prayer of the righteous avails much — and when many righteous ones pray and fast and hold on together, they prevail.

We dared to believe that God always knew what He was doing.

— Sandra Querin

Notice the two things that army did: they prayed, and they dared to believe that God always knew what He was doing. Prevailing prayer is not merely persistent; it is trusting. The army that held on for Donny didn't pray while accusing God of not knowing what He was doing; they prayed daring to believe He did. That combination — fervent, persistent prayer joined to deep trust in God's wisdom — is what prevails.

There is great encouragement here for the intercessor who feels small. You may be just one "girl on the couch," one voice among many, and it may seem your prayers are a drop in the ocean. But heaven counts every one, and it takes an army — which means your prayer is part of the prevailing. So keep

praying for the ones you're holding on for. Keep daring to believe God knows what He's doing. Join the army, add your voice, and trust that the effectual fervent prayer of the righteous — yours included — avails much.

Real Life Application

1. Add your prayer to the army.
It takes an army, and every prayer counts. Who are you holding on for in prayer? Keep adding your voice, trusting it's part of the prevailing.

2. Pray daring to believe.
The army dared to believe God knew what He was doing. Are you praying while trusting God's wisdom, or while accusing Him? Pray daring to believe He knows what He's doing.

3. Don't despise your part.
Sandra was "just the girl on the couch," yet part of the prevailing. Do your prayers feel too small to matter? Remember heaven counts every one, and keep praying.

It has taken an army to hold my boy — I just had the privilege of being the girl on the couch; we dared to believe that God always knew what He was doing.

— Sandra Querin

Prayer

My Protector, thank You that the effectual fervent prayer of the righteous avails much — and that it takes an army, every voice counting. When my prayers feel too small to matter, remind me they are part of the prevailing. Help me keep praying for the ones I'm holding on for, and to pray daring to believe that You always know what You're doing. Join my voice to the army of intercessors, and let us prevail in prayer, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 1, John 1

DAY 275
THE BREAD OF LIFE

"And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights."

— 1 Kings 19:8 (KJV)

The bread of life.

— Sandra Querin

As the angels ministered over Donny that night, they touched him and fed him something that looked like bread. He lay asleep, smiling now and then, and once murmured, "Okay, angel. Thank you, angel." When he woke around six that morning, he said, "I feel great, and I'm hungry, Ma, really hungry." Sandra told him the angels had come and fed him in his sleep. He smiled the same smile she'd seen in the night and said two words: "the bread of life." His nose, which had bled for thirty-six hours, stopped and never bled again; his fever left; the vomiting ceased; and though he had not walked for months, that day he walked.

Remarkably, two friends who didn't know each other, in different states, had almost the same scene in a dream that very night, and sent Sandra the same scripture: 1 Kings 19, where an angel prepared bread on the coals for the exhausted prophet Elijah, who arose and went in the strength of that meat for forty days. Elijah had collapsed under a juniper tree wanting to die — and God's answer was not a lecture, but bread, and rest, and an angel's touch. What God did for Elijah, He did for Donny.

He smiled the same smile that he had a few hours earlier when the angels were feeding him in his sleep, and he said, "The bread of life."

— Sandra Querin

Donny's two words point past the angels' bread to the true Bread. Jesus said, "I am the bread of life; he that cometh to Me shall never hunger." The bread the angels fed him was a token of the deeper sustenance that had held him all along — Christ Himself, the living Bread. When we are depleted past the point of going on, God's provision is not merely information or encouragement, but nourishment: the Bread of Life feeding our exhausted souls for the journey ahead.

This is a tender comfort for the weary. Like Elijah under the juniper tree and Donny after thirty-six hours of bleeding, we

sometimes reach the end of our strength with a long road still ahead. God does not always answer by removing the road; He answers by feeding us for it. He gives the Bread of Life to those who can go no further, strengthening them to rise and walk. That night's visitation sustained Donny for over a year of writing Bible studies, counseling, and praying with people. When you are depleted, come to the Bread of Life, and go in the strength of that meat.

Real Life Application

1. Come to the Bread when depleted.
God fed exhausted Elijah and Donny with bread. Where are you depleted past going on? Come to the Bread of Life and be nourished for the road ahead.

2. Let God feed, not just instruct.
God answered exhaustion with bread, not a lecture. Where are you looking for answers when you need nourishment? Receive the sustenance of Christ Himself.

3. Rise and walk.
Strengthened by the bread, Elijah journeyed and Donny walked. What has God fed you for that you need to rise and do? Go in the strength of that meat.

"The bread of life" — like the angel's bread for Elijah, God feeds the depleted and sends them on in the strength of that meat.

— Sandra Querin

Prayer

God of Restoration, You are the Bread of Life, and those who come to You shall never hunger. When I am depleted past the point of going on — like Elijah under the juniper tree, like Donny after long suffering — feed me. Don't just instruct me; nourish me with Yourself for the journey ahead. Strengthen me by the true Bread to rise and walk, to go in the strength of that meat for whatever road remains, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 1, Luke 2

DAY 276
EMPTIED TO BE FILLED

"He hath filled the hungry with good things; and the rich he hath sent empty away."

— Luke 1:53 (KJV)

God only fills that which has been emptied of itself.

— Sandra Querin

As the angels departed and Donny's body pulsed with color, his oxygen levels rising from the low eighties to a full hundred percent, Sandra was reminded of A.W. Tozer's piercing statement: God only fills that which has been emptied of itself. It is a simple sentence with enormous implications. God does not fill what is already full of self; He fills what has been emptied. The emptying is not the tragedy we take it to be — it is the very condition for being filled.

This reframes the losses and depletions we so dread. Donny had been emptied — of strength, of health, of his life as he knew it — and it was into that emptiness that God poured His

ministering presence. Mary sang that God fills the hungry with good things and sends the rich away empty. The full-of-self go away still empty, because there was no room; the emptied are filled, because there is. What looks like devastating loss may be God making room to fill us with Himself.

We must be willing to lose our greatness to make room for His greatness!

— Sandra Querin

There is a hard mercy in this. We spend so much energy trying to stay full — full of our plans, our strength, our sense of control, our very selves — and then wonder why we feel so little of God. But God only fills the emptied. The very things that empty us of self, painful as they are, are often the things that finally make room for God to fill us with good things. The hungry get filled; the self-satisfied get sent away.

This does not make the emptying painless, nor does it mean God delights in our suffering. But it does mean the emptiness is not the end of the story — it is the space God has been waiting to fill. So when life empties you of your strength, your plans, your self-sufficiency, don't only grieve the loss; open the emptiness to God. He fills the hungry with good things. Let yourself be emptied of self, and be filled with Him.

Real Life Application

1. See the emptying as room.
God only fills what's emptied of itself. What has life emptied you of lately? Instead of only grieving it, offer the emptiness to God as room to be filled.

2. Come hungry.
God fills the hungry and sends the full-of-self away empty. Where are you too full of self to receive from God? Come to Him hungry and empty-handed.

3. Let Him fill the space.
The emptiness is the space God waits to fill. Where do you feel most depleted? Open that very place to God and ask Him to fill it with Himself.

God only fills that which has been emptied of itself — He hath filled the hungry with good things.

— Sandra Querin

Prayer

Sovereign Lord, You only fill what has been emptied of itself, and You fill the hungry with good things while sending the full-of-self away empty. When life empties me of my strength, my plans, and my control, help me not only to grieve the loss but to see it as room — space You have been

waiting to fill. Empty me of myself, and fill me with You. I come to You hungry; fill me with good things, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 2

DAY 277
WHATEVER IT TAKES

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

— Revelation 12:11 (KJV)

Whatever it takes to bring people closer to You, Lord. Whatever it takes.

— Sandra Querin

On his last day on earth, Donny told his mother about a prayer he had prayed when he first got sick: "Whatever it takes to bring people closer to You, Lord. Whatever it takes." And then he said something that reveals the whole shape of his heart: "I never minded my pain because I was being brought closer to the Lord, and I had the privilege of bringing people with me." He had reframed nearly four years of agony not as something happening to him, but as something offered up — a price he was willing to pay to bring people to Jesus.

"Whatever it takes," Sandra reflects, is apparently a heavy order. It is one thing to pray those words in a moment of zeal; it is another to mean them through leukemia, graft-versus-host disease, thirty-six-hour nosebleeds, and neuropathy so severe his mother rubbed his feet for hours. Donny meant them all the way to the end. His prayer was that everyone around him would get closer to God — and he counted his own pain a small price for the privilege of bringing them along.

I never minded my pain because I was being brought closer to the Lord, and I had the privilege of bringing people with me.

— Sandra Querin

Those who overcame in Revelation did so by the blood of the Lamb and the word of their testimony, and they loved not their lives unto the death. That is the caliber of Donny's "whatever it takes." He did not love his own life more than the mission of bringing people to Christ; at every hospital, people found Jesus because they could feel a supernatural power in him. His pain became a doorway for others, because he had already decided his life was worth spending for their souls.

This is a searching challenge, not a comfortable one. Most of us pray for our pain to be removed; Donny prayed that his

pain would be worth something, that it would bring people closer to God. "Whatever it takes" is indeed a heavy order — but it is the prayer of one who has stopped asking merely to escape suffering and started asking that suffering count for the kingdom. Could you pray it? Not "Lord, take this away," but "whatever it takes to bring people closer to You" — and mean it?

Real Life Application

1. Reframe your pain as offering.
Donny offered his pain to bring people to Christ. Could your suffering be offered for the sake of others' souls? Ask God to make your pain count for His kingdom.

2. Weigh the heavy prayer.
"Whatever it takes" is a heavy order. Could you pray it and mean it through real suffering? Consider what it would cost, and pray it honestly.

3. Love not your life supremely.
The overcomers loved not their lives unto death. Where does self-preservation outrank the mission of Christ in you? Ask God to loosen your grip on your own life for the sake of others.

Whatever it takes to bring people closer to You, Lord. Whatever it takes — I never minded my pain, for I had the privilege of bringing people with me.

— Sandra Querin

Prayer

Loving Lord, Donny prayed "whatever it takes to bring people closer to You," and meant it through years of agony, counting his pain a small price for the privilege of bringing people with him. Give me a heart like that — that stops merely asking You to remove my suffering and starts asking that it count for Your kingdom. Help me love not my own life supremely, but to spend it, whatever it takes, to bring people closer to You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 3, Mark 1, Luke 3

DAY 278
I WANT HIM TO KNOW I TRIED

"His lord said unto him, Well done, thou good and faithful servant… enter thou into the joy of thy lord."

— Matthew 25:21 (KJV)

I don't expect Him to tell me I did it good, but I do want Him to know that I tried, and I did my best.

— Sandra Querin

The day before Donny left this earth — nine days before he would have turned twenty-nine — he said something that captures the whole heart of a faithful life: "If the Lord was to take me, I just want to be sure that He'll be able to tell me I did everything He told me to do. I don't expect Him to tell me I did it good, but I do want Him to know that I tried, and I want Him to know that I did my best." Sandra could only answer with tears, knowing the incredible pain he had endured trying to honor his Savior.

Notice what Donny was and wasn't concerned about at the end. He wasn't asking whether he had done it impressively, or achieved great results, or measured up to some standard of spiritual excellence. He simply wanted the Lord to know he had tried, and done his best, and done everything he was told to do. That is the heart of faithfulness — not spectacular success, but honest obedience and genuine effort offered to God.

I don't expect Him to tell me I did it good, but I do want Him to know that I tried, and I want Him to know that I did my best.

— Sandra Querin

The master's commendation in Jesus' parable is telling: "Well done, thou good and faithful servant." Not "well done, thou successful servant," or "thou impressive servant," but faithful. God's measure is faithfulness, not results — and faithfulness is exactly what Donny hoped to be found. He didn't need to have done it flawlessly; he needed to have tried, and done his best, and obeyed. That is within reach of every one of us, on our best and worst days.

There is enormous freedom in this for those of us who fear we haven't accomplished enough for God. The Lord is not going to weigh our impressiveness; He is going to look for

faithfulness — whether we tried, whether we did our best with what we were given, whether we did what He told us to do. Donny, in agony, at the end of a life cut short at twenty-eight, wanted only that. So let it be our aim too: not to do it impressively, but to do our best, to be faithful, so that we too may hear, "well done, good and faithful servant."

Real Life Application

1. Aim at faithful, not impressive.
God commends the faithful, not the impressive. Where are you measuring yourself by results rather than faithfulness? Aim to try, do your best, and obey.

2. Do what He told you.
Donny wanted the Lord to know he did everything he was told. What has God told you to do that you're neglecting? Do it, so you can be found faithful.

3. Rest in 'I tried.'
God looks for effort and obedience, not flawless success. Where does fear of not measuring up burden you? Rest in offering God your honest best.

I don't expect Him to tell me I did it good, but I do want Him to know that I tried, and I did my best — well done, thou good and faithful servant.

— Sandra Querin

Prayer

My Hope, at the end Donny wanted only that You would know he tried, did his best, and did everything You told him to do — not that he did it impressively, but that he was faithful. Free me from measuring myself by results and impressiveness. Help me simply to try, to do my best with what You've given me, and to obey. May I be found a good and faithful servant, and one day hear You say, "well done," in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 4, Luke 4-5

DAY 279
HENCEFORTH

"From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

— Galatians 6:17 (KJV)

"Henceforth" became our code word for, "hang in there, it will be worth it all."

— Sandra Querin

Sandra and Donny had two phrases they would speak to each other whenever they got emotional. One was simply "Jesus wept" — the shortest verse in the Bible, and the deepest reminder that our Lord is no stranger to grief. The other was Paul's words, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." That single word, "henceforth," became their code word for "hang in there, it will be worth it all."

There is profound comfort packed into that shared code. "Jesus wept" meant: we don't have to pretend we're not devastated — the Lord Himself wept at a graveside, and our

tears are holy, not faithless. And "henceforth" meant: this suffering is not the end of the story; there is a "from here on" coming, when it will all prove worth it. Between those two words — permission to grieve and hope that it will be worth it — a mother and son carried each other through nearly four years of pain.

I bear in my body the marks of the Lord Jesus.

— Sandra Querin

Paul could say "henceforth" because he bore in his body the marks of the Lord Jesus — the scars of a life spent for the gospel. Donny bore his own marks: the chipped tooth, the blown-out fingertips, the neuropathy, the skin the disease tried to take. And like Paul, he could look past them to a "henceforth," a coming day when the marks would be transformed into glory and the suffering would prove worth it all.

This is the double gift the gospel gives the sufferer. First, permission to weep, because Jesus wept and understands our grief from the inside. Second, a "henceforth" — the sure hope that our present sufferings are not worthy to be compared with the glory that shall be revealed, that there is a "from here on" when it will all be worth it. Whatever marks you bear in your body or soul, hold onto both words: Jesus wept, so grieve

honestly — and henceforth, so hang in there, because it will be worth it all.

Real Life Application

1. Give yourself permission to weep.
"Jesus wept" makes our tears holy, not faithless. Where have you been forbidding yourself to grieve? Let "Jesus wept" give you permission to weep honestly.

2. Hold onto 'henceforth.'
"Henceforth" means it will be worth it all. Where do you need the hope of a coming "from here on"? Hold onto it: hang in there, it will be worth it.

3. Look past the marks to glory.
Donny's marks pointed to a coming glory. What marks do you bear from suffering? Look past them to the "henceforth" when they'll be transformed into glory.

"Henceforth" became our code word for, "hang in there, it will be worth it all" — for I bear in my body the marks of the Lord Jesus.

— Sandra Querin

Prayer

God of Glory, give me the two words a mother and son carried each other with. "Jesus wept" — remind me that You are no stranger to grief, and my tears are holy, not faithless. And "henceforth" — remind me there is a "from here on" coming, when this suffering will prove worth it all. Whatever marks I bear in body or soul, help me weep honestly and hang in there, looking past the marks to the glory that shall be revealed, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
John 2-4

DAY 280
A CITIZEN OF HEAVEN

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

— Philippians 3:20 (KJV)

Often, things are rarely as they seem.

— Sandra Querin

On Donny's last day, his face suddenly lit up and he sat straight up in the ICU bed. "Do you see that?" he asked his mother. She didn't. "Those three angels dressed in gold standing like statues over there." Sandra, seeing gold, assumed they had come to bring a miracle — a healing, a reprieve. "I couldn't have been more wrong," she writes. "Watch out for angels dressed in gold." The angels in gold had come not to heal Donny, but to escort him home. When he passed, she looked up and saw five gold flashes dart across the sky, pause, and dash upward out of sight.

"Often, things are rarely as they seem," Sandra reflects. What looked like the promise of a miracle was in fact the honor

guard of heaven come to bring a citizen home. Donny had always said something special would happen in his twenty-eighth year; they all assumed it meant healing, but the truth was that the Lord had only given him to them for twenty-eight years. The special thing was his coronation as a citizen of heaven.

Our conversation is in heaven; from whence also we look for the Saviour.

— Sandra Querin

Paul reminds us that our citizenship — our "conversation" — is in heaven, and from there we look for the Savior. This changes how we read a death like Donny's. He was not merely leaving earth; he was going home to the country he truly belonged to all along. The angels in gold were not the cruel end of hope, but the escort of a citizen to his homeland. For the believer, death is not deportation into darkness, but repatriation into glory.

This is the great comfort for those who grieve a believer, and for those who face their own homegoing. We are citizens of heaven, temporarily resident on earth, and one day an escort will come — not to destroy us, but to bring us home. Things are rarely as they seem: the gold that looked like a miracle was a homecoming, and the ending that looked like defeat was a

coronation. Live as a citizen of heaven, looking for the Savior, and when the escort comes, whether for you or for one you love, remember where home truly is.

Real Life Application

1. Remember your true citizenship.
Our citizenship is in heaven, not earth. Are you living as a permanent resident of earth or a citizen of heaven? Hold your true home in view.

2. Reread endings by faith.
What looked like defeat was a coronation. Where does an ending look like only loss to you? Ask God to help you see it as He does — things are rarely as they seem.

3. Look for the Savior.
Citizens of heaven look for the Savior from there. Where has earthly loss dimmed your hope of Christ's return? Lift your eyes and look for Him.

Watch out for angels dressed in gold — often, things are rarely as they seem; our conversation is in heaven, from whence we look for the Saviour.

— Sandra Querin

Prayer

Lord of Heaven and Earth, thank You that my true citizenship is in heaven, and that for the believer death is not deportation into darkness but repatriation into glory. When endings look like only defeat and loss, help me remember that things are rarely as they seem — that the escort dressed in gold comes to bring a citizen home. Let me live as a citizen of heaven, looking for You, my Savior, and holding my true home always in view, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 8, Mark 2

DAY 281
HIGHER THAN OUR WAYS

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

— Isaiah 55:9 (KJV)

God is just. However, we find justice and fairness often to be vastly and disturbingly different.

— Sandra Querin

As Sandra left the ICU the very hour her son died, three women stopped her, rejoicing — they had heard her speak at their church and had been praying for someone to come pray for their dying father, two doors down from Donny's room. She had come out wanting only to be alone in her grief, but the verse came to mind: "be instant in season, out of season." So she went back in, incredibly "out of season," and prayed. That man rose up to live — as her son lay lifeless two doors away. "Really, God? Really?"

Sandra doesn't hide the raw honesty of that moment. God is just, she affirms — and yet we find justice and fairness often to be vastly and disturbingly different from what we expected. One father healed; her son gone, the same hour, the same hallway. There is no tidy explanation that makes such a thing feel fair. And Sandra doesn't offer one. Instead she offers something harder and truer: "either way, we serve the One, and so, in spite of ourselves, it has just got to be okay."

We cannot begin to ask God "why," for His ways are greater than ours — but trust, we can trust Him.

— Sandra Querin

This is where Isaiah's words become not a platitude but a lifeline. "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." We cannot begin to ask God "why," Sandra says, for His ways are greater than ours, and we shall never understand so many things on this side of glory. But what we cannot understand, we can still trust. The gap between His ways and ours is not a reason to distrust Him; it is a reason to trust Him more, for He sees what we cannot.

Sandra anchors it in the deepest place of all: God, too, watched His precious Son suffer, and the world is better for it. The Father knows the cost of a beloved Son's death from the

inside. So when His justice looks disturbingly different from ours, when the timing seems unbearable, we can lean not on our own understanding but trust in the Lord with all our heart. His ways are higher. We will not understand everything here. But we can trust the One who understands it all, and who gave His own Son.

Real Life Application

1. Be honest about what seems unfair.
Sandra didn't pretend the timing felt fair. What has felt disturbingly unfair to you? Be honest with God about it rather than forcing a tidy explanation.

2. Trust what you can't understand.
God's ways are higher than ours. Where are you demanding to understand before you'll trust? Choose to trust the One who sees what you can't.

3. Lean not on your own understanding.
We trust in the Lord and lean not on our own understanding. Where is your understanding failing you? Lean on God's character instead of your comprehension.

We cannot begin to ask God "why," for His ways are greater than ours — but trust, we can trust Him.

— Sandra Querin

Prayer

Most High God, Your ways are as high above mine as the heavens are above the earth, and there is so much I will never understand on this side of glory. When Your justice looks disturbingly different from mine, and the timing feels unbearable, help me be honest about the pain — and then to trust what I cannot understand. You watched Your own Son suffer, so You know the cost from the inside. I lean not on my own understanding, but trust You with all my heart, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: John 5

DAY 282
HOW MUCH OF MY HEART DOES JESUS OWN?

"Preach the word; be instant in season, out of season."

— 2 Timothy 4:2 (KJV)

"How much of my heart does Jesus own?" is my constant question before myself as I hold the knife of obedience to my throat.

— Sandra Querin

The moment Sandra was asked to go pray for a dying stranger's father — in the very hour her own son had died — was perhaps the most "out of season" moment imaginable. Everything in her wanted to be alone to grieve her great loss. But the word came: "be instant in season, out of season." Ministry is not only for the convenient hours; sometimes God's call to serve comes in the worst hour of our lives. And Sandra obeyed, going back into the ICU to pray for another family's father while her son lay lifeless.

Out of that impossible obedience comes her searching, lifelong question: "How much of my heart does Jesus own?" She says she asks it of herself constantly, "as I hold the knife of obedience to my throat." That vivid, almost violent image captures how costly true obedience can be — a laying down of our own rights, our own grief, our own timing, for the sake of the One who owns us. The question isn't whether Jesus owns some of our hearts, but how much.

Either way, we serve the One, and so, in spite of ourselves, it has just got to be okay.

— Sandra Querin

Paul told Timothy to be ready in season and out of season — to be available to God not only when it's convenient, but especially when it isn't. Most of us are willing to serve God "in season," when we have the margin and the mood for it. The test of how much of our heart Jesus owns is whether we'll serve Him "out of season" — in the hour of our own grief, exhaustion, or loss, when everything in us wants to be excused.

Sandra doesn't pretend this is easy or that it felt good; she went to pray "incredibly out of season," and the sight of another father living while her son died wrenched her. But she went, because she serves the One, and in spite of herself it had to be

okay. This is the deep question the whole book keeps circling back to. How much of your heart does Jesus own? Enough to obey in season? And enough to obey out of season too — even in your worst hour, with the knife of obedience at your throat?

Real Life Application

1. Ask the searching question.
"How much of my heart does Jesus own?" Ask it honestly of yourself. Where do you sense He owns less than all? Offer Him more.

2. Be available out of season.
Ministry sometimes comes in our worst hour. Where is God asking you to serve when it's deeply inconvenient? Be instant out of season, trusting Him with your own grief.

3. Serve in spite of yourself.
"We serve the One, so it has just got to be okay." Where is obedience costing you dearly? Serve in spite of yourself, because you belong to Him.

"How much of my heart does Jesus own?" is my constant question as I hold the knife of obedience to my throat — be instant in season, out of season.

— Sandra Querin

Prayer

God of All Comfort, the deepest question I can ask is how much of my heart You own. Search me. Where I've given You only the convenient parts, I want to give You all. Make me instant in season and out of season — available not only when it's easy, but even in my worst hour, when everything in me wants to be excused. Whatever it costs, I hold the knife of obedience to my throat and say: I serve the One, and it has got to be okay, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 12, Mark 3, Luke 6

DAY 283
ENTERTAINING ANGELS UNAWARES

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

— Hebrews 13:2 (KJV)

You have to seek to understand before you can expect to be understood.

— Sandra Querin

Two nights after Donny passed, Sandra had a vivid dream: Donny swimming with whales, walking out of the water as his swim trunks turned to royal robes, taken by an angel to a vast hall where ten thousand angels waited and Jesus stood watch. An angel asked Donny how to help people who seem to want no help — like a struggling mother with groceries who refused his offer and hurried away. Donny laughed his laugh and explained: you have to seek to understand before you can expect to be understood; let her know you're from around there, that you

have your own things to do, so she knows you're not a threat — then gently go, and she'll receive the comfort you're mandated to bring. Remarkably, two friends in separate states who never met Donny dreamed almost the same dream that night.

A year later, drained and injured, Sandra stood at her SUV unable to unload her groceries. A man appeared "out of nowhere" — red curly hair, leather vest, bell bottoms, a bit out of his decade — who said he lived around the corner, shopped there all the time, and was going in now, but would like to help her first. He put everything away, took her cart, and as she wept, turned and said, "Thank you for letting me help you. And your son is very proud of you." Then he was just gone.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

— Sandra Querin

The stranger in the parking lot did exactly what the angel in Donny's dream had been taught — he let Sandra know he belonged there and had his own errands, so she wouldn't feel threatened, and only then offered his help. And then he spoke a word only heaven could have sent: "your son is very proud of you." Scripture says to be not forgetful to entertain

strangers, for thereby some have entertained angels unawares. Sandra had, it seems, entertained one.

There are two gifts in this story. One is the tender comfort that God sees a grieving mother in a parking lot and sends help, and even a message, exactly when she's at the end of her strength. The other is the lesson Donny taught the angels and the angel lived out: love that truly helps first seeks to understand, approaching gently so the hurting can receive it. Both are worth carrying. Watch for the strangers God sends to comfort you — and learn to be that kind of comfort to others, seeking to understand before expecting to be understood.

Real Life Application

1. Seek to understand first.
Helpful love seeks to understand before being understood. Whom are you trying to help without first understanding them? Approach gently, seeking to understand first.

2. Watch for God's comfort.
God sent a stranger to comfort a grieving mother. Where are you at the end of your strength? Watch for the unexpected help and comfort God may send.

3. Entertain strangers.
Some have entertained angels unawares. How could you show kindness to a stranger this week? Be open, for you never know whom God has sent.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares — you have to seek to understand before you can expect to be understood.

— Sandra Querin

Prayer

Kind Father, thank You that You see the grieving and the depleted, and send help — sometimes strangers, sometimes angels unawares — exactly when we're at the end of our strength. Open my eyes to the comfort You send. And teach me the love Donny described: to seek to understand before expecting to be understood, to approach the hurting gently so they can receive the comfort I'm mandated to bring. Make me both a receiver and a giver of Your kindness, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Matthew 5-7

DAY 284
WITHOUT A TRACE

"As far as the east is from the west, so far hath he removed our transgressions from us."

— Psalm 103:12 (KJV)

He took it all away — my sin without a trace.

— Sandra Querin

Eight months into his leukemia, Donny wrote a poem he called "Without a Trace." In it he marveled that Christ, with open arms full of grace and a passion-driven fire, took his sin completely away — without a trace. He wrote of the price that had to be paid, of a Savior waiting for His Bride, and of the day when we will arrive with Him in eternity and finally know that our sin is gone, without a trace. That a young man in the grip of a killing disease would spend his strength writing not of his pain but of his cleansed sin tells you everything about where his eyes were fixed.

The truth Donny captured is the very heart of the gospel. When Christ forgives, He does not merely reduce our sin or file it away; He removes it without a trace. Psalm 103 says that as far as the east is from the west — an infinite, unmeetable distance — so far has He removed our transgressions from us. The sin that sealed our fate, that a sinful nature guaranteed, is taken away entirely by the One who paid the price we could not pay.

Rejection, abandonment, guilt or shame cannot live under the mighty declaration of "Christ lives in me."

— Sandra Querin

God says through Isaiah, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." That is what "without a trace" means — not just forgiven, but blotted out, not remembered, gone as if it had never been. We keep records of our failures; God does not. He removes them to an infinite distance and refuses to bring them up again. The trace we keep looking for, He has erased.

This is the hope Donny clung to while dying, and it is the hope offered to every one of us. Whatever sin haunts you, however indelible its stain seems, the finished work of Christ has removed it without a trace for all who come to Him. One day, Donny wrote, we will arrive with Him in eternity and know

beyond all doubt that our sin is gone — but the truth is already accomplished now. Take up your cross and run the race, trusting that the One who took it all away has left your sin without a trace.

Real Life Application

1. Believe it's gone without a trace.
Christ removes forgiven sin without a trace. What sin do you keep looking back at as if it remained? Believe God has removed it as far as east from west.

2. Stop keeping the record God erased.
God will not remember our sins, yet we do. What failure do you keep rehearsing that God has blotted out? Stop keeping the record He erased.

3. Run the race in that freedom.
Donny clung to this hope while dying. Where does guilt weigh down your race? Run free, trusting the One who took it all away without a trace.

He took it all away — my sin without a trace; as far as the east is from the west, so far hath He removed our transgressions from us.

— Sandra Querin

Prayer

Gracious God, thank You that when You forgive, You don't merely reduce or file away my sin — You remove it without a trace, as far as the east is from the west, blotting out my transgressions and remembering them no more. Like Donny, who marveled at this even while dying, help me fix my eyes not on my pain or my failures but on the sin You have completely taken away. Free me to run the race, trusting that it is gone without a trace, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 9, Luke 7

DAY 285
THE MARK OF DESTINY

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

— Philippians 1:6 (KJV)

He somehow put a mark of destiny on my son — whether he would fulfill it here on earth or in heaven beyond, I could not say.

— Sandra Querin

In the tender final moments of the angelic visitation, Sandra watched the guardian angel gently take Donny's hand and make careful strokes on it with his index finger — slowly, methodically. She wanted to say the mark was a cross, but couldn't be sure. "He somehow put a mark of destiny on my son," she writes. "Whether he would fulfill it here on earth or in heaven beyond, I could not say." It was, she said, the most tender moment she had ever seen. And whatever it meant, she knew that all would be well with her

soul, and that her boy would rest in the arms of his faithful God, for his good and for God's glory.

That phrase — "whether here on earth or in heaven beyond" — holds a profound truth about destiny. We tend to assume that a destiny cut short by death is a destiny unfulfilled. But Donny's mark of destiny was not canceled by his homegoing; it simply moved its fulfillment from earth to heaven. God's good work in a life is not undone by death for the believer — it is completed, whether on this side of glory or the other.

He somehow put a mark of destiny on my son.

— Sandra Querin

Paul was confident of this very thing: that He who began a good work in us will perform it — carry it through to completion — until the day of Jesus Christ. That completion is guaranteed not by the length of our earthly life, but by the faithfulness of the God who began the work. Donny's destiny, marked on his hand by an angel, was safe in the hands of the One who finishes what He starts, whether in twenty-eight years on earth or in the endless years of heaven.

This is deep comfort for anyone who grieves a life that seems to have ended too soon, and for anyone who fears their own days are too few to fulfill their calling. The good work God

began in you is His to complete, and He will — to the day of Jesus Christ, on earth or in heaven beyond. Your destiny does not depend on having enough time; it depends on the faithfulness of God. He marks His own, and He completes what He begins. Rest in that, and let all be well with your soul.

Real Life Application

1. Trust God to finish His work.
God completes the good work He begins, on earth or in heaven. Where do you fear a work in you will be left unfinished? Trust the faithful God to perform it.

2. Release the fear of 'too soon.'
Donny's destiny wasn't canceled by an early death, only relocated. Where does "too soon" or "too little time" frighten you? Rest in a destiny secured by God's faithfulness, not your timeline.

3. Let it be well with your soul.
Sandra knew all would be well because her boy was in God's hands. Where do you need to say, "it is well with my soul"? Entrust your loved one — and yourself — to the faithful God.

He put a mark of destiny on my son — whether fulfilled on earth or in heaven beyond — for He who began a good work will perform it until the day of Jesus Christ.

— Sandra Querin

Prayer

My Loving Father, You put a mark of destiny on those who are Yours, and You are confident to complete the good work You begin — whether on earth or in heaven beyond. Where I fear a work in me or in someone I love was left unfinished, or ended too soon, remind me that my destiny rests not on having enough time but on Your faithfulness. Finish what You have started, carry it through to the day of Jesus Christ, and let it be well with my soul, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 11

DAY 286
GRIEF BEYOND THE LOSS

"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

— Psalm 34:18 (KJV)

Grief and change are inevitable, but misery and doubt are not — misery and doubt are optional.

— Sandra Querin

Sandra speaks plainly about what grief is actually like: when it comes at you, it comes like a heat-seeking missile. You cannot avoid it, manage it, or calm it down; it wants what it wants, when it wants it. And her counsel, born of the hardest loss, is this: it is best to yield to the Lord in the middle of it and deal with what you feel. Otherwise the grief will make you grief-stricken — and then you are stuck for a very long and miserable time. There is a crucial difference between grieving and being grief-stricken.

Here is the line worth engraving on the heart: grief and change are inevitable, but misery and doubt are not. Misery and doubt

are optional. The loss will come; the grief will come; change will come — none of that is within our control. But whether that grief hardens into permanent misery and corroding doubt is, in fact, a choice made in how we handle it. We cannot choose whether grief visits, but we can choose, with God's help, not to let it move in and rule us forever.

It is best to yield to the Lord in the middle of it and deal with what you feel.

— Sandra Querin

Notice that Sandra does not counsel suppressing grief or pretending to be fine. The opposite — she says to deal with what you feel, to yield to the Lord in the very middle of it. The way through grief is not around our feelings but through them, in the presence of the God who is near to the brokenhearted. Stuffing grief down doesn't make it go away; it only buries it alive, where it festers into the very grief-stricken misery she warns against.

So the invitation is to grieve honestly and to grieve with God — to bring the raw, unmanageable feelings to the One who is nigh to the brokenhearted and saves the contrite in spirit. He does not stand at a distance from our heartbreak; He draws near to it. Yield to Him in the middle of the missile-strike of grief, let yourself actually feel and name the pain in His

presence, and refuse to let inevitable grief harden into optional misery. The Lord is near. Grieve with Him, not away from Him.

Real Life Application

1. Grieve with God, not away from Him.
The Lord is near to the brokenhearted. Where have you been grieving alone or stuffing it down? Bring the raw feelings to the God who draws near to heartbreak.

2. Deal with what you feel.
The way through grief is through the feelings, not around them. What have you refused to feel? Yield to the Lord in the middle of it and let yourself feel it honestly.

3. Refuse optional misery.
Grief is inevitable; misery and doubt are optional. Where is grief hardening into permanent misery or doubt? With God's help, choose not to let it move in and rule you.

Grief and change are inevitable, but misery and doubt are not — it is best to yield to the Lord in the middle of it and deal with what you feel.

— Sandra Querin

Prayer

Father of All Comfort, You are near to the brokenhearted and save the contrite in spirit. When grief comes at me like a heat-seeking missile — unavoidable, unmanageable — help me not to run from it or stuff it down, but to yield to You in the middle of it and honestly deal with what I feel. Grief and change I cannot avoid, but keep me from letting them harden into optional misery and doubt. Draw near to my broken heart, and let me grieve with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 11

DAY 287
GUARD AGAINST SLIPPING

"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

— Psalm 73:26 (KJV)

God is the strength of my heart, and my portion for ever.

— Sandra Querin

Sandra points to Asaph, the writer of Psalm 73, as a man who nearly slipped. He was so confused by his own sufferings compared to the easy life of the wicked that he almost slid into a pit of absolute unbelief — ready to accuse God of abandoning him, ready to quit the battle and give up. He must have thought, "I've done only right, and I keep suffering; all my praising and studying has been in vain. What's the use of going on?" Anyone who has suffered a great loss while watching others sail through life untouched knows exactly that temptation.

The turning point came when Asaph went into the sanctuary of God. There he began to see the whole picture, and he

rejoiced. His conclusion is one of the great anchors of grief: "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." He could say, in effect, "Yes, my strength is failing; yes, I'm in a great battle — but I am not alone. I have a loving Father in heaven, and He watches over me."

We need to guard our hearts against slipping, especially when we or a loved one is enduring a trial or dealing with grief.

— Sandra Querin

Sandra's warning is that we need to guard our hearts against slipping, especially in grief. Grief is precisely the season when the foot begins to slide — when the questions come, when God's fairness seems in doubt, when the temptation to conclude "it was all for nothing" grows loud. Like Asaph, we may nearly slip into unbelief. The guarding is not pretending the questions away, but bringing them into the sanctuary, into God's presence, where the whole picture comes into view.

And the whole picture is this: even when our flesh and heart fail — and in deep grief they do fail — God remains the strength of our heart and our portion forever. The failing is real; Asaph admits it. But the failing of our own strength is not the end, because God is the strength that remains when ours

is gone, and the portion that endures when everything else is lost. When grief tempts you to slip, go into the sanctuary. Bring the questions to God. And hold onto this: your heart may fail, but He is the strength of your heart and your portion forever.

Real Life Application

1. Notice the slipping.
Grief is when the foot begins to slide toward unbelief. Where are you tempted to conclude your faith was "all for nothing"? Notice the slipping and guard against it.

2. Go into the sanctuary.
Asaph saw the whole picture in God's presence. Where do you need to bring your grief-questions into the sanctuary rather than nursing them alone? Take them to God.

3. Make God your portion.
When flesh and heart fail, God remains our strength and portion. Where has your own strength failed? Let God be the strength of your heart and your portion forever.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

— Sandra Querin

Prayer

My Constant Companion, in grief my foot begins to slide, and like Asaph I'm tempted to think it was all for nothing, to accuse You, to give up. Help me guard my heart against slipping. Instead of nursing my questions alone, let me bring them into Your sanctuary, where I can see the whole picture. When my flesh and heart fail — and they do fail — be the strength of my heart and my portion forever. I am not alone; You watch over me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 13, Luke 8

DAY 288
DEAL WITH IT, OR IT DEALS WITH YOU

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

— Hebrews 12:1 (KJV)

Grief pays compound interest — you deal with it, or it deals with you.

— Sandra Querin

Sandra shares a hard-won insight about the way grief works over time: grief pays compound interest. One grief or disappointment piles up on top of another and grows until it is dealt with. And so, she says, you deal with it, or it deals with you. Unaddressed grief does not simply evaporate; it accrues, gathering interest, compounding with each new loss until the accumulated weight finally comes due. There is no avoiding the debt — only the choice of whether we pay it deliberately or are eventually crushed by it.

This is why she urges us to tend to disappointments and losses in ourselves and those around us, even the small ones. For some, not being chosen for a childhood team is a real grief; for others it means nothing. Those who are shaken by such episodes and never deal with them make deposits of grief in their souls, so that the next disappointment lands harder — and when an actual devastating loss finally comes, they collapse under the accumulated weight, grief-stricken. The small unaddressed griefs set us up for the big one.

There is a wicked self-condemnation and guilt that lives where grief simmers.

— Sandra Querin

Sandra makes a tender plea especially about children: ignoring or punishing a child's disappointment, sadness, and pain only teaches that child to grieve alone or not at all — and if the child is naturally sensitive, it puts them at odds with the very way God made them. There is a wicked self-condemnation and guilt that lives where grief simmers unaddressed, and the worst part is that it is learned. We can teach the next generation either to bring their griefs into the open or to bury them, and the burying breeds condemnation.

The gospel answer is to lay aside every weight and run the race — and grief, unaddressed, becomes exactly that: a weight that

slows and finally stops us. Dealing with grief is not weakness or faithlessness; it is laying aside a weight so we can keep running. So tend to your griefs and disappointments, and those of the people around you, before they compound. Bring them into the light, deal with them in God's presence, and refuse to let simmering grief breed self-condemnation. Deal with it — or in time, it will deal with you.

Real Life Application

1. Pay the debt deliberately.
Grief compounds until dealt with. What griefs or disappointments have you left unaddressed? Bring them to God deliberately before they compound further.

2. Tend to small losses too.
Small unaddressed griefs set us up for collapse under a big one. What minor disappointments have you dismissed? Tend to them, in yourself and those around you.

3. Refuse simmering condemnation.
Self-condemnation lives where grief simmers. Where has buried grief bred guilt in you? Bring it into the light and lay that weight aside to run your race.

Grief pays compound interest — you deal with it, or it deals with you.

— Sandra Querin

Prayer

Compassionate Father, teach me that grief pays compound interest — that unaddressed losses pile up and grow until they're dealt with. Help me deal with my griefs deliberately, in Your presence, before they compound and crush me. Give me tenderness toward my own disappointments and those of the people around me, especially children. Lay bare the self-condemnation that simmers where grief is buried, and help me lay aside every weight to run my race with patience, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Mark 4-5

DAY 289
THE SACREDNESS OF TEARS

"Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?"

— Psalm 56:8 (KJV)

Tears have great value; do not be afraid to acknowledge them — all things are useful for their time.

— Sandra Querin

Sandra insists on the worth of weeping: tears have great value; do not be afraid to acknowledge them. All things are useful for their time, and tears have their time. She echoes an old observation that there is a sacredness in tears — that they are not a mark of weakness but of power, speaking more eloquently than ten thousand tongues as messengers of overwhelming grief and unspeakable love. We are so often ashamed of our tears, as though crying were a failure of faith; but Scripture and Sandra alike call them sacred.

The deepest proof of the dignity of tears is that Jesus wept. The shortest verse in the Bible records the Son of God standing at a friend's grave and weeping, though He knew He was moments from raising Lazarus. His tears were not unbelief; they were love, and grief, and the fullness of a heart acquainted with sorrow. If the Lord of glory wept, then our tears are in good company, and there is nothing faithless about them.

Tears have great value; do not be afraid to acknowledge them.

— Sandra Querin

The psalmist gives us one of the tenderest pictures in all of Scripture: God collecting our tears in His bottle, recording them in His book. Not one tear is wasted or unnoticed; every one is precious enough to God that He keeps it. He tells our wanderings and bottles our weeping. The tears you have cried in your grief are not lost or overlooked — they are treasured by the God who catches every one.

So do not be afraid of your tears, and do not despise them as weakness. They are sacred; they are eloquent; they are, as Sandra says, useful for their time. Jesus wept, and God bottles our weeping, which means our tears are both holy and heard. There is a time to weep, and grief is that time. Let the tears

come, acknowledge them without shame, and know that the God who bottles them is near. Weeping may endure for a night, but joy comes in the morning — and every tear of the night is kept in His book.

Real Life Application

1. Don't be ashamed of tears.
Tears are sacred, not weakness. Where have you been ashamed to cry or forced yourself to hold back? Acknowledge your tears without shame, for they are useful in their time.

2. Remember Jesus wept.
The Son of God wept at a grave. Where do you feel your grief is faithless? Take comfort that Jesus wept — your tears are in good company.

3. Trust God bottles your tears.
God collects our tears in His bottle and book. Do you feel your weeping is unnoticed? Trust that not one tear is wasted; He treasures every one.

Tears have great value; do not be afraid to acknowledge them — put thou my tears into thy bottle; are they not in thy book?

— Sandra Querin

Prayer

My Compassionate Father, thank You that tears are not weakness but sacred — messengers of grief and unspeakable love. You Yourself wept at a friend's grave, so my tears are in good company and nothing about them is faithless. Help me not to be ashamed of my weeping or to force it down, but to acknowledge it in its time. And thank You that You bottle my tears and record them in Your book — not one is wasted or unnoticed. Catch every tear, and bring joy in the morning, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 10

DAY 290
GO ON, DON'T GET OVER

"Wherefore seeing we also are compassed about with so great a cloud of witnesses… let us run with patience the race that is set before us."

— Hebrews 12:1 (KJV)

You do not "get over" the one who has left; you "go on" with him or her in your heart.

— Sandra Querin

People kept telling Sandra to "be careful" that first year, so she stayed busy and un-reflective, surrounded by her champions of faith. Then the second year hit like a train wreck she never saw coming. She kept preaching and teaching and doing, and it was very, very difficult — and then, slowly, it became a little easier. She is honest: she misses her boy every day, and you miss your loved one every day, and all the moments that make up a day. But she found a truth that helped enormously: we take them with us as we move forward.

So her counsel is not "get over it" — a phrase that misunderstands grief entirely — but something better: never, ever get over the loss; simply merge and evolve into the glory of what is the new normal, for God has a purpose. You do not get over the one who has left; you go on with him or her in your heart. The loss is permanent, and so is the love; you carry both forward into a new normal rather than pretending to leave them behind.

Never get over the loss; simply merge and evolve into the glory of what is the new normal.

— Sandra Querin

Sandra offers one practical, life-giving adjustment. Do not, she says, be sorrowful that your loved one is not here for certain events — "Donny would have loved this" or "would have done that." Such statements pull you into the depths of despair with no real exit. Instead, she remembered that he was there — in her heart, and looking on from heaven. That small shift, from "would have" to "is," made going forward possible. The great cloud of witnesses is not absent; it surrounds us.

This is how we run our race carrying our losses rather than being stopped by them. We are compassed about by so great a cloud of witnesses — and for the believer, those who have

gone ahead are among them, present in our hearts and looking on from glory. So don't torment yourself with all the "would haves." Carry your loved one with you into the new normal, remember that they are, and run your race with patience, surrounded by that cloud, until you see them again — for the Bible says you will.

Real Life Application

1. Reject 'get over it.'
You go on with a loved one in your heart, not get over them. Where has "get over it" pressured you? Give yourself permission to carry the love forward into a new normal instead.

2. Shift from 'would have' to 'is.'
"They would have loved this" pulls into despair; "they are with me" lifts. Where do the "would haves" torment you? Shift to remembering they are in your heart and looking on.

3. Carry them into the new normal.
God has a purpose in the new normal. How could you carry your loved one's memory forward rather than being stopped by the loss? Merge and evolve into what God has next.

You do not "get over" the one who has left; you "go on" with him or her in your heart — never get over the loss; merge and evolve into the new normal.

— Sandra Querin

Prayer

Lord of Glory, thank You that I don't have to "get over" the one I've lost — I get to go on with them in my heart. Free me from the pressure to leave my love and loss behind. When the "would haves" pull me toward despair, help me shift to remembering that they are — in my heart, and looking on from glory, part of that great cloud of witnesses. Help me carry them forward and run my race with patience into the new normal You have purposed, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 14, Mark 6, Luke 9

DAY 291
YOU ARE NOT ALONE

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee."

— Isaiah 41:10 (KJV)

You may feel alone, but that is a lie — you are simply lonely for the one you lost, and the Lord has not left you.

— Sandra Querin

Sandra names one of grief's cruelest lies: you may feel alone, but that is a lie. There is a crucial difference, she says, between being alone and being lonely for the one you lost — and grief blurs them together. The ache of missing someone is real and profound, but it is not the same as being abandoned. You are lonely for a particular person who is gone; you are not alone, because the Lord has not left you. Feeling and fact diverge here, and grief will insist on the feeling until we hold up the fact against it.

God's own promise cuts straight through the lie: "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Notice how many times He says it — I am with thee, I am thy God, I will strengthen, I will help, I will uphold. Into the loneliness of loss, God speaks His presence over and over. The one you lost is gone from your side, but God is not.

Abide with God in the stillness — He lives there and visits everywhere else!

— Sandra Querin

Donny had a saying that answers the loneliness of grief: "Abide with God in the stillness — He lives there and visits everywhere else." In the quiet, aching stillness that grief leaves behind, God is not absent; that stillness is precisely where He dwells. The very silence that feels so empty is the place He inhabits. So the answer to feeling alone is not to fill the silence with noise and busyness, but to abide with God in the stillness, where He lives.

Sandra adds: tend to the garden of your heart, because it is important — for you are important. In grief we can neglect our own hearts, thinking they no longer matter. But God has not left you, and you are important to Him. So when the lie

whispers that you are all alone, answer it with the fact: you are lonely for someone dear, yes, but the Lord is with you, upholding you with His right hand. Abide with Him in the stillness. He lives there. And you will see your loved one again, because the Bible says you will.

Real Life Application

1. Answer the lie with the fact.
Feeling alone is a lie; you are lonely, not abandoned. Where has grief told you you're alone? Answer it with God's fact: "I am with thee."

2. Abide in the stillness.
God lives in the stillness grief leaves behind. Where are you filling the silence with noise to avoid the ache? Abide with God there, where He dwells.

3. Tend the garden of your heart.
You are important, so tend your heart. Where have you neglected your own heart in grief? Care for it, knowing the Lord who has not left you says you matter.

You may feel alone, but that is a lie — abide with God in the stillness; He lives there and visits everywhere else!

— Sandra Querin

Prayer

Father of Love, grief whispers that I am alone, but that is a lie — I am lonely for the one I lost, yet You have not left me. You say again and again: fear not, I am with you; be not dismayed, I am your God; I will strengthen, help, and uphold you. Teach me to abide with You in the stillness, for You live there. Tend the garden of my aching heart, and remind me that I matter to You — and that I will see my loved one again, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
John 6

DAY 292
SEARCHED AND KNOWN

"O LORD, thou hast searched me, and known me… If I make my bed in hell, behold, thou art there."

— Psalm 139:1, 8 (KJV)

When I awake, I am still with thee.

— Sandra Querin

Sandra rests the weight of grief on Psalm 139, one of the most intimate passages in all of Scripture. "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off… there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." In grief we can feel utterly unseen, our inner devastation invisible to everyone around us. But God knows it altogether — every thought, every unspoken word, every sitting down and rising up in our sorrow. Nothing in our grief is hidden from the One who searched us and knows us.

And there is no place our grief can take us where He is not already present. "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there." Even in the darkest pit of sorrow — the "hell" of a grief that feels like being buried alive — God is there. "If I say, Surely the darkness shall cover me; even the night shall be light about Thee… the darkness and the light are both alike to Thee." The darkness that swallows us does not hide us from Him; to God, our darkest night shines like day.

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

— Sandra Querin

The psalm goes on to marvel that God formed us in secret, wrote all our days in His book before one of them came to be, and holds thoughts toward us more numerous than the sand. "Such knowledge is too wonderful for me," the psalmist confesses — it is high, I cannot attain unto it. In our grief, we cannot understand God's ways or comprehend His purposes; they are too wonderful, too high. But we do not need to comprehend Him to be held by Him.

And here is the phrase to carry through the long nights of grief: "when I awake, I am still with Thee." However dark the night, however deep the sleep of sorrow, we wake up and He

is still there — we are still with Him. The God who searched and knows us, who is present in our heaven and our hell, whose light swallows our darkness, does not leave when we close our eyes in exhaustion. When you awake, you are still with Him. Let that be the ground you stand on when grief has taken everything else.

Real Life Application

1. Know you are fully seen.
God knows your grief altogether — every thought and unspoken word. Where do you feel unseen in your sorrow? Rest in being fully known by the God who searched you.

2. Trust He's in the darkness.
Even in the pit, God is there; darkness shines like day to Him. Where has grief taken you into darkness? Trust that God is already there, and the night is light to Him.

3. Wake still with Him.
"When I awake, I am still with Thee." Where do you dread the mornings in grief? Hold onto this: however dark the night, you wake still held by God.

If I make my bed in hell, behold, thou art there… when I awake, I am still with thee.

— Sandra Querin

Prayer

My Light, You have searched me and known me — every thought, every unspoken word, every sitting down and rising up in my grief. When I feel utterly unseen, remind me that You know it altogether. There is no darkness of sorrow where You are not already present; even my darkest night shines like day to You. Your ways are too wonderful for me to comprehend, but I don't need to understand You to be held by You. However dark the night, when I awake, I am still with You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 15, Mark 7

DAY 293
GRIEF TRANSFORMED INTO PRAISE

"But as for you, ye thought evil against me; but God meant it unto good… to save much people alive."

— Genesis 50:20 (KJV)

Allow your grief over missing them to become a praise and thanksgiving for them.

— Sandra Querin

Sandra shares wisdom from her friend Keith Carroll: being thankful and grateful is the best healer of the soul. The counsel is not to deny the grief, but to transform it — to allow your grief over missing them to become a praise and thanksgiving for them. We are all more effective, he says, when we transform our emotions of grief into expressions of praise, spending time thanking God for the person's life and for the privilege we had of being part of it. Grief and gratitude are not enemies; gratitude is the channel through which grief is healed.

To show what this looks like, Sandra gives us Joseph — the wonder boy of the Old Testament, and a man given a rough life. His mother died; he was hated by his brothers, sold into slavery, falsely accused, imprisoned, and forgotten by those he helped. Yet he never gave up hope, because he never quit thanking God. Rejection could not stick to him, Sandra says, because his identity was in God and confirmed by his thankful heart. A grateful heart is rejection-proof.

He moved in a thankfulness that hinged on forgiveness and took a grateful heart to a new level.

— Sandra Querin

When Joseph finally faced the brothers who had sold him, he did not repay evil; he said, "You thought evil against me, but God meant it unto good, to save much people alive." Sandra notes that he moved in a thankfulness that hinged on forgiveness and took a grateful heart to a new level. His gratitude was not naive; it had passed through betrayal, slavery, and prison, and come out the other side able to forgive and to see God's good purpose in it all. That is thankfulness at its most powerful — the kind that has walked through fire and still gives thanks.

Here is Sandra's promise: in the arms of thankfulness, we reach a deep gratefulness that covers all that ails us like a

blanket and ushers us into worship, where grief is minimized. We are made well there. Thankfulness brings the extra reward, the added blessing, the thing not everybody gets — even the blessing we weren't counting on. So enter His gates with thanksgiving and His courts with praise. Let your grief over missing your loved one become thanksgiving for them, and let that gratitude usher you into the worship where you are made well.

Real Life Application

1. Turn missing them into thanks for them.
Grief can become thanksgiving. Where does missing your loved one overwhelm you? Turn it into praise — thank God for their life and the privilege of knowing them.

2. Let gratitude make you rejection-proof.
Joseph's thankful heart kept rejection from sticking. Where does rejection or bitterness cling to you? Anchor your identity in God and let a thankful heart make you rejection-proof.

3. Enter worship through thanksgiving.
Gratitude ushers us into worship where grief is minimized. How could you enter God's gates with thanksgiving today? Let gratitude carry you into the worship where you are made well.

Allow your grief over missing them to become a praise and thanksgiving for them — in the arms of thankfulness, we are made well.

— Sandra Querin

Prayer

Almighty Father, teach me that thankfulness is the best healer of the soul — that my grief over missing my loved one can become praise and thanksgiving for them. Like Joseph, whose thankful heart kept rejection from sticking and who could say "You meant evil, but God meant it for good," give me a gratitude that has walked through fire and still gives thanks, hinged on forgiveness. Usher me through thanksgiving into the worship where grief is minimized and I am made well, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 16, Mark 8

DAY 294
THROUGH FIRE AND WATER

"We went through fire and through water: but thou broughtest us out into a wealthy place."

— Psalm 66:12 (KJV)

It takes time, but you will get there — as you and I lean on the Lord, we both get there.

— Sandra Querin

As Sandra closes the story of her son, she speaks directly to the grieving reader with hard-won hope: it takes time, but you will get there. As you and I lean on the Lord, we both get there. She does not pretend the road is short or easy — fourteen years after Donny's passing, she still misses him every day. But she has learned that the way through is leaning on the Lord, one day at a time, until the fire and the water give way to a wealthy place. The psalmist testifies to exactly this journey: "we went through fire and

through water, but Thou broughtest us out into a wealthy place."

Notice the shape of that verse. It does not say God kept us from the fire and water; it says we went through them. Grief is a going-through, not a going-around. But the fire and the water are not the destination — they are the passage. God brings us out the other side, into a wealthy place: not necessarily wealth of circumstance, but a spaciousness of soul, a depth and richness that only those who have gone through fire and water ever know. The very sorrow that felt like drowning becomes the road to a wealthy place.

In everything give thanks, and let the peace of God rule in your hearts.

— Sandra Querin

So Sandra ends where the whole "Honest to God" series has been leading: in thanksgiving and peace. Give thanks always for all things to God the Father in the name of our Lord Jesus Christ; and let the peace of God rule in your hearts, to which you were called — and be thankful. Through Moses she showed us the friend of God; through Job, the one who moves from hearing to seeing and blesses his enemies; and through Donny, the one who walks through grief without being grief-stricken, transforming sorrow into praise. All three roads end

in the same place: thankfulness, peace, and the wealthy place God brings us out into.

To God be the glory, at all times and in all things — for, as Sandra says, if He is in charge of one thing, then He must be in charge of everything. Whatever fire and water you are passing through, you are passing through, not staying. Lean on the Lord. Give thanks in everything. Let His peace rule your heart. And trust that the God who brought a grieving mother, and a suffering Job, and a friend named Moses out the other side will bring you, too, out into a wealthy place. Things are not over for you; this is the time to forge ahead.

Real Life Application

1. Go through, trusting the exit.
Grief is a going-through, not a going-around, and God brings us out. What fire or water are you passing through? Keep going, trusting He'll bring you out into a wealthy place.

2. Lean on the Lord daily.
"As you and I lean on the Lord, we both get there." Where are you trying to carry grief in your own strength? Lean on the Lord, one day at a time.

3. Give thanks and let peace rule.
The road ends in thanksgiving and peace. How could you give thanks in everything today and let God's peace rule your heart? Forge ahead — things are not over for you.

We went through fire and through water: but thou broughtest us out into a wealthy place — it takes time, but you will get there.

— Sandra Querin

Prayer

God of All Comfort, thank You for the journey through Donny's story — for showing me how to walk through grief without being grief-stricken, leaning on You until sorrow gives way to praise. Remind me that fire and water are a passage, not a destination, and that You bring Your people out the other side into a wealthy place. Help me give thanks in everything and let Your peace rule my heart. Whatever I'm passing through, I'm passing through — so forge ahead with me, and bring me out into the spacious place You have prepared. To You be the glory in all things, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 17, Mark 9

DAY 295
SUMMONED TO BE COURAGEOUS

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest."

— Joshua 1:9 (KJV)

Bravery will allow you to hope for change, while courage puts your soul into motion and your feet to work.

— Sandra Querin

We begin the final book of Sandra's "Honest to God" series, and it is about the road to sanctification — the pain of rebirth and the splendor of perseverance through affliction. She does not promise a trouble-free path; she promises Jesus, who fills the cracks of our soul, for it is through those cracks that His light shines brightest. And she opens by summoning us to courage — real courage, which she says takes a knowing. If you don't

think you can do a thing, you probably can't. But when you realize that the way has already been paid for and secured at Calvary, and that you are a signer on that account, everything changes and you start writing checks.

There is a difference, Sandra says, between bravery and courage. Bravery will allow you to hope for change; courage puts your soul into motion and your feet to work. We cannot hope our way into this land — we must know. And what we must know is that the victory measured at Calvary cancels the enemy's plans over our lives. Because Jesus rose from the dead — an immutable fact the enemy cannot reconcile into his strategies — the enemy cannot cross that bloodline to get to us. A risen Savior is our very testimony.

We cannot hope our way into this land; we must know.

— Sandra Querin

This knowing is the ground of courage. The Lord commanded Joshua to be strong and of good courage, not afraid or dismayed — and He grounded the command in a promise: "for the Lord thy God is with thee whithersoever thou goest." Courage is not the absence of fear worked up by willpower; it is the fruit of knowing that God is with us and the victory is already won. When we take our authority in the Spirit, we find our enemy has already been overcome by the blood of Christ.

So Sandra calls us to plow straight rows for the Kingdom, not worried about ruffling feathers — for we are going for plucking them out. What we hold to be true must be binding upon us, leaving no room for fence-sitting. The remnant is full of those who march to a drum many others cannot hear, a spiritual drum that demands a price and calls those who hear it to run to the cost, just as Jesus did — and they are not afraid. The devil is counting on you being a coward; he is banking on your fear. Disappoint him, and unravel his plan. Be summoned to courage.

Real Life Application

1. Move from bravery to courage.
Bravery hopes for change; courage moves your feet. Where have you hoped for change without acting? Let courage put your soul into motion.

2. Know, don't just hope.
We can't hope our way into this land; we must know. What do you need to know rather than merely hope — that Calvary's victory is yours? Settle it as a fact.

3. Disappoint the enemy.
The devil banks on your fear. Where is fear making you a coward the enemy is counting on? Disappoint him by stepping out in courage.

Bravery will allow you to hope for change, while courage puts your soul into motion and your feet to work — we cannot hope our way into this land; we must know.

— Sandra Querin

Prayer

Lion of Judah, You commanded me to be strong and of good courage, not afraid or dismayed, because You are with me wherever I go. Move me past bravery that only hopes for change into courage that puts my soul into motion and my feet to work. Help me know, not merely hope, that Calvary's victory has canceled the enemy's plans and that he cannot cross Your bloodline to reach me. The devil banks on my fear — help me disappoint him and unravel his plan, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Matthew 18

DAY 296
WAIT ON THE ONE WORTH WAITING ON

"I waited patiently for the LORD; and he inclined unto me, and heard my cry."

— Psalm 40:1 (KJV)

Wait on the One who is worth waiting on.

— Sandra Querin

Having summoned us to courage, Sandra immediately clarifies what courageous faith looks like — and it surprises us. It looks like waiting. As we seek the Lord for His perfect will, the laws of the Kingdom of God come into play, and it is in the seeking and the waiting that God's plans are easily revealed. They come alive as we wait, which affirms that the answers will come in the perfect timing of God Himself. Waiting is not passivity; as we walk in the authority of knowing God's will with a contented, waiting heart, we are actually authorizing the answers to be delivered.

The psalmist models it: "I waited patiently for the Lord, and He inclined unto me, and heard my cry." Sandra is pointed here — we are not to declare and decree, as some say; rather, we are to wait patiently on Jesus and fall into a mature faith, which is trust. Only fools declare and decree that which they have no power to produce, all while rolling about in fear. Psalm 119 tells us to trust in God's Word — He's got it. And if that's the case, why are we talking so much?

My times are in Your hands — we have just slid into home plate; we are deemed safe.

— Sandra Querin

Sandra gives a homely picture of the security of waiting on God. The Word says, "my times are in Your hands" — which means we have just slid into home plate and been deemed safe. We simply shake the dust off ourselves as we walk to the dugout and wait for the next inning. Being still and waiting on a Hero with a proven track record is not a bad thing, and it shouldn't be hard — though it depends on what you know about Who you know.

Putting the cart before the horse — forcing our desires ahead of God's because of our needs or fear — simply makes God look unfaithful. That is not faith; it is fear and stubbornness. So praise Him on this side of the Red Sea while you are

waiting; believe it, the waters will part. If Jesus is in charge of one thing, then He is in charge of everything. Lay it down, write it out, and let it go. Let Him take it from here — and may He find you peacefully and happily waiting as He enters the room. Wait on the One who is worth waiting on.

Real Life Application

1. Wait as an act of faith.
Waiting on God is not passivity but authority. Where are you rushing ahead instead of waiting? Wait patiently, trusting His perfect timing.

2. Stop putting the cart before the horse.
Forcing our desires ahead of God's makes Him look unfaithful. Where are you forcing an outcome out of fear? Lay it down and let Him take it from here.

3. Praise on this side of the Red Sea.
We can rejoice while waiting, before the waters part. What are you waiting on God for? Praise Him now, trusting the waters will part.

Wait on the One who is worth waiting on — my times are in Your hands; we have just slid into home plate and are deemed safe.

— Sandra Querin

Prayer

My Covenant Keeper, teach me that courageous faith often looks like waiting — that as I seek Your will with a contented, waiting heart, Your plans come alive and Your answers come in perfect timing. Keep me from the folly of declaring and decreeing what I have no power to produce, and from putting the cart before the horse out of fear. My times are in Your hands; I've slid safely home. Help me praise You on this side of the Red Sea while I wait, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
John 7-8

DAY 297
CHRIST DECLARED AND DECREED

"Trust in the LORD with all thine heart; and lean not unto thine own understanding."

— Proverbs 3:5 (KJV)

Christ declared and decreed as He marched out of the empty tomb.

— Sandra Querin

Sandra draws a sharp and freeing distinction about spiritual authority. Waiting, trusting, and knowing are what actually allow you to gain your authority to secure God's desires upon the earth — and that, she says, is true courage. The counterfeit is to "declare and decree" in our own strength, forcing our desires ahead of God's. Only fools declare and decree that which they have no power to produce, all while rolling about in fear. There is a place for declaration — but it is God's, not our anxious substitute for trust. As Sandra puts it strikingly, Christ declared and decreed as He

marched out of the empty tomb. Real authority speaks from resurrection victory, not from fear.

She points to Job as a cautionary example. Job did a lot of declaring and decreeing over his children because he was afraid — before his trials ever happened. Could it be, she wonders, that this is part of why the trials came? He had no trust in the beginning, but he was bursting with it in the end. The lesson is that frantic declaration born of fear is not faith at all; it's the very anxiety that undermines trust.

Dare to believe, but believe the Lord, not yourself.

— Sandra Querin

The only thing standing between the answer and its manifestation, Sandra says, is the Lord's timing. So pull the situation away from the enemy in the name of Jesus, and then wait on Jesus with a happy heart. Fussing about only makes you a Baal worshiper at Mount Carmel, frantically cutting yourself to get a response while the true God simply waits to answer by fire. Anxiety kills the sweet, still moments when His fragrance invades us as we wait.

So Sandra's charge is: dare to believe, but believe the Lord, not yourself. Trust in the Lord with all your heart and lean not on your own understanding. The difference between fearful

declaring and faithful trusting is the difference between Baal's prophets and Elijah, between Job before his trial and Job after. Our portion is to rejoice and be glad, for the answer is on the way. Don't force it with anxious decrees; trust the One whose timing is perfect, and let Him bring it to pass.

Real Life Application

1. Trust rather than force.
Real authority trusts; fear frantically decrees. Where are you forcing outcomes with anxious declarations? Trade fearful decreeing for faithful trusting.

2. Believe the Lord, not yourself.
Dare to believe, but believe the Lord. Where is your faith actually confidence in your own words rather than in God? Redirect it to Him.

3. Wait with a happy heart.
The only thing between the answer and its manifestation is God's timing. What are you fussing over? Pull it from the enemy and wait on Jesus with a happy heart.

Christ declared and decreed as He marched out of the empty tomb — dare to believe, but believe the Lord, not yourself.

— Sandra Querin

Prayer

Covenant-Keeping God, keep me from the folly of frantic declaring and decreeing born of fear — the anxious substitute for real trust. Christ declared from resurrection victory; help my confidence rest there, not in my own words. Like Job, I don't want fear driving my faith; I want to trust You with all my heart and lean not on my own understanding. The only thing between the answer and its coming is Your perfect timing — so help me wait with a happy heart and believe You, not myself, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
John 9-10

DAY 298
PRAISE ON THIS SIDE OF THE RED SEA

"Let the high praises of God be in their mouth, and a two-edged sword in their hand… to execute upon them the judgment written."

— Psalm 149:6, 9 (KJV)

Praise Him on this side of the Red Sea while you are waiting; believe me, the waters will part!

— Sandra Querin

Sandra gives us a battle strategy disguised as a worship instruction: praise Him on this side of the Red Sea while you are waiting. Believe it — the waters will part. We tend to reserve our praise for after the deliverance, once the sea has opened and we've crossed safely. But faith praises before the parting, on this side, while the enemy still bears down and the water still stands. That is the praise that moves heaven. Psalm 149 says the high praises of God in the mouths of the saints, with a two-edged sword in their hand, execute the judgment written — and so they do.

This means our praise is not merely a pleasant response to God; it is a weapon. High praise on this side of the Red Sea actually executes judgment on the enemy. When we lift genuine worship before the answer comes, we are not being naive; we are wielding a two-edged sword. The waters part not for the anxious and the fretful, but often for those who dared to praise while still hemmed in.

If Jesus is in charge of one thing, then He is in charge of everything.

— Sandra Querin

The ground of such praise is a simple, sweeping conviction: if Jesus is in charge of one thing, then He is in charge of everything. We cannot praise on this side of the Red Sea if we secretly believe God is only partially in control. But if He governs everything — every relationship, every opportunity, every threat behind us and every sea before us — then we can lay it down, write it out, and let it go, and praise Him while we wait.

Sandra warns that anxiety kills those sweet moments when His fragrance invades us as we wait. Fussing and fretting are the opposite of high praise; they announce our unbelief that He is in charge. So our portion is to rejoice and be glad, for the answer is on the way. Whatever sea stands before you with the

enemy at your back, don't wait for the parting to praise. Lift the high praises of God now, on this side, sword in hand — and watch the waters part.

Real Life Application

1. Praise before the parting.
Faith praises on this side of the Red Sea. What deliverance are you waiting to praise God for until after it comes? Praise Him now, before the waters part.

2. Wield praise as a weapon.
High praises execute judgment on the enemy. Where do you feel powerless against an enemy? Take up the two-edged sword of praise.

3. Refuse anxiety's fussing.
Anxiety kills the sweet moments and announces unbelief. Where is fretting stealing your peace? Trade it for the conviction that if Jesus runs one thing, He runs everything.

Praise Him on this side of the Red Sea while you are waiting; believe me, the waters will part — if Jesus is in charge of one thing, then He is in charge of everything.

— Sandra Querin

Prayer

My Refuge, teach me to praise You on this side of the Red Sea — to lift high praise while the enemy bears down and the waters still stand, trusting they will part. Let my worship be a two-edged sword that executes the judgment written against the enemy. Anchor me in the conviction that if You are in charge of one thing, You are in charge of everything, so I can lay it down and rejoice. Kill my anxious fussing, and fill the waiting with Your sweet fragrance, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 10

DAY 299
THE SPIDER'S WEB

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

— Romans 8:28 (KJV)

Sometimes, oftentimes, it appears that God's plan is frustrated, but be patient, for He is working His plan.

— Sandra Querin

Sandra's grandfather, C. O. Hardister, told her this story at the kitchen table when she was ten, and it became a favorite. Robert Bruce, born in 1554, was a Revivalist, intercessor, and preacher whose work led to the Second Great Reformation in Scotland. As a young man, because he refused to bow to the religious regulations of the king, he was hunted by people who meant to torture and kill him for the passion by which he preached the gospel. Fleeing, he took refuge in a cave — and almost at once a spider wove a web across its mouth. When his pursuers came by and saw

the web, they assumed no one had entered for a long time, and passed on.

The destiny of millions, Sandra observes, hinged on that little spider's web. It is a striking picture of how God works. Sometimes, oftentimes, it appears that God's plan is frustrated — a hunted preacher cornered in a cave, the whole future of a reformation hanging by a thread. But be patient, for He is working His plan, often through means so small and ordinary we would never suspect them. A spider's web can carry the weight of a reformation when God ordains it.

Fear of any kind is unproductive to the Kingdom of God.

— Sandra Querin

Sandra adds a pointed aside to the story: if Robert Bruce had a fear of spiders, he would have killed that spider upon entering the cave — and the web would never have been woven. Fear of any kind, she says, is unproductive to the Kingdom of God. A single phobia, indulged, could have unraveled a destiny that touched millions. We rarely know how much hangs on our refusal to let fear rule even the smallest corner of our lives.

The deeper comfort is that God works all things together for good to those who love Him and are called according to His purpose — even a spider, even a cave, even a moment that looks like the plan collapsing. When your own situation looks frustrated, when it seems the enemy has you cornered and the future is hanging by a thread, remember the web across the cave. God is not frustrated; He is working His plan, patiently, through means you'd never expect. Be patient, refuse fear, and trust the God who spins webs to save reformers.

Real Life Application

1. Be patient when the plan looks frustrated.
God's plan often looks frustrated while He's working it. Where does your situation seem to be collapsing? Be patient, trusting He's at work through means you can't see.

2. Refuse even small fears.
A single phobia could have unraveled Bruce's destiny. What small fear are you indulging? Refuse it, since fear of any kind is unproductive to the Kingdom.

3. Trust the small means.
God saved a reformation with a spider's web. Where are you despising small or ordinary means? Trust God to work His purpose through them.

Sometimes it appears that God's plan is frustrated, but be patient, for He is working His plan — the destiny of millions hinged upon that little spider's web.

— Sandra Querin

Prayer

Sovereign Father, thank You for the picture of the spider's web across the cave — how the destiny of millions hung on a small, ordinary means You ordained. When my own situation looks frustrated and the enemy seems to have me cornered, remind me that You are not frustrated; You are patiently working Your plan. Help me refuse even the smallest fears, since fear of any kind is unproductive to Your Kingdom, and trust that You work all things together for good, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 12-13

DAY 300
MY MASTER CALLS ME

"For I am persuaded, that neither death, nor life… shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

— Romans 8:38-39 (KJV)

He was fearless because he had enough bravery to find the courage to prevail.

— Sandra Querin

Robert Bruce changed the world, Sandra says, because he would not calm down. The religious forces of his day warned him to stop preaching so passionately or he would be killed. He would not. Banished by the king, hunted, threatened with torture, he refused to please man more than God — and had he chosen the other way, his destiny, and the world as we know it, would have been different. He was fearless, Sandra says, because he had enough bravery to find the courage to prevail. At his funeral in 1631 it was said that wherever he preached, great crowds came and he

preached with remarkable power, because his own life was in full accord with his preaching.

The most moving part is how he died. On the morning of his death, in his late seventies, he came to the table and ate an egg, then asked his daughter to bring him another. But instantly he fell into deep prayer and said, "Hold, daughter; my Master calls me." His sight began to fail, and he called for his family Bible.

Now, God be with you, my children; I have breakfasted with you, and shall have dinner with my Lord Jesus Christ this night.

— Sandra Querin

"Cast up to me the eighth chapter of the epistle to the Romans," he told them, "and set my finger on these words." Then he recited from memory the great promise: that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. "Now, is my finger upon them?" he asked. Told that it was, he said, "Now, God be with you, my children; I have breakfasted with you, and shall have dinner with my Lord Jesus Christ this night, the King awaits my arrival."

What a way to leave this world — finger resting on the promise that nothing can separate us from the love of God, having breakfasted with his children and expecting to dine with his Lord that very night. That is the fruit of a life that feared God and not man: a death without terror, resting on Romans 8. The same fearless spirit ran through Paul, who asked whether he sought to please men or God, knowing that if he still pleased men, he would not be the servant of Christ. May we live and die like that — fearless, our finger on the promise that nothing can separate us from His love.

Real Life Application

1. Refuse to be silenced by fear.
Bruce would not calm down under threat, and changed the world. Where are you being pressured to "calm down" and please man? Refuse, and prevail.

2. Rest your finger on the promise.
Bruce died with his finger on Romans 8. What promise do you need to rest your life and death upon? Put your finger on the truth that nothing can separate you from God's love.

3. Live in full accord with your faith.
Bruce's power came from a life that matched his preaching. Where does your life not yet match your faith? Bring them into accord, that your influence may be real.

Hold, daughter; my Master calls me… I have breakfasted with you, and shall have dinner with my Lord Jesus Christ this night.

— Sandra Querin

Prayer

Loving Father, let me live and die like Robert Bruce — fearless because I fear You and not man, my life in full accord with my faith. When my Master calls me, may I go resting my finger on the promise that neither death, nor life, nor any other creature can separate me from Your love in Christ Jesus. Give me such courage now that I refuse to be silenced by fear, and such peace at the end that I expect to dine with You that very night, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 14-15

DAY 301
THE FEAR OF MAN

"The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe."

— Proverbs 29:25 (KJV)

If they are allowed to cause you pain, then, in a sense, you are worshiping them, and your allegiance is to them.

— Sandra Querin

Sandra names a paralyzing bondage gripping many believers: the fear of man. It slowly becomes impossible to move in obedience to the Lord's voice if we tend to withdraw out of anxiety over another's opinion or response. People were infuriated at Jesus and called Him a false teacher; He climbed Calvary's hill anyway. There will always be people who love what you do and people who hate it, people who like you and people who dislike you. The key, she says, is not to give people more power than they possess. If they are allowed to cause you pain, then in a sense you are

worshiping them, and your allegiance is to them — and at that point they have power to destroy your call.

This is strong medicine. Our need for affirmation and acceptance from others can destroy, or at least hinder, any impact we should have in the Kingdom; it kills our spiritual courage and leaves us for dead on the roadside of effectiveness. Sandra's blunt counsel: don't read your fan mail — it's a dangerous occupation, because they will love you one day and despise you the next. This cannot matter to you, and it won't, if your identity is in Jesus Christ instead of man.

The anointing of God will not rest on fear. It doesn't split lanes or share portions.

— Sandra Querin

If you have prayed for the Lord to move through you, then be certain He will begin dealing with the fear of man in your life, because He must. The anointing of God will not rest on fear; it doesn't split lanes or share portions. God cannot pour His power through a vessel still ruled by the dread of what people think, so He lovingly goes to work on that fear — taking down our tower of self-importance in the process. For, Sandra says, we are afraid of what people think of us because we are too in love with ourselves.

A need for affirmation from others shouts that you do not possess those things from Christ — that your identity hinges on the thoughts and intentions of people rather than on Him, which the devil can exploit anytime he wants. You don't have to protect yourself, and you won't, if you believe the Lord is your protector and the captain of your soul. The fear of man brings a snare, but whoever trusts in the Lord is safe. So serve the Lord, let the jealous hordes kick rocks, and find your acceptance in Christ alone.

Real Life Application

1. Stop giving people your allegiance.
Letting others cause you pain is a kind of worship of them. Whose opinion has power to derail your obedience? Take that power back and give your allegiance to God.

2. Find affirmation in Christ.
Craving others' approval shows we don't possess it from Christ. Where do you hunger for human affirmation? Receive your acceptance from Jesus instead.

3. Let God deal with your fear of man.
The anointing won't rest on fear. Where is fear of man blocking what God wants to do through you? Let Him take down your tower of self-importance.

If they are allowed to cause you pain, then you are worshiping them — the anointing of God will not rest on fear; it doesn't split lanes or share portions.

— Sandra Querin

Prayer

My Fortress, free me from the fear of man, that paralyzing bondage that makes obedience impossible and my allegiance secretly given to people's opinions. I don't want to worship others by letting them cause me pain. Your anointing won't rest on fear, so take down my tower of self-importance and root my identity in You alone. Be my protector and the captain of my soul, that I might serve You freely and let the jealous hordes kick rocks. Whoever trusts in You is safe, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 16-17

DAY 302
VESSELS OF HONOR ARE BUILT, NOT BORN

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

— 2 Timothy 2:21 (KJV)

Vessels of honor are built, not born.

— Sandra Querin

Sandra makes a statement that reframes how we think about spiritual maturity: vessels of honor are built, not born. We do not need another gifted person, she says; what we need is a surrendered and yielded person, one whose gifts are tethered to the Cross of Christ and immovable. Without this, we will water down what the Lord has called us to do out of fear of being misunderstood. Gifting is given, but honor is built — forged through the very trials and surrenders that make up the road to sanctification.

And she draws a crucial distinction between two words we often use loosely. To surrender is to let the Lord have His way. To yield is to let the Lord have His way in spite of your desires and concerns — it is a complete trust fall. Surrender says yes to God; yielding says yes even when everything in us wants to say no, even when we don't understand and would prefer otherwise. Yielding is the deeper thing, and it is where vessels of honor are built.

Only when we are willing to be misunderstood and unappreciated will we break away from the fear of man.

— Sandra Querin

The building of a vessel of honor requires a specific willingness: only when we are willing to be misunderstood and unappreciated will we break away from the fear of man. And we must not merely be willing for it — we must expect it and plan for it. The person who needs to be understood and appreciated will forever be enslaved to the fear of man, watering down their calling. The one who has made peace with being misunderstood is free to obey God fully.

Sandra warns of the tragic alternative: the believer with unresolved issues who becomes a dead body on the very battlefield they were called to conquer, forever immortalized as "Willing But Unable." What a sad and avoidable epitaph.

The remedy is to let the Lord build you — to yield in the complete trust fall, to purge yourself so you become a vessel unto honor, sanctified and fit for the Master's use. Whatever opportunity the Lord presents, go after it with the zeal of the Lord, holding nothing back. Vessels of honor are built, not born — so let Him build you.

Real Life Application

1. Let yourself be built.
Vessels of honor are built through trials and surrenders, not born. Where do you wish you were already mature instead of being built? Submit to the building process.

2. Move from surrender to yielding.
Yielding lets God have His way in spite of your desires — a complete trust fall. Where have you surrendered in word but not truly yielded? Take the trust fall.

3. Make peace with being misunderstood.
Freedom from fear of man requires expecting to be misunderstood. Where does needing to be appreciated enslave you? Plan on being misunderstood, and obey God anyway.

Vessels of honor are built, not born — only when we are willing to be misunderstood and unappreciated will we break away from the fear of man.

— Sandra Querin

Prayer

Blessed Savior, I don't want to be merely gifted; I want to be surrendered and yielded, a vessel of honor whose gifts are tethered to Your Cross and immovable. Build me through the trials and surrenders of this road. Take me past surrender into yielding — the complete trust fall where You have Your way in spite of my desires. Make me willing to be misunderstood and unappreciated, so I break free from the fear of man. Purge me, that I may be fit for the Master's use, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
John 11

DAY 303
IT'S OKAY TO NOT BE OKAY

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me."

— Psalm 139:23-24 (KJV)

There is a place between behaving well and being well that we must break free from.

— Sandra Querin

As we examine the impasse between where we were and where we are summoned to go, Sandra names a subtle prison: there is a place between behaving well and being well that we must break free from. It is the land of compromise that holds prisoners so tightly they cannot breathe — the place where we look fine on the outside, behaving correctly, while inside we are not actually well. Many believers live there for years, managing their behavior while their souls stay wounded and bound. But there is a place, she says, where hypocrisy gives way to honesty and we are finally able to see our shortcomings. It is this place, now, today.

The doorway out of that prison is a simple, hard admission: it is okay to not be okay. Once you admit that, you can move on from that place of bondage and begin the journey beyond "okay." Overcomers cannot pretend; they must know and be from the fiber of their soul. The pretense of being fine when we are not is exactly what keeps us stuck between behaving well and being well.

Overcomers cannot pretend; they must know and be from the fiber of their soul.

— Sandra Querin

This is why honesty has been the theme of Sandra's whole series — and why the road to sanctification begins here. We cannot be made well while we are busy pretending to be well. The psalmist prayed, "search me, O God, and know my heart… and see if there be any wicked way in me." That prayer is only possible for someone willing to stop pretending, willing to admit they are not okay and let God look.

There is enormous relief in permission to not be okay. It doesn't mean staying not okay; it means stopping the exhausting performance of fine-ness long enough for God to actually heal what's wrong. The land of compromise between behaving and being suffocates its prisoners precisely because they can never admit they're suffocating. So take the first step

onto the road to sanctification: admit it's okay to not be okay, let hypocrisy give way to honesty, and invite God to search you and make you well from the fiber of your soul.

Real Life Application

1. Admit it's okay to not be okay.
The doorway out of bondage is admitting we're not okay. Where are you performing fine-ness while inwardly not well? Give yourself permission to not be okay, so you can be healed.

2. Leave the land of compromise.
Between behaving well and being well is a suffocating prison. Where are you managing your behavior while your soul stays bound? Move from behaving well to being well.

3. Let God search you.
Overcomers can't pretend. Will you pray, "search me, O God," and mean it? Stop the performance and invite God to see and heal what's wrong.

There is a place between behaving well and being well that we must break free from — it's okay to not be okay; once you admit that, you can move on.

— Sandra Querin

Prayer

Maker of All Things, I confess I can live in that suffocating place between behaving well and being well — managing my behavior while my soul stays wounded, pretending to be fine. Give me the honesty of an overcomer who cannot pretend. It's okay to not be okay, so I stop performing and admit my need. Search me, O God, and know my heart; see if there be any wicked way in me, and make me well from the fiber of my soul, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 18

DAY 304
FIGHT GOD'S BATTLES, NOT YOURS

"Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

— 2 Chronicles 20:15 (KJV)

We pick battles that are ours, not God's, and He is required by His Word to fight the battles that are His, not the ones we choose.

— Sandra Querin

Sandra puts her finger on a reason many of us stay exhausted and defeated: we pick battles that are ours, not God's. And He is required by His Word to fight the battles that are His — not the ones we choose. When we go charging off to fight battles God never assigned us, we fight them in our own strength and lose, while the real enemy goes unchallenged. The collateral damage of our lives keeps us in a continuous cycle that prevents us from battling the enemy and, worse yet, our own broken soul.

Scripture shows the alternative. When a great multitude came against Jehoshaphat, the word of the Lord was, "Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's." And when David faced Goliath, he declared that the battle is the Lord's. God fights His battles and wins them; our task is to discern which battles are actually His, and to stop wasting our strength on the ones we've chosen out of pride, hurt, or fear.

When our past begins to dictate our future, there is a problem.

— Sandra Querin

Sandra names another trap: when our past begins to dictate our future, there is a problem. Decades can go by, she says, and our mountaintops collapse into valleys with trodden sod where God is forgotten and what He is able to do is unknown. We keep fighting old battles — refighting yesterday's wounds, defending against threats long past — while the future God has for us goes unclaimed. The past becomes a tyrant dictating a future it has no right to.

In those moments we realize the buried wounds we clung to were the problem all along, and we have been shadow-boxing, making very slight progress. Shadow-boxing is exactly the picture — furious effort against an opponent who isn't really

there, while the true issues go untouched. The way out is to stop picking our own battles and refighting our past, and to let God fight the battles that are His. Discern His battles, leave the rest to Him, and refuse to let your past dictate your future.

Real Life Application

1. Discern whose battle it is.
God fights His battles, not the ones we choose. What battle are you exhausting yourself in — is it actually yours or God's? Hand His battles back to Him.

2. Stop letting your past dictate your future.
The past becomes a tyrant when it dictates the future. Where is an old wound or threat still running your life? Refuse to let your past dictate your future.

3. Quit shadow-boxing.
Refighting old wounds is shadow-boxing against no real opponent. Where are you swinging at shadows? Stop, and let God address the real issues.

We pick battles that are ours, not God's — the battle is not yours, but God's; when our past begins to dictate our future, there is a problem.

— Sandra Querin

Prayer

My Mighty Defender, I confess I exhaust myself fighting battles that are mine, not Yours — shadow-boxing against old wounds while the real enemy goes unchallenged. Teach me to discern which battles are actually Yours, for the battle is not mine but Yours, and to leave those in Your hands. Don't let my past dictate my future or my mountaintops collapse into forgotten valleys. Free me from refighting yesterday, that I may claim the future You have for me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 19, Mark 10

DAY 305
BURIED ALIVE STILL HAS A VOICE

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

— John 10:10 (KJV)

When something is buried alive, it still has a voice and will move the ground to be heard.

— Sandra Querin

Sandra gives a haunting picture of unresolved wounds: when something is buried alive, it still has a voice and will move the ground to be heard. We think we've dealt with our pain by burying it — pushing it down, refusing to look at it, covering it over with busyness and behavior. But a buried-alive wound is not a dead wound. It still has a voice; it still moves the ground beneath our feet; it still cries out, shaping our reactions, sabotaging our progress, keeping us in

a maddening cycle. The only real remedy is not deeper burial but resurrection into healing. It is time, she says, to be well.

This is why so much of our effort feels like shadow-boxing with slight progress. We're fighting the symptoms while the buried-alive wound keeps moving the ground. The thief comes to steal, kill, and destroy — and one of his favorite tactics is to keep our real wounds buried alive, where they can do their damage unaddressed while we exhaust ourselves elsewhere. But Jesus came that we might have life, and have it abundantly — which includes digging up what we buried alive and letting Him heal it.

No matter how many times you have failed, remember that this is a new day.

— Sandra Querin

Sandra speaks a word of hope over the failures we're tempted to bury: no matter how many times you have failed, remember that this is a new day. Don't bring your fear of failure into today. What was a failure yesterday is only able to duplicate itself today if you allow it. The buried-alive wounds want to convince us that tomorrow must look like yesterday, that our failures define our future. They don't — not unless we let them.

So today can be different. You can decide to go beyond bravery into courage, to stop reburying what needs to be healed, and to refuse to carry yesterday's fear of failure into a brand-new day. The wound buried alive will keep moving the ground until you deal with it — so deal with it. Dig it up in the presence of the God who gives abundant life, let Him heal what you've been hiding, and step into the new day free from the tyranny of what you buried. It is time to be well.

Real Life Application

1. Dig up what you buried alive.
Buried wounds still have a voice and move the ground. What have you buried alive rather than healed? Dig it up in God's presence and let Him heal it.

2. Refuse yesterday's fear of failure.
Yesterday's failure only repeats if you allow it. What fear of failure are you carrying into today? Leave it behind — this is a new day.

3. Choose to be well.
The remedy for a buried wound is healing, not deeper burial. Where have you settled for burying instead of being well? Decide today that it's time to be well.

When something is buried alive, it still has a voice and will move the ground to be heard — it is time to be well.

— Sandra Querin

Prayer

Father of Hope, I've tried to deal with my pain by burying it, but a wound buried alive still has a voice and keeps moving the ground beneath me. The thief wants it hidden where it can do its damage; but You came that I might have life abundantly. Give me courage to dig up what I've buried and let You heal it. No matter how many times I've failed, this is a new day — help me not carry yesterday's fear of failure into it. It is time to be well, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 20-21

DAY 306
YOUR IDENTITY IS WHAT YOU SURRENDER TO

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

— Romans 6:16 (KJV)

Your identity is found in what you surrender to.

— Sandra Querin

Sandra states a principle that quietly governs our whole lives: your identity is found in what you surrender to. We become the servant of whatever we yield ourselves to obey — as Paul says, to whom you yield yourselves servants to obey, his servants you are. If we surrender to our wounds, our fears, or our old patterns, those things become our identity. If we surrender to Christ, He becomes our identity. What we yield to, we become.

This is why she warns that wounds run to disobedience for safety. When we are hurt, our wounds instinctively seek shelter

in disobedience — in the old coping mechanisms, the familiar sins, the self-protective patterns that feel safe precisely because they let us avoid the harder path of trust. Don't let your wounds, or your opinions, guide you. They will lead you straight into surrendering to the wrong master, and thereby into the wrong identity.

Partial obedience is just simply glorified disobedience.

— Sandra Querin

Sandra exposes a compromise we love to hide behind: you will be tempted to operate in a partial obedience, which is just simply glorified disobedience. We obey God in the parts that are comfortable and quietly reserve the parts that cost us, then dress up the arrangement as faithfulness. But partial obedience is not partial faithfulness; it is disobedience with better public relations. And it means we have not truly surrendered to Christ — we've surrendered to Him in the easy places and to ourselves in the hard ones, leaving our identity divided.

The encouragement underneath the warning is real: the enemy who tempts us to this half-surrender has already been dethroned. He is the prince of this world, but he does not even have the keys to his own house; as we abide in Christ, we are full of authority. So we don't have to run to disobedience for safety — we have a better refuge. Surrender fully to Christ,

refuse the glorified disobedience of partial obedience, and let your identity be found in the One you've yielded to completely.

Real Life Application

1. Notice what you're surrendering to.
Identity is found in what we surrender to. What are you actually yielding to — Christ, or your wounds and fears? Surrender to Christ so your identity is in Him.

2. Don't let wounds guide you.
Wounds run to disobedience for safety. Where are your wounds steering you toward old coping patterns? Refuse to let them guide you, and run to Christ instead.

3. Reject partial obedience.
Partial obedience is glorified disobedience. Where are you obeying God in the easy places and reserving the costly ones? Surrender the reserved parts fully.

Your identity is found in what you surrender to — partial obedience is just simply glorified disobedience.

— Sandra Querin

Prayer

Ancient of Days, I become the servant of whatever I yield myself to — so let my identity be found in surrendering fully to You, not to my wounds, fears, or old patterns. When I'm hurt, my wounds run to disobedience for safety; help me run to You instead. Expose the glorified disobedience of my partial obedience, where I obey You in the easy places and reserve the costly ones. The enemy is already dethroned; help me abide in You and surrender completely, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 19

DAY 307
MORE OF HIM, LESS OF YOU

"He must increase, but I must decrease."

— John 3:30 (KJV)

As our spirit becomes bigger, the spiritual increases and spills over into other areas of our life.

— Sandra Querin

Sandra offers a picture of how sanctification actually spreads through a person — what she calls, in effect, the growing of Jesus within us. Picture a small "J" for Jesus in a box with your name; at first, you and Jesus are almost equal in size. But as you fill your spirit with the things of God and grow fervent toward them, the Jesus in your spirit gets bigger. Eventually He becomes bigger than you. Then He spills over from your spirit into your soul, and the process continues into your body and your mind, until all of you — spirit, soul, body, and mind — is full of the "Big J" for Jesus. That, she says, is sanctification: more of Him, less of you.

This echoes John the Baptist's great confession: "He must increase, but I must decrease." Sanctification is not mainly about us getting better; it is about Jesus getting bigger in us, until He fills every room of our being. As our spirit becomes bigger with Him, the spiritual increases and spills over into every other area of our life — and, she warns, the reverse is also true: as our flesh grows, it spills over into other areas and minimizes our spirit. We are always growing one or the other.

The baggage will turn into luggage, and it will be too heavy.

— Sandra Querin

Sandra gives a crucial warning for the climb toward sanctification: taking the ailments of your body, soul, and mind with you won't work — you will never make the climb. The baggage will turn into luggage, and it will be too heavy. We cannot ascend toward sanctification while dragging along all our unhealed wounds, unsurrendered fears, and unaddressed sins. The very weight of them will stop us on the mountain.

This is why the healing and honesty of the earlier days matter so much. The road to sanctification is a climb, and climbs require us to travel light. The wounds we buried alive, the fear of man, the partial obedience — all of it becomes luggage too

heavy to carry up. So use the tools you've been given, Sandra urges; practice them and walk them out. Let Jesus increase and yourself decrease, let Him spill from your spirit into every room of your being, and set down the baggage — so you can make the climb toward sanctification unencumbered.

Real Life Application

1. Let Jesus get bigger.
Sanctification is Jesus increasing until He fills every room. Where is Jesus still small in you — spirit, soul, body, or mind? Fill that area with the things of God so He grows.

2. Watch which is growing.
We're always growing spirit or flesh. Which is spilling over in your life lately? Feed the spirit so it increases and the flesh decreases.

3. Set down the baggage.
Baggage becomes luggage too heavy for the climb. What ailments of body, soul, or mind are you dragging along? Set them down so you can make the climb.

As our spirit becomes bigger, the spiritual spills over into other areas of our life — He must increase, but I must decrease.

— Sandra Querin

Prayer

My Healer, let sanctification in me be simply more of You and less of me — Jesus growing bigger in my spirit until He spills over into my soul, my body, and my mind, filling every room of my being. You must increase, and I must decrease. Show me which I've been feeding, spirit or flesh, and help me feed the spirit. And give me courage to set down the baggage of my unhealed wounds and fears, so I can make the climb toward sanctification unencumbered, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Mark 11, John 12

DAY 308
PURIFICATION, CONSECRATION, SANCTIFICATION

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

— 1 Thessalonians 5:23 (KJV)

Purification: here you hope. Consecration: here you believe. Sanctification: here you know.

— Sandra Querin

Sandra maps the spiritual walk as three stages: purification, then consecration, then sanctification. Purification is where you make decisions to be Christlike — you accept Jesus as Lord, read the Word, and do what is pleasing to Him; your habits and desires begin to change as, one step at a time, you give Him control. Here, she says, you hope. Consecration is where you commit to those

decisions — seeking right choices, forsaking the things that pull you back into your old life, letting even your relationships change. Here you must commit. Here you believe.

Sanctification is where you walk in those decisions — the place you arrive at after passing through purification and consecration. It is where you live, where the things that bothered you before don't bother you anymore, because you are sanctified. Here, she says, you know. Notice the progression: hope, then belief, then knowing — the very journey from bravery's hope into courage's knowing that the whole book has been describing.

When you are sanctified, you find it easier to fight hell because you are not fighting yourself or those around you.

— Sandra Querin

The fruit of sanctification is a kind of settled freedom. When you are sanctified, Sandra says, you find it easier to fight hell, because you are not fighting yourself or those around you. You don't complain about the wilderness and the valleys, because those were the very things you went through to get sanctified — you recognize their great value. You stop finding fault and fighting people to justify yourself. Satan has a hard

time tripping you up in the place of sanctification, and it is here that vessels of honor are built.

This reframes the trials of the road. The opportunities and challenges that come during purification and consecration are not obstacles to sanctification; they are the means to it — you need them to move you along. And once sanctified, you go through trials in a godlier manner, swiftly seeking to glorify and honor God. So don't despise the wilderness you're in; it may be exactly what's moving you from hoping to believing to knowing. The very God of peace is at work to sanctify you wholly — spirit, soul, and body — and He is faithful to complete it.

Real Life Application

1. Locate yourself on the road.
The walk goes purification (hope), consecration (believe), sanctification (know). Where are you — hoping, believing, or knowing? Take the next step toward sanctification.

2. Value the wilderness.
The trials are the means to sanctification, not obstacles. What wilderness are you tempted to despise? Recognize its value in moving you along the road.

3. Move from committing to walking.
Consecration commits; sanctification walks it out. Where have you committed to a change but not yet walked in it? Ask God to move you from believing into knowing.

Purification: here you hope. Consecration: here you believe. Sanctification: here you know.

— Sandra Querin

Prayer

Holy God, take me along the whole road — through purification where I hope, through consecration where I believe, into sanctification where I know. Where the things that once bothered me no longer do, where I stop fighting myself and others, where vessels of honor are built. Help me not despise the wilderness and valleys, but recognize their value in moving me along. Very God of peace, sanctify me wholly — spirit, soul, and body — and preserve me blameless unto Your coming, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 22, Mark 12

DAY 309
THE TWELVE TESTS OF ABRAHAM

"And he said, Lay not thine hand upon the lad… for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

— Genesis 22:12 (KJV)

A person can't love a promise more than they love the Lord.

— Sandra Querin

As we move from purification toward sanctification, Sandra says, we each have to walk out the mandate of Abraham — a road that takes a lifetime to perfect. She offers twelve tests from Abraham's life as a mirror to measure ourselves against. Abraham was tested in obedience, leaving Ur for an unknown destination — do I trust God for my future? In peace, letting Lot choose first — do I trust God even when treated unfairly? In faithfulness, rescuing Lot; in tithing, honoring God with the king of Salem

while refusing the king of Sodom's reward, unwilling to let evil partake in God's glory over him. In surrender and belief, trusting God for a son and a land he'd not see fulfilled for generations.

The tests continue: submission, obeying even the costly command; hospitality, welcoming strangers; prayer, interceding for Sodom — do I want people saved, or punished? Confession, admitting wrong and making it right; honesty, keeping his word so others could depend on it. Each test asks a question we must answer honestly about our own lives. These are not ancient history; they are the very tests we all walk out, at various stages, often several at once.

Abraham prepared to sacrifice his son — laying it all down, even a promise.

— Sandra Querin

The twelfth and climactic test is trust: Abraham prepared to sacrifice Isaac, laying it all down — even a promise. And here is the piercing lesson: a person can't love a promise more than they love the Lord. Isaac was the promised son, the fulfillment Abraham had waited decades for — and God asked for him. The test was whether Abraham would cling to God's gift more tightly than to God Himself. When Abraham raised the knife,

God said, "Now I know that thou fearest God, seeing thou hast not withheld thy son."

The application Sandra draws is searching: in what ways has my life demonstrated that I will not allow anything to go in front of God? We can make idols of God's own promises — loving the healing more than the Healer, the calling more than the Caller, the gift more than the Giver. Abraham's greatest test was to lay even the promise on the altar, holding nothing higher than the Lord. Walk your own twelve tests honestly, and ask whether there is anything — even a good and God-given thing — that you love more than God Himself. Lay it down.

Real Life Application

1. Measure yourself by the tests.
Abraham's twelve tests mirror our own. Which of them — obedience, peace, prayer, confession, honesty — exposes a weak place in you? Bring that area to God.

2. Refuse to love the promise more than God.
A person can't love a promise more than the Lord. What gift or promise have you begun to love more than the Giver? Lay it back on the altar.

3. Let nothing go in front of God.
Abraham withheld nothing, not even his son. Is there anything you're allowing to go in front of God? Put Him first, holding nothing higher.

Abraham prepared to sacrifice his son — laying it all down, even a promise — a person can't love a promise more than they love the Lord.

— Sandra Querin

Prayer

God of Abraham, Isaac, and Jacob, walk me honestly through the tests of Abraham — obedience, peace, faithfulness, prayer, confession, honesty, and finally trust. Show me where I fall short, and grow me there. And guard my heart from the subtle idolatry of loving Your promises more than I love You — the healing more than the Healer, the gift more than the Giver. Like Abraham, help me withhold nothing from You, letting nothing go in front of You, holding You highest of all, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 23, Luke 20-21

DAY 310
BURY THE OLD SELF

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

— Romans 6:6 (KJV)

Your old self needs to be buried. Killed and buried. Buried deep.

— Sandra Querin

Sandra warns that when we've been made well, our body, soul, and mind often fight the process and prefer to live in the cheap real estate where we resided before — the low-rent district that doesn't ask much of us. So she offers ten characteristics of bondage to measure ourselves against and check as time goes by, because these things creep in slowly: an orphan attitude that feels unsupported and lonely; a victim's heart that sabotages success; a guilty soul that won't repent and be done; shame over what we did; condemnation, the accusing voice of the enemy (not the conviction of the Spirit); pride that hides as false humility;

insecurity that masks as intellect; doubt that disguises as curiosity; judgment that replaces godly discernment; and faith with no trust. Each is a chain, and each can be broken.

The remedy is drastic and freeing. All our wounds, fears, disappointments, and doubts belong in a box — a casket, a coffin — along with our false identities before Christ. For we are redeemed and worthy; anything less is worshiping the "wrong Jesus," not the One marching out of an empty tomb in power. Your old self, Sandra says, needs to be buried. Killed and buried. Buried deep.

The grave doesn't need you to visit it with flowers!

— Sandra Querin

Here is the vivid counsel: if that old self tries to resurrect itself, remind it that it is in a coffin, there was a funeral, it is dead, and there is no hope of life for it. That ground cannot rattle and shake you off balance. Walk away — the grave doesn't need you to visit it with flowers. Paul says our old man is crucified with Christ, that the body of sin might be destroyed. The old self is not on probation or house arrest; it is executed and buried. We keep going back to mourn at its grave, but there's no one there to visit.

Sandra tells of a hard-living man from history — Sam Houston, once called "the old drunk," who came to Christ later in life yet still carried old tendencies. One day his horse stumbled and he cursed by reflex, reverting to habit. Immediately convicted, he got off his horse, knelt on the trail, and cried out for forgiveness. He had already received Christ, but God was teaching him to live in fellowship moment by moment — and as soon as the Spirit made him aware, he confessed it and stopped. That is a man who decided to be an overcomer and would not let anything, however small, get in the way. Bury your old self deep, and when it moans to be dug up, remind it there was a funeral — and walk away.

Real Life Application

1. Check for the chains.
Ten characteristics of bondage creep in slowly. Which do you recognize — orphan attitude, victim's heart, shame, condemnation, pride, insecurity, doubt? Name it and break it in Christ.

2. Bury the old self deep.
The old man is crucified with Christ. What old self keeps trying to resurrect itself? Remind it there was a funeral, and refuse to give it life.

3. Stop visiting the grave.
The grave doesn't need flowers. What dead thing do you keep returning to mourn? Walk away and live as the redeemed, worthy person you are.

Your old self needs to be buried — killed and buried, buried deep… the grave doesn't need you to visit it with flowers!

— Sandra Querin

Prayer

God of Restoration, my old man is crucified with You, that the body of sin might be destroyed. Show me the chains of bondage that creep in slowly — the orphan attitude, the victim's heart, the shame and condemnation and pride — and break every one. Help me bury my old self deep, and when it moans to be dug up, remind it there was a funeral and walk away. Teach me, like Sam Houston, to live in moment-by-moment fellowship with You, confessing quickly and moving on, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Mark 13

DAY 311
SPOTLESS, NOT PERFECT

"Walk before me, and be thou perfect."

— Genesis 17:1 (KJV)

Spotless is not perfect. Spotless is doable. Spotless means that you love Jesus more than the world, and your life shows it.

— Sandra Querin

Sandra draws a liberating distinction. The Word says in Jude that we are to hate even the garment spotted by the flesh — it is a pursuit of uncommon Christianity, the endeavor to get "Egypt" out of our heart. But she is quick to clarify what that pursuit is and isn't. Spotless is not perfect. Spotless is doable. Spotless means that you love Jesus more than the world, and your life shows it. Perfection, in our usual way of understanding it, is quite ridiculous and impossible; but in God's understanding, it is a heartfelt move toward Him, and it is attainable.

God told Abraham, "Walk before Me, and be thou perfect" — which some render "blameless." Without the help of the Holy Spirit, that surely is an impossible task; we are not perfect, and God knows it. But the mandate stands, so we lean on the Holy Spirit to work it out in us. As we walk with Him, Sandra says, we are perfect in heart first, and then the rest follows. God is not asking for flawless performance; He is asking for a heart set wholly on Him, a life that loves Him more than the world and shows it.

To do that, to live like that, is no accident; it is a purposeful push toward a call bigger than we can hold.

— Sandra Querin

This reframes the whole pursuit of holiness. Many believers are paralyzed by the word "perfect," certain they can never attain it, and so they stop trying. But if "spotless" simply means loving Jesus more than the world and letting your life show it, then it is doable — not by flawless behavior, but by a heart genuinely set on Him. We are perfect in heart first; the conduct follows the heart, not the other way around.

Still, Sandra is clear that this is no accident — it is a purposeful push toward a call bigger than we can hold. We make enough mistakes on accident; to start making them on purpose is plain stupid. So the pursuit of a spotless life is deliberate: choosing

daily to love Jesus above the world, leaning on the Holy Spirit for what we cannot do ourselves, and letting God perfect our heart first. Don't be paralyzed by "perfect." Aim at spotless — a heart that loves Jesus most — and let the rest follow.

Real Life Application

1. Aim at spotless, not flawless.
Spotless means loving Jesus more than the world, and it's doable. Where has the word "perfect" paralyzed you? Aim instead at a heart set wholly on Him.

2. Let the heart come first.
We are perfect in heart first, then the rest follows. Where are you working on behavior while your heart isn't set on God? Give Him your heart first.

3. Make it purposeful.
A spotless life is a deliberate push, not an accident. What deliberate choice could you make today to love Jesus more than the world? Make it on purpose.

Spotless is not perfect. Spotless is doable. Spotless means that you love Jesus more than the world, and your life shows it.

— Sandra Querin

Prayer

God of Miracles, You told Abraham to walk before You and be perfect, and the mandate feels impossible — but You've shown me that spotless is not flawless; it's doable. It means loving You more than the world and letting my life show it. Perfect my heart first, and let my conduct follow. Free me from the paralysis of "perfect," and give me a purposeful push toward loving You above all, leaning on Your Spirit for what I cannot do myself, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 24

DAY 312
THE WILDERNESS IS A PLACE OF VISITATION

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

— Isaiah 35:1 (KJV)

God does not often choose the well-watered garden as the scene of a divine visitation, for it has no need.

— Sandra Querin

A wilderness time, a time in a deserted place, is often needed, Sandra says — and it is not punishment but preparation. We cannot believe for all the promises the Lord intends to give unless we have taken a very long tour in the wilderness. Time in the wilderness tunes our ears and fixes every part of who we were, measuring who we are against who God intends us to be. The wilderness heals wounds, destroys a selfish heart, and ushers us into a place where there is no cost too high for the Kingdom of God.

And crucially, the wilderness is a place of visitation. "Prepare ye in the wilderness… make straight in the desert," cries the prophet. We should not be surprised, Sandra says, to discover that God does not often choose the well-watered garden, the fruitful field, or the lush forest as the scene of a divine visitation — for they have no need. He chooses instead the dry and weary land, parched and barren, whose yawning cracks plead to heaven for showers. God chooses the place that gives the greatest scope for the demonstration of His glory.

Pace it out in steps, live there, walk it until you memorize it… and then, and only then, will it rise up and become a garden.

— Sandra Querin

This means our barren places are not signs of God's absence but the very places He loves to appear. The dry land, cracked and pleading, is where the storms of His Spirit break out; the desert is where waters flow and streams appear. Isaiah promises that the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose. To the God to whom no situation is impossible, the wilderness is the chosen theater of His power and glory.

But Sandra is honest that there are no shortcuts. For now, she says, your portion is a wilderness — so pace it out in steps,

live there, walk it until you memorize it, run it until you sweat blood, and then, and only then, will it rise up and become a garden. Not before. We want to skip the desert and arrive at the garden, but the garden is made out of the desert we fully walked. So don't despise your dry season or try to shortcut it. God is preparing to visit you there, in the very place that looks most hopeless — and He will make your wilderness blossom as the rose.

Real Life Application

1. See the wilderness as visitation.
God visits the barren places, not the well-watered ones. Where does your life feel like a wilderness? Expect God's visitation there, not His absence.

2. Refuse the shortcut.
There are no shortcuts through the desert to the garden. Where are you trying to escape a dry season early? Walk it fully, trusting it will become a garden.

3. Let the desert do its work.
The wilderness heals wounds and destroys a selfish heart. What is God doing in you through this dry place? Let it tune your ears and prepare you for His promises.

God does not often choose the well-watered garden as the scene of a divine visitation — pace out the

wilderness, and then, and only then, will it rise up and become a garden.

— Sandra Querin

Prayer

Almighty God, help me see my wilderness not as punishment but as preparation — the very place You love to visit, since the well-watered garden has no need of You. In this dry, barren land, tune my ears, heal my wounds, and destroy my selfish heart. Keep me from seeking shortcuts, for there are none; help me pace out the desert fully until it rises up and blossoms as the rose. Break out the streams of Your Spirit in my parched place, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 25

DAY 313
WHAT TIME IS IT?

"To every thing there is a season, and a time to every purpose under the heaven."

— Ecclesiastes 3:1 (KJV)

Being in the wilderness is not enough; you have to know what to do there.

— Sandra Querin

Sandra makes a subtle but vital point about timing. Life is portioned out to us not only in moments and seasons, but also in times. She notes that three specific events happened at the Cross of Christ, and they happened at three different, specific times — nine in the morning, noon, and three in the afternoon. So, she says, ask the Lord what time it is. Being in the wilderness is not enough; you have to know what to do there. You may be in the wilderness, but have you stepped out of your "time zone"? You may be doing the right thing at exactly the wrong time.

This is a searching diagnostic for anyone in a hard season. Two people can be in the same wilderness — but one is discerning what God is doing in this particular time and cooperating with it, while the other is doing something good but mistimed, out of step with what the hour requires. Knowing you're in a wilderness is only half of it; the other half is knowing what God is asking of you in it right now.

Nothing is sacred in the wilderness, except for Christ. Let it all go and find redemption.

— Sandra Querin

Sandra names a common obstacle to right timing: perhaps you are protecting that "wound" and almost holding it as precious. We can grow so attached to our hurts that we guard them like treasures, and that guarding keeps us stuck, doing the wrong thing at the wrong time. But nothing is sacred in the wilderness, she says, except for Christ. Let it all go and find redemption. The wound we're protecting is the very thing keeping us from the redemption God offers in this season.

A wilderness place is where you deny yourself absolutely everything and seek the Lord for a pure heart — it must not have anything of you in it. There is a time for everything under heaven, and the wilderness has its own assignments that change with the hour. So ask the Lord what time it is. Discern

what He's doing in this particular season, stop protecting the wounds you've been holding as precious, and cooperate with what the hour requires. Nothing is sacred there but Christ — so let everything else go, and find your redemption.

Real Life Application

1. Ask what time it is.
Being in the wilderness isn't enough; you must know what to do there. Have you asked God what He's doing in this particular season? Ask Him what time it is.

2. Check for mistimed obedience.
You can do the right thing at the wrong time. Where might you be out of step with what this hour requires? Seek God's timing, not just good activity.

3. Stop guarding the wound.
Nothing is sacred in the wilderness but Christ. What wound are you protecting as precious? Let it go and find the redemption God offers.

Being in the wilderness is not enough; you have to know what to do there — nothing is sacred in the wilderness, except for Christ.

— Sandra Querin

Prayer

My Portion, to everything there is a season and a time. In my wilderness, help me not just endure but discern — ask You what time it is, and know what You're doing in this particular hour, so I'm not doing the right thing at the wrong time. Show me the wounds I've been guarding as precious, keeping me stuck, and help me let them go. Nothing is sacred in this desert but You — so I release everything else and seek You for a pure heart and my redemption, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 26, Mark 14

DAY 314
THE LAST STRONGHOLD IS YOU

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

— Luke 9:23 (KJV)

God will visit you there as you endeavor to destroy the last stronghold… which is you.

— Sandra Querin

Sandra names the final obstacle on the road to sanctification with startling honesty. A wilderness place is where you deny yourself absolutely everything and seek the Lord for a pure heart; it must not have anything of you in it. God will visit you there as you endeavor to destroy the last stronghold — which is you. Which is me. After all the other strongholds have fallen — the fears, the wounds, the fear of man, the false identities — the last one standing is the self, and it is the hardest to bring down.

This is why the wilderness is so severe and so necessary. All of our wounds and terrors, Sandra says, cannot breathe in the desert place where we are fasting and praying and endeavoring to hear our Lord like never before. The self that has organized its whole life around self-protection and self-will finally suffocates in the place where we deny ourselves everything and seek only God. Jesus said the way to follow Him is to deny yourself and take up your cross daily — a daily dismantling of the last stronghold, which is you.

With fasting and praying, we go to the wilderness — there we find the Lord as we have never seen Him before.

— Sandra Querin

The promise attached to this hard work is glorious. With fasting and praying we go to the wilderness, and there we find the Lord as we have never seen Him before — with joy unspeakable and full of glory, as we go from our glory to His. The dismantling of self is not a grim losing; it is the doorway to seeing God as we never have, and to a joy the self could never manufacture. We lose the last stronghold and gain the Lord.

This connects to everything the whole series has taught — from Moses the friend of God, to Job moving from hearing

to seeing, to Donny's "death to self." The last thing standing between us and the fullness of God is not our circumstances or even our enemies; it is us. So take up your cross daily and let the wilderness do its work. Deny yourself everything, seek the Lord for a pure heart, and let the last stronghold — your own self-will — finally fall. There, and only there, you will find the Lord as you have never seen Him, and go from glory to glory.

Real Life Application

1. Name the last stronghold.
After other strongholds fall, the last is the self. Where is your own self-will the final obstacle between you and God? Name it honestly.

2. Take up your cross daily.
Following Jesus means denying self daily. What would daily self-denial look like for you this week? Take up your cross and dismantle the last stronghold.

3. Expect to see Him anew.
Destroying the last stronghold opens the door to seeing God as never before. Where do you long to see God more clearly? Deny yourself and seek Him in the wilderness.

God will visit you there as you endeavor to destroy the last stronghold… which is you — there we find the Lord as we have never seen Him before.

— Sandra Querin

Prayer

Holy One, the last stronghold on this road is not my circumstances or my enemies — it is me. Help me take up my cross daily and deny myself everything, seeking You for a pure heart that has nothing of self in it. Let my wounds and terrors suffocate in the desert place of fasting and prayer. And meet me there — let me find You as I have never seen You before, with joy unspeakable and full of glory, going from my glory to Yours, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 22, John 13

DAY 315
FREEDOM AND LIBERTY ARE DIFFERENT

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

— Galatians 5:1 (KJV)

Freedom is the power or right to act. Liberty is the exercise of that power or right.

— Sandra Querin

Sandra draws a distinction we tend to blur: liberty and freedom are very different. Freedom is the power or right to act; liberty is the actual exercise of that power or right. They are as different, she says, as bravery and courage — bravery will dream to do a thing, but courage will do it. In the same way, freedom gives us the right, but liberty steps out and lives it. Many believers have been given freedom in Christ and never take the liberty to walk in it, remaining bound to the very things Christ died to break.

Paul commands us to stand fast in the liberty with which Christ has made us free, and not be entangled again with the yoke of bondage. Notice he doesn't just say we are free; he says to stand fast in the liberty — to actively exercise and hold the freedom we've been given. It is possible to possess freedom on paper while never enjoying it in practice, like a bird held by a leash that can only fly so far. The freedom is real, but the leash of our old attachments keeps us from exercising it.

When it comes to the mighty movements of the Spirit, every heart is either a highway or a hindrance.

— Sandra Querin

Sandra points to David Brainerd, the young missionary who died at twenty-nine having poured out his short life for the gospel among the Delaware tribes. What made God's power flow so unhindered through him was that his heart had been broadened and cleaned out for God's fullest passage — so that God with all His mighty forces could come down on a hopeless wilderness and transform it into a fruitful garden. His whole desire was the conversion of the lost, and his whole hope was in God. Here was a man who exercised his liberty to the very end, coughing and in pain, still praising and pursuing God.

From his example Sandra draws the principle: when it comes to the mighty movements of the Spirit, every heart is either a highway or a hindrance. Freedom given but not exercised makes our heart a hindrance; liberty walked out makes it a highway for God. So don't settle for possessing freedom you never use. Stand fast in your liberty, exercise the right Christ purchased, cut the leash of old attachments, and let your heart become a highway — broadened and cleaned out — for the full and mighty passage of God.

Real Life Application

1. Exercise your freedom.
Freedom is the right; liberty is exercising it. Where do you possess freedom in Christ but never walk in it? Take the liberty to actually live it.

2. Cut the leash.
A bird on a leash can only fly so far. What old attachment is leashing your God-given freedom? Cut it, and stand fast in your liberty.

3. Be a highway, not a hindrance.
Every heart is a highway or a hindrance to the Spirit. Is your heart broadened and cleaned out for God's full passage, or cluttered? Clear it to be a highway.

Freedom is the power or right to act. Liberty is the exercise of that power or right — every heart is either a highway or a hindrance.

— Sandra Querin

Prayer

Father of Power, You've made me free — help me stand fast in the liberty of actually exercising that freedom, not merely possessing it on paper. I don't want to be a bird on a leash, free in name but bound by old attachments, able to fly only so far. Cut the leash. Broaden and clean out my heart like Brainerd's, so it becomes a highway for Your full and mighty passage, not a hindrance. Let me walk out my liberty to the very end, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
John 14-17

DAY 316
CHANGE ME, LORD

"Create in me a clean heart, O God; and renew a right spirit within me."

— Psalm 51:10 (KJV)

"Change me, Lord. I am the one who stands in need of prayer."

— Sandra Querin

Sandra exposes a prayer habit that quietly keeps us stuck. Believers, she says, spend far too much time praying, "God, change my circumstances, change my coworkers, change my family situation, change the conditions in my life." Yet we seldom pray the most important prayer of all: "Change me, Lord. I am the one who stands in need of prayer." We aim our prayers at everything and everyone around us, when the thing most needing to change is us. David didn't pray, "change my circumstances"; he prayed, "create in me a clean heart, O God."

And Sandra says something bracing about our circumstances: God orchestrates the steps of all His children who obey Him, and He does not allow anything to happen to us by mere happenstance or fate. Believe it or not, she says, He has allowed your crisis — so what is He trying to tell you through it? The crisis we're begging God to remove may be the very thing He allowed to change us. Praying only for the circumstance to change can cause us to miss the message in it.

In the spiritual realm, there is no such thing as mere existence; we are continually being changed, either for good or for bad.

— Sandra Querin

Sandra insists we are never standing still spiritually. In the spiritual realm, there is no such thing as mere existence; we are continually being changed, either for good or for bad — becoming either more like our Lord or more like the world, either growing in Christ or backsliding. So the question is not whether we're changing, but in which direction. Are you looking soberly in the mirror each day and praying, "Lord, I want to conform to Your image in every area"? Or has bitterness taken root, turning into rebellion and hardness of heart?

Her plain warning: if you shield yourself from the convicting Word of God and the voice of His Spirit, your life will become more chaotic and your situation will worsen. The way forward is to cry out honestly — "Help me, change me, O God; dig deep within me and show me where I have failed and gone wrong." Being willing to see our own errors, she says, is tantamount to being reconciled to God's heart. So stop aiming all your prayers at changing everyone else. Pray the hardest and most fruitful prayer of all: change me, Lord.

Real Life Application

1. Redirect your prayers.
We pray to change circumstances but seldom to change ourselves. What prayers to change others or your situation could you turn inward? Pray, "change me, Lord."

2. Ask what the crisis is saying.
God allowed your crisis; what is He telling you through it? Instead of only begging for its removal, ask what He wants to change in you.

3. Don't shield yourself from conviction.
Shielding ourselves from the convicting Word worsens things. Where are you avoiding God's conviction? Invite Him to dig deep and show you where you've gone wrong.

We seldom pray the most important prayer: "Change me, Lord. I am the one who stands in need of prayer."

— Sandra Querin

Prayer

My Rock, I confess how often my prayers aim at changing my circumstances, my coworkers, my family, my conditions — and how seldom I pray the prayer that matters most: change me. Create in me a clean heart, O God; renew a right spirit within me. You've allowed my crisis — show me what You're saying through it. Don't let me shield myself from Your convicting Word; dig deep within me and show me where I've gone wrong, that I might be reconciled to Your heart, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 27, Mark 15

DAY 317
GETTING OUT OF THE BOAT

"A double minded man is unstable in all his ways."

— James 1:8 (KJV)

Walking on water is not hard; getting out of the boat is!

— Sandra Querin

Sandra flips a familiar story to make a sharp point: walking on water is not hard — getting out of the boat is. We think the miracle was Peter's walking; but the hard part, the part that took everything, was climbing over the side into the impossible. Once he was out, the water held him as long as his eyes held Christ. The same is true for us: the daunting thing God asks is usually not the walking but the getting out — the first decisive step of obedience over the edge of our safety.

What keeps us in the boat is double-mindedness. James says a double-minded man is unstable in all his ways. To be onboard

with everything God is about to do — to crave it and desire it above ourselves — we have to care more about His Kingdom than our own. If we are not single-minded in God's design, Sandra warns, we will be left on the sidelines, anchored in doubt, dealing with our dreadful self, while the warriors march through our field to secure the victory for our liberty. The double-minded stay in the boat.

It is completely all about the journey and what you are allowing God to create in you.

— Sandra Querin

Sandra pushes back on a popular saying. People say, "it's not about the journey, but the destination." Wrong, she says — it is completely all about the journey and what you are allowing God to create in you, so that you can dwell in the destination with a powerful, abiding force unto God alone. God is using the whole getting-out-of-the-boat process to form something in us that the destination alone never could. The journey is not a delay before the point; the journey is the point.

This is why Jesus rebuked Peter — "get behind Me, Satan" — when Peter's puffed-up words tried to talk Him out of the cross; He couldn't afford the distraction of a bad report. People will not like it when you follow God completely, but that is okay; you are not serving them, and your goal is not to

glorify them but Christ. So be single-minded, care more about His Kingdom than your comfort, and take the hard first step. Walking on the water isn't the hard part — getting out of the boat is. Get out.

Real Life Application

1. Take the hard first step.
The miracle isn't walking on water but getting out of the boat. What first step of obedience are you avoiding? Climb over the side, eyes on Christ.

2. Refuse double-mindedness.
The double-minded stay in the boat. Where are you wavering between God's Kingdom and your own comfort? Become single-minded and commit.

3. Embrace the journey.
It's all about the journey and what God creates in you. Where are you rushing past the process to the destination? Let God form you in the journey.

Walking on water is not hard; getting out of the boat is — a double minded man is unstable in all his ways.

— Sandra Querin

Prayer

My Unchanging God, the hard part isn't walking on the water; it's getting out of the boat — the first decisive step of obedience over the edge of my safety. Free me from the double-mindedness that keeps me sitting in the boat, wavering between Your Kingdom and my comfort. Make me single-minded, caring more about Your Kingdom than my own. Help me embrace the journey and what You're creating in me, and give me courage to climb over the side with my eyes on You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 23, John 18-19

DAY 318
GIVE GOD A HIGHWAY

"Every valley shall be exalted, and every mountain and hill shall be made low… and the glory of the LORD shall be revealed."

— Isaiah 40:4-5 (KJV)

God will see to the revolution if we will provide Him with the space to move.

— Sandra Querin

Isaiah cries, "Prepare ye the way of the Lord, make straight in the desert a highway for our God" — and Sandra hears in it a personal summons. Before God's transforming work can take place, a way must be prepared, a highway made straight. And the first step, she says, is "beginning with me." We each need to pause and ask: is my heart, my life, a highway of holiness for God? Have I swept away the stones of unbelief and dashed hopes? Have the crooked places been made straight? Have I removed the stumbling blocks of inconsistency, doubt, and worldliness?

When the God of holiness moves in the irresistible power of who He is, will He call me ready?

The promise is staggering. Give God a highway, and He promises that every valley shall be exalted, every mountain and hill made low, the crooked made straight and the rough places plain, and the glory of the Lord revealed. This is the revolution of a personal reformation — the wilderness turned upside down and inside out. God is promising a reversal of values and a transformation of conditions, in your family, your community, your nation. But first, in your heart.

As we lay low, we lift up Jesus.

— Sandra Querin

When we give God a highway, Sandra says, the mountains of pride, unbelief, materialism, worldly cares, pleasures, ambitions, and lusts flow down and melt at the presence of the Lord, made powerless. This is what God promises to do in the visitations of our personal reformations. And the mechanism is simple: as we lay low, we lift up Jesus. The lowering of our own mountains of pride is the very thing that exalts Him.

So do you want your family to change, salvations around you, your country to change? Count the cost, Sandra says, and

know that it will take a shift — first in your own life — to accomplish God's desires. The sacrifice is always worth it. God will see to the revolution if we will provide Him with the space to move. We so often pray for God to change everything around us; He is waiting for us to give Him a highway through our own hearts. Sweep out the stones, make the crooked straight, lay your mountains low — and watch the glory of the Lord be revealed.

Real Life Application

1. Prepare the highway in you.
Transformation begins with "me." What stones of unbelief or crooked places need clearing in your heart? Sweep them out to make a highway for God.

2. Lay your mountains low.
As we lay low, we lift up Jesus. What mountains of pride, worldliness, or ambition need to melt at God's presence? Lay them low before Him.

3. Give God space to move.
God sees to the revolution when we give Him room. Where do you want to see change — family, community, nation? Give God a highway through your own heart first.

God will see to the revolution if we will provide Him with the space to move — as we lay low, we lift up Jesus.

— Sandra Querin

Prayer

God of the Impossible, prepare Your way in me. Show me the stones of unbelief and dashed hopes, the crooked places and stumbling blocks in my heart, and help me sweep them away to make a highway for You. Lay low my mountains of pride, worldliness, and ambition until they melt at Your presence — for as I lay low, I lift You up. I long to see my family, community, and nation changed; so begin the revolution in my own heart, and reveal Your glory, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Matthew 28, Mark 16

DAY 319
THE MANGER AND THE CROSS

"If ye love me, keep my commandments."

— John 14:15 (KJV)

They want Jesus to stay as a baby in a manger so that they can remain in charge, having decided not to yield to Him.

— Sandra Querin

Sandra asks a piercing question for anyone reaching for deeper fellowship: which Jesus do I serve? There are, she says, four to choose from. The first Jesus is in a manger. We tell this Jesus when and what to eat, what to wear, what to say and when to say it. We keep Him wrapped up to bring us comfort, and when He starts to agitate us, we can easily have someone else "hold Him." It is easy to keep walking and ignore a baby's cries if we want to. The main reason deeper fellowship is difficult for some, she says, is that they did not choose to die to themselves when they chose to

follow Him. They want Jesus to stay a baby in the manger so they can remain in charge.

The second Jesus is hanging on the Cross. We see Him there and are sad; we weep over Him and over ourselves. The Cross is everything — never discount it or take it for granted; we should know what happened there and be forever changed. But deeper fellowship stalls, Sandra says, when we are consumed with sitting in His blood at the foot of the Cross, ruminating and weeping over our grief and shame, never applying its meaning to our life.

When we say that we are too sad or too addicted or too broken, then our tears become a weapon that we use against the causes of Christ.

— Sandra Querin

This is strong medicine. As long as we keep Jesus on the Cross, Sandra says, we will never be required to accomplish anything — never compelled to be salt, a witness, a living stone; we will fail at the Great Commission. Sitting in the blood while refusing to apply it wastes it and refuses its authority. And she names a subtle danger: when we say we are too sad, too addicted, too broken, our tears become a weapon we use against the causes of Christ. In all our sorrow, we can actually commit crimes against the Cross.

She is careful: grief is real, and she is not telling us not to feel it — only not to be grief-stricken, not to let grief rule our lives. But sitting endlessly at the foot of the Cross weeping, while never rising to obey, only looks like love. Jesus said if you love Him, you will keep His commandments. A manger-Jesus we can control and a crucified-Jesus we only weep over both let us avoid actually following Him. Deeper fellowship requires getting up from the manger and the foot of the Cross — and heading for the tomb.

Real Life Application

1. Let Jesus out of the manger.
A manger-Jesus lets us stay in charge. Where are you keeping Jesus small and controllable to avoid yielding? Let Him grow beyond your control and take charge.

2. Rise from the foot of the Cross.
Endless weeping without applying the Cross wastes its power. Where are you consumed with grief and shame instead of applying Christ's finished work? Rise and apply it.

3. Don't weaponize your brokenness.
"Too broken" can become a weapon against Christ's causes. Where is your sorrow excusing disobedience? Feel your grief without letting it rule or excuse you.

They want Jesus to stay as a baby in a manger so that they can remain in charge — when we say we are too broken, our tears become a weapon against the causes of Christ.

— Sandra Querin

Prayer

My Compassionate Father, forgive me for the ways I keep You small and controllable — a baby in a manger I can manage, or a Savior on the Cross I only weep over — so I never have to actually yield and follow. The Cross is everything, and I'm forever grateful; but help me apply its meaning, not just sit in the blood. Don't let my brokenness become a weapon against Your causes. If I love You, I'll keep Your commandments — so help me rise and obey, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Luke 24, John 20-21

DAY 320
THE JESUS WALKING OUT OF THE TOMB

"That I may know him, and the power of his resurrection…"

— Philippians 3:10 (KJV)

If we stay in the tomb too long, we start calling it home and monogramming the towels.

— Sandra Querin

The third Jesus, Sandra says, is lying in a tomb, sealed up — and as we lie there waiting, hoping, wishing, hardly believing, we are tempted to only observe from afar rather than respond when Jesus stands up and His graveclothes fall away. The tomb is not a vacation spot, not a condominium; it is the place where you get real with who Christ is and what is holding you back from being just like Him. Graveclothes, she says, represent our wounds and unforgiveness — the very foundation of our disbelief and hypocrisy. And if we stay in the tomb too long, we start calling

it home and monogramming the towels. You were not made to live there; it is barely a visiting place.

We come up with the idea that the gravestone will be too hard to move, forever forgetting that it will always be God's job to do the heavy lifting. Sandra notes that God gave Jesus faith without measure, and Jesus is in us — so where is His kind of faith? She believes we have buried it alive along with all our other agitated, undealt-with wounds. Now and again we can hear it moaning to be dug up and released — but that looks like work.

This Jesus walks out with resurrection power and demands a response.

— Sandra Querin

The fourth Jesus is walking out of the tomb. This Jesus walks out with resurrection power and demands a response. And Sandra lists honestly what disqualifies us from walking in His authority: we cannot walk in His authority if we do not have our identity in Him; if we have no dominion; if we are easily offended; if we harbor unforgiveness or grief like a privilege; if we refuse the fruit of the Spirit; if we are busy doing the things He hates; or if we are unwilling to die to our flesh daily and carry our cross. When we walk outside God's umbrella, we are going to get weather — and we can't dictate what kind.

Wherever we are in our journey, at some point we must choose the Jesus who is free from the tomb — trust Him with what remains of our mess, and behave like we are actually operating in resurrection power, instead of throwing the stone from the tomb at someone else to cause injury. We will never understand the fullness of our authority, Sandra says, if we don't get Him out of the manger, take Him down from the Cross, and release Him from the tomb. Paul's cry was to know Him and the power of His resurrection. Choose the risen Jesus, and let His resurrection power demand its response from you.

Real Life Application

1. Don't make the tomb home.

The tomb is a visiting place, not a home. Where have you settled into a place of waiting and disbelief, monogramming the towels? Get up and walk out.

2. Take off the graveclothes.

Graveclothes are our wounds and unforgiveness. What wounds or unforgiveness are wrapped around you? Let them fall away as you rise with Christ.

3. Choose the risen Jesus.

The risen Jesus demands a response. Are you living in resurrection power or still lying in the tomb? Choose the Jesus who walked out, and respond to Him.

If we stay in the tomb too long, we start calling it home and monogramming the towels — this Jesus walks out with resurrection power and demands a response.

— Sandra Querin

Prayer

Risen Lord, I don't want to lie in the tomb so long that I call it home and monogram the towels — the tomb is a visiting place, not where I was made to live. Help me take off the graveclothes of my wounds and unforgiveness and rise with You. I choose the Jesus who walks out of the tomb in resurrection power, demanding a response. Give me my identity in You, and help me trust You with what remains of my mess, that I might know You and the power of Your resurrection, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 1-3

DAY 321
KNOW, PREFER, REPENT

"Lord… speak the word only, and my servant shall be healed… I have not found so great faith, no, not in Israel."

— Matthew 8:8, 10 (KJV)

By the time he came to Jesus, he wasn't hoping He could do it or believing that He might, but knowing He would.

— Sandra Querin

Sandra finds the foundation of Christian living — to know, prefer, and repent — illustrated in three people. First, the centurion, who came running when his servant was sick. This is a man, she says, who walked past hope into believing, and then set believing aside to walk in the knowing. By the time he came to Jesus, he wasn't hoping Jesus could heal or believing He might, but knowing He would — so certain that he said Jesus needed only to speak the word. And therein, Sandra says, lies the difference between

relationship and fellowship with Jesus: one hopes, the other knows and even expects. Jesus marveled at such great faith.

Second, Simeon, who carried the cross up to Calvary — the very burden of the Lord, which is what we are to do. Simeon preferred Jesus to the pain. Sandra notes the mystery that this man, not even recorded as a follower, was closer to Jesus in that moment than the disciples who stood "afar off." We are to settle down and carry His burden across the nations, living as those who prefer Christ above and beyond ourselves — even if we feel as unable or uncalled as Simeon did.

It was the embrace of his repentance that the Lord came upon.

— Sandra Querin

Third, the Philippian jailer, who cried out to Paul with a desperate break in his soul, "What must I do to be saved?" It was the embrace of his repentance, Sandra says, that the Lord came upon — and he and his entire household were saved. His was not a casual inquiry but a soul breaking open in genuine repentance, and God met him there.

These three men understood the power of knowing, preferring, and repenting — what Sandra calls the three-cornered platform of successful Christianity. The centurion

knew; Simeon preferred Christ to his own comfort; the jailer repented from the depths. If we don't have these three, she warns, there are some failures chasing us down. So examine yourself against all three: Do you merely hope, or do you know? Do you prefer Christ above your own comfort, or spare yourself the burden? Do you repent shallowly, or from a soul truly broken open? Know Him, prefer Him, and repent — and stand on the three-cornered platform of a successful walk with God.

Real Life Application

1. Move from hoping to knowing.
The centurion knew Jesus would, not just hoped He could. Are you merely hoping, or do you know? Press past hope into the knowing of fellowship.

2. Prefer Christ to your comfort.
Simeon preferred Jesus to the pain of the cross he carried. Where does your comfort outrank carrying Christ's burden? Choose to prefer Him above yourself.

3. Repent from the depths.
The jailer's deep repentance is what the Lord came upon. Is your repentance shallow or soul-deep? Let your repentance break open genuinely before God.

By the time he came to Jesus, he wasn't hoping He could do it or believing that He might, but knowing He would — know, prefer, and repent.

— Sandra Querin

Prayer

God of Salvation, ground me on the three-cornered platform of knowing, preferring, and repenting. Like the centurion, move me past hoping and believing into knowing You will — the confidence of fellowship, not just relationship. Like Simeon, help me prefer You to my own comfort and carry Your burden, even when I feel unable. And like the jailer, give me a repentance that breaks open from the depths of my soul, that You may come upon it. Know, prefer, repent — build my walk on these, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 4-6

DAY 322
ACCEPTED, SECURE, IMPORTANT

"Henceforth I call you not servants… but I have called you friends."

— John 15:15 (KJV)

As you come to understand these three keys, doubt will leave, and you will know you belong to the One.

— Sandra Querin

Sandra offers three fundamentals — three keys to walking in freedom — that she says are the foundation from which most personal successes spring: you are accepted, you are secure, and you are important. As you come to understand these three keys, she promises, doubt will leave, and you will know you belong to the One. So much of our bondage grows from a hidden uncertainty about whether we are truly accepted, safe, and valued by God. Settle these three, and the ground shifts under your feet.

First, I am accepted. Jesus said, "Henceforth I call you not servants… but I have called you friends." We are not merely tolerated staff kept at arm's length; we are called friends, brought into the confidence of God, told what the Father is doing. The acceptance is not earned by performance and cannot be lost by failure; it is the settled friendship Jesus declared over us.

If God be for us, who can be against us?

— Sandra Querin

Second, I am secure. Paul asks, "if God be for us, who can be against us?" The God who did not spare His own Son but gave Him up for us all will surely, with Him, freely give us all things. No charge can be brought against God's elect, because it is God who justifies; no one can condemn, because Christ died, rose, and is at God's right hand interceding for us. Our security rests not on our own strength or steadiness but on the finished work of Christ and His ongoing intercession. We are secure because He is for us.

Third, I am important. If anyone is in Christ, they are a new creation, and God has entrusted to us the ministry of reconciliation — making us ambassadors for Christ, through whom He makes His appeal to the world. We are not spare parts or afterthoughts; we are ambassadors carrying the very

message of God to a lost world. Accepted as friends, secure in Christ's finished work, and important as God's ambassadors — these three fundamentals drive out doubt and settle our identity. Stick with the fundamentals, and you will know you belong to the One.

Real Life Application

1. Receive your acceptance.
Jesus calls you friend, not servant — accepted, not merely tolerated. Where do you feel kept at arm's length by God? Receive the settled friendship He declares over you.

2. Rest in your security.
If God is for us, who can be against us? Where does insecurity haunt you? Rest in Christ's finished work and His intercession, not your own steadiness.

3. Walk in your importance.
You are a new creation and Christ's ambassador. Where do you feel like a spare part? Walk in the importance of carrying God's message to the world.

As you come to understand these three keys — accepted, secure, important — doubt will leave, and you will know you belong to the One.

— Sandra Querin

Prayer

God of Hope, settle these three fundamentals deep in me. I am accepted — You call me not servant but friend, brought into Your confidence. I am secure — if You are for me, who can be against me, since You did not spare Your own Son and now intercede for me. I am important — a new creation and Your ambassador, through whom You make Your appeal. Let these truths drive out my doubt, so I know beyond question that I belong to You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 7-8

DAY 323
IDENTITY DICTATES BEHAVIOR

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

— John 1:12 (KJV)

How we behave is what we believe. What we believe is the foundation of our identity.

— Sandra Querin

Sandra names the engine that drives the whole chapter: how we behave is what we believe, and what we believe is the foundation of our identity. It runs in a chain — identity shapes behavior, behavior reveals belief, and belief anchors identity. Her son Donny put the same truth another way: identity is found where time is spent; authority is found where you have gained your identity; and identity in Christ brings authority in Christ. Where we spend our time forms who we believe we are, and who we believe we are governs how we act.

This means our behavior is never random; it is always broadcasting what we truly believe about our identity. If we behave as though we are still slaves to sin, orphans, victims, or failures, it is because at some level we still believe that is who we are. But to as many as received Christ, He gave the power to become the sons of God. Our true identity is not something we manufacture by trying harder to behave; it is something we receive, and then live out of. Identity dictates behavior — so the behavior changes when the identity is settled.

Identity in Christ brings authority in Christ.

— Sandra Querin

Donny's progression is worth tracing carefully. Authority is found where identity is gained, and identity is found where time is spent. So if we want to walk in Christ's authority, we cannot skip to the authority; we have to build the identity, and we build the identity by spending time with Him. There are no shortcuts to authority that bypass identity, and no shortcuts to identity that bypass time in His presence. Authority in Christ grows out of identity in Christ, which grows out of hours spent with Christ.

This is why so many believers pray for authority they never seem to walk in — they want the authority without building the identity, and they want the identity without spending the

time. But the chain holds. Spend time with Jesus, and your identity is formed in Him; let your identity be formed in Him, and His authority becomes yours; walk in that authority, and your behavior finally matches your belief. Identity dictates behavior. So give your time to Christ, receive your identity from Him, and watch it reshape everything you do.

Real Life Application

1. Trace your behavior to your belief.
How we behave reveals what we believe. What does your behavior reveal about what you believe your identity is? Bring any false belief to Christ.

2. Build identity through time.
Identity is found where time is spent. Are you spending enough time with Jesus for your identity to form in Him? Give Him your time.

3. Receive authority through identity.
Authority in Christ flows from identity in Christ. Where do you want authority you haven't yet walked in? Build the identity first, in His presence.

How we behave is what we believe, and what we believe is the foundation of our identity — identity in Christ brings authority in Christ.

— Sandra Querin

Prayer

Everlasting Father, my behavior broadcasts what I truly believe about who I am. Where I still act like a slave, an orphan, a victim, or a failure, show me the false belief underneath and replace it with the truth that I am Your child. Help me spend time with You so my identity is formed in You, and let that identity yield Your authority in my life, until my behavior finally matches what I believe. Identity dictates behavior — so settle mine in You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 9-10

DAY 324
BITTERNESS, FEAR, AND ANGER

"Let all bitterness, and wrath, and anger… be put away from you… And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

— Ephesians 4:31-32 (KJV)

Whatever unforgiveness you deem justified, whatever wound you hold onto, will interfere with your identity in Christ.

— Sandra Querin

Sandra names the single greatest enemy of our identity in Christ: unforgiveness. It comes against our identity, she says, probably more than anything else, hindering our ability to do God's work — and it is generally rooted in three things: bitterness, fear, and anger. Bitterness is blaming others, which then creates doubt. Fear is the dread of getting hurt again, which leads to a lack of trust — and, strikingly, we can hold an inordinate fear of losing our pain and grief,

actually creating scenarios to keep them, because we have learned to manage them and almost feel safe held within the trauma. Anger makes us frustrated, negative people, until our very identity becomes rooted in our anger.

Each of these three roots quietly rewrites who we believe we are. The bitter person's identity becomes "the one who was wronged." The fearful person's identity becomes "the one who must never be hurt again." The angry person's identity becomes the anger itself. And whatever unforgiveness you deem justified, whatever wound you hold onto, will interfere with your identity in Christ. The wound we won't release doesn't just hurt; it hijacks our sense of who we are.

You pull it out by an act of your will within the Holy Spirit. Don't wait for the enemy to rise up to blindside you.

— Sandra Querin

Sandra is clear that this troubling thing will surface — you can be sure that whatever is troubling you will rise up as you try to serve God. The enemy tries to keep us wounded and fearful so we will be ineffective in building God's Kingdom, and he can do it easily if we are too consumed with ourselves. So the counsel is proactive: you pull it out by an act of your will within

the Holy Spirit. Don't wait for the enemy to rise up and blindside you with it later.

Paul commands exactly this: let all bitterness, wrath, and anger be put away from you, and be kind, tenderhearted, forgiving one another even as God for Christ's sake has forgiven you. Notice it is a command, something we do by an act of the will — not a feeling we wait to arrive. Whatever wound you've been managing, whatever bitterness, fear, or anger has quietly become part of your identity, don't protect it and don't wait for it to ambush you. By the will, in the power of the Spirit, pull it out and forgive — so your identity can be found in Christ and not in your wound.

Real Life Application

1. Find the root.
Unforgiveness roots in bitterness, fear, or anger. Which is at work in you — blaming, dreading more hurt, or simmering anger? Name the root so it can be pulled out.

2. Stop managing your pain.
We can cling to pain because we feel safe managing it. Are you holding onto a wound because it feels safer than releasing it? Hand it to God instead.

3. Pull it out proactively.
Deal with it by the will before the enemy uses it to blindside you. What troubling thing might surface as you serve God? Pull it out now, in the Spirit's power.

Whatever unforgiveness you deem justified, whatever wound you hold onto, will interfere with your identity in Christ — pull it out by an act of your will within the Holy Spirit.

— Sandra Querin

Prayer

My Everlasting King, unforgiveness comes against my identity in You more than anything else, rooted in bitterness, fear, and anger. Show me where I've let a wound become part of who I think I am — where I'm blaming, dreading more hurt, or simmering with anger, even managing my pain because it feels safer than releasing it. By an act of my will, in the power of Your Spirit, help me pull it out and forgive, before the enemy uses it to blindside me. Let my identity be found in You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 11-12

DAY 325
WHEN WE NEED JUSTIFICATION, WE WON'T FIND JUSTICE

"This I recall to my mind, therefore have I hope. It is of the LORD's mercies that we are not consumed, because his compassions fail not."

— Lamentations 3:21-22 (KJV)

When we need justification, we won't find justice.

— Sandra Querin

Sandra exposes a subtle trap that keeps us bound: keeping track of a list of wrongs, complaining, finding justification in others' faults, and rehashing wrongs to justify ourselves — all of it leads to complaining and bitterness. And she distills it into a memorable line: when we need justification, we won't find justice. The more we hunt for reasons that prove we were right and they were wrong, the further we drift from the justice and peace we claim to want.

Seeking justification for our wounds, she says, creates offense and leads to unbelief.

The danger is that these become our default. When bitterness, offense, and the need to justify ourselves take up residence, then the moment something bad happens, we automatically respond with bitterness, fear, or anger — instead of the godly kindness toward those hurting us that comes from simply trusting the Lord. The habit of self-justification rewires our reflexes, so that our first response to any hurt is defense and blame rather than trust.

Reconcile within yourself that many things in life don't appear to be fair and just don't make sense. Trust God anyway.

— Sandra Querin

So Sandra offers a freeing act of surrender: go ahead and reconcile within yourself that many things in life don't appear to be fair and just don't make sense — and trust God anyway. Through that very process, she promises, He will reveal His love to you in greater degrees. The demand that everything be fair before we'll trust keeps us perpetually offended; the willingness to trust God in the midst of unfairness opens us to know His love more deeply.

This connects to the whole journey of the series. Trusting the Lord allows us to find joy through the trial, because it helps us keep our eyes on the high calling of God in Christ Jesus, just as Jesus kept the cross ever before Him. Jeremiah recalled God's mercies and therefore had hope, even in lamentation. So stop building your case. Stop hunting for the justification that proves you right, because when we need justification, we won't find justice. Instead, reconcile yourself to the unfairness, trust God anyway, and let Him reveal His love to you in greater degrees.

Real Life Application

1. Stop building your case.
Hunting for justification creates offense and unbelief. Where are you keeping a list of wrongs to prove you're right? Stop building the case and let it go.

2. Accept that life isn't fair.
Many things won't seem fair or make sense. What unfairness are you demanding be resolved before you'll trust God? Reconcile yourself to it and trust Him anyway.

3. Trust to know His love.
Trusting God through unfairness reveals His love in greater degrees. Where could trusting God despite the injustice open you to His love? Choose trust today.

When we need justification, we won't find justice — reconcile that many things don't seem fair and don't make sense, and trust God anyway.

— Sandra Querin

Prayer

Father of Hope, free me from the trap of self-justification — the list of wrongs, the rehashing, the hunt for reasons that prove me right — because when I need justification, I won't find justice; I only find offense and unbelief. Help me reconcile myself to the truth that many things in life aren't fair and don't make sense, and to trust You anyway. Like Jeremiah recalling Your mercies, let me find hope — and through my trust, reveal Your love to me in greater degrees, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 13-14

DAY 326
KNOW YOUR CAUSE

"Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones… and I could not stay."

— Jeremiah 20:9 (KJV)

When he was consumed by his gift, things went south, but when he remembered the call, he was renewed.

— Sandra Querin

The first foundation of our identity, Sandra says, is knowing our cause — why we were born. And she points to Jeremiah, who became a bit of a tortured soul when he forgot his. Worn down by mockery and insult, the prophet complained bitterly that following God had made him a joke, that every time he spoke he had to shout about violence and destruction, and that he'd decided to quit — "I will not speak anymore in His name." He was consumed by the hardship of his gift, angry and lonely, having lost sight of why he existed.

But then something rose up in him: God's word became like a burning fire shut up in his bones, and he could not hold it in. He got right back to work, fulfilling the cause of his life to be God's mouthpiece declaring truth. When he was consumed by his gift, things went south; but when he remembered the call, he was renewed. The fire of God was in his bones, and it wouldn't let him go.

When he remembered God alone mattered and his cause was true, then he was restored.

— Sandra Querin

There is a crucial distinction here between being consumed by our gift and remembering our call. Jeremiah's gift — his prophetic voice — became a source of misery when he focused on what it cost him: the mockery, the loneliness, the shouting no one wanted to hear. But his call — to be God's mouthpiece — was the fire that restored him when he remembered it. We too can become so consumed by the difficulty of our gifting that we forget the cause behind it, and we grow bitter and want to quit.

The remedy is to remember that God alone matters and our cause is true. When Jeremiah remembered that, he was restored; the burning fire in his bones proved stronger than all the insults. If you've grown weary and want to lay down what

God called you to — if the cost of your gift has made you angry and lonely — the way back is to remember your cause. Why were you born? What is the fire God shut up in your bones? Remember the call, and let it renew you the way it renewed Jeremiah. The fire won't let you go.

Real Life Application

1. Remember why you were born.
Jeremiah suffered when he forgot his cause. Do you know why you were born — your God-given cause? Remember it, and let it re-anchor you.

2. Don't be consumed by the gift's cost.
Focusing on what our gift costs breeds bitterness. Where are you consumed by the difficulty of your calling? Shift your focus from the cost to the call.

3. Let the fire renew you.
God's word was a fire in Jeremiah's bones. What fire has God shut up in you that won't let you go? Let it renew you and get you back to work.

When he was consumed by his gift, things went south, but when he remembered the call, he was renewed — God's word was in his heart like a burning fire shut up in his bones.

— Sandra Querin

Prayer

Good Father, like Jeremiah, I can become a tortured soul when I forget why I was born — consumed by what my gift costs me, growing angry and lonely, wanting to quit. Remind me of my cause, the fire You've shut up in my bones that will not let me go. Help me remember that You alone matter and my cause is true, and let that remembrance renew me and send me back to the work You've given. Let Your word burn in me until I cannot stay silent, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: James

DAY 327
FORGIVENESS IS A CHOICE, NOT A MIRACLE

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

— Mark 11:25 (KJV)

Forgiveness is a choice, not a miracle!

— Sandra Querin

The second foundation of our identity, Sandra says, is forgiveness — and she cuts through a great deal of confusion with one sentence: forgiveness is a choice, not a miracle. We often treat forgiveness as though it were a supernatural feeling we must wait to receive, some emotional miracle that either descends on us or doesn't. But Scripture never presents it that way. Jesus said, "when ye stand praying, forgive" — a command to be obeyed by the will, not a feeling to be awaited. We choose to forgive; the feelings often follow later, if at all, but the choice is ours to make now.

God's own forgiveness is modeled throughout His Word: He will never stop loving us, and He will never stop forgiving us. But forgiveness, Sandra says, is by design a two-way street with no shortcuts and no exits. We are asked to forgive others, and God will hold us to it; we choose which way it will go. Jesus tied it plainly to our own experience of forgiveness — forgive, that your Father may forgive you your trespasses.

God will never stop loving us and He will never stop forgiving us.

— Sandra Querin

Understanding forgiveness as a choice rather than a miracle changes everything, because it puts it within reach. If forgiveness were a feeling we had to wait for, we would be stuck until it arrived — and for deep wounds, it might never arrive. But because it is a choice, we can do it today, by an act of the will, regardless of how we feel. We can choose to release the debt, to stop holding it against them, to hand the whole matter to God — and we can do it now.

This does not make forgiveness easy or cheap; the two-way street has no shortcuts, and choosing to forgive a real wound costs something real. But it does make it possible and available to everyone, at any time. You do not have to wait for a miracle of feeling to forgive; you only have to make the choice. So

whatever wound you've been waiting to "feel ready" to forgive, stop waiting for the miracle and make the choice. Forgive, as God for Christ's sake has forgiven you — and let your Father's forgiveness flow freely to you as well.

Real Life Application

1. Stop waiting for the feeling.
Forgiveness is a choice, not a miracle of feeling. Whom have you been waiting to "feel ready" to forgive? Make the choice now, regardless of feelings.

2. Forgive by the will.
Jesus commands us to forgive when we pray. Is there someone you have "ought against"? Choose, by an act of the will, to release the debt.

3. Keep the street two-way.
Forgiveness is tied to receiving God's forgiveness. Where might unforgiveness be blocking your own? Forgive freely, as God forgives you.

Forgiveness is a choice, not a miracle — God will never stop loving us and He will never stop forgiving us.

— Sandra Querin

Prayer

God of Wonders, thank You that You will never stop loving me and never stop forgiving me. Help me understand that forgiveness is a choice, not a miracle of feeling I must wait to receive. Whatever wound I've been waiting to "feel ready" to release, help me choose now, by an act of my will, to forgive — to let go of the debt and hand it to You. Keep the street two-way in my life, that as I forgive, I may freely receive Your forgiveness, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 15-16

DAY 328
REPAIR THE ALTARS

"And he repaired the altar of the LORD that was broken down."

— 1 Kings 18:30 (KJV)

Before the anointing abides, before the power of God will rest on something, the broken-down places must be repaired.

— Sandra Querin

The third foundation of our identity, Sandra says, is repairing the altars in our life — and she draws it from a detail we might skip past in the story of Elijah on Mount Carmel. Elijah could have simply prayed, and the fire of God would have fallen to consume the prophets of Baal, the altar, and the servants of Ahab. But he did not — first, he repaired the altar of the Lord that was broken down. And why he did so is noteworthy: before the anointing abides, before the power of God will rest on something, the broken-down places must be repaired. You need to fix your mess. Apologize. Forgive. Reconcile.

This altar was going to be set on fire anyway; there was no practical reason to repair it — except that it be properly done, a clean and beautiful offering to the Lord. Sandra notes that doing so will cost you something. It is supposed to. Repairing broken altars — a secret pain, a ruined relationship, a disappointment, unforgiveness, anger, an unresolved grief — may seem worthless to us, but it is not worthless to God.

We must forgive and repair before we seek ministry or attempt to be effective in someone else's life.

— Sandra Querin

Sandra states a strict requirement: if our identity is to be found in Christ, then we must behave as Christ did — and Jesus had no broken altars in His life; He was clean and whole. It is mandated upon us to understand our cause, but before that, we must forgive and repair the altars in our life. This must come before we seek ministry or attempt to be effective in someone else's life. The order is not optional.

The reason is sobering: wounded people wound others, but that is not why we are here. If we cannot get the altars repaired and forgiveness dispensed, our causes will be fractured and our identity unaccomplished. Jesus loves us, but at that point, we are stuck. So find the altars in your life that need repairing — the ruined relationship, the secret pain, the unresolved grief

— and do the costly work of repairing them. Apologize, forgive, reconcile, make it right. It will cost you something; it is supposed to. But it is the broken-down place made whole where the fire of God finally falls.

Real Life Application

1. Find the broken altars.
Broken altars are ruined relationships, secret pains, unresolved griefs. What altar in your life is broken down? Name it as a place needing repair.

2. Do the costly repair.
Repairing costs something; it's supposed to. What apology, reconciliation, or amends have you been avoiding? Pay the cost and repair the altar.

3. Repair before you minister.
We must repair before being effective in others' lives. Where are you trying to help others while your own altars stay broken? Repair yours first.

Before the anointing abides, before the power of God will rest on something, the broken-down places must be repaired — fix your mess. Apologize. Forgive. Reconcile.

— Sandra Querin

Prayer

Lord of Compassion, before the fire fell, Elijah repaired the broken altar — and before Your power rests on my life, the broken-down places in me must be repaired. Show me the broken altars: the ruined relationship, the secret pain, the unresolved grief, the unforgiveness. Give me courage to do the costly work of repairing them — to apologize, forgive, reconcile, and make it right. I know it will cost me something; it's supposed to. Make me clean and whole before I seek to help others, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Galatians 1-3

DAY 329
SAVED FROM AND SAVED INTO

"Which is Christ in you, the hope of glory."

— Colossians 1:27 (KJV)

Is our salvation hinged upon what we have been "saved from," or does it have a strong foundation of who we have been "saved into"?

— Sandra Querin

Sandra asks a question that reorients our whole understanding of salvation: is our salvation hinged upon what we have been saved from, or does it have a strong foundation and understanding of who we have been saved into? There is, she says, a striving for survival in the one, while the other abides in a hope that passes all understanding. If our faith is mainly about what we escaped — sin, hell, our past — we live in survival mode, forever looking back at what we got out of. But if we grasp what we've been saved into —

Christ Himself, the Kingdom, our royal calling — we live in abiding hope.

Having Christ in us as the hope of glory means that when people look at our lives, when they encounter us in any way, our lives should display Christ in a praiseworthy fashion in all that we do. The fruit of the Spirit tucked in our soul becomes a tangible reality — like a tree with ripe fruit, our fruit must be pickable. People around us should anticipate with joy, confidence, and expectation that they'll have this encounter with us. It means we have not hidden Christ by our behavior.

We are the hope of the world because in us they see Jesus.

— Sandra Querin

This is a staggering statement of our calling: we are the hope of the world because in us they see Jesus. But we cannot get to that point, Sandra says, unless we know not only who Christ is in us, but also who we are in Him — which is exactly the shift from "saved from" to "saved into." The survivor, still defined by what they escaped, hides Christ behind their striving; the one who knows who they've been saved into displays Christ as pickable fruit.

Sandra points to the power of hope itself. She recounts an old experiment in which rats placed in water drowned within an hour — unless they were periodically lifted out and returned, at which point they swam for days. They swam not because they had rested, but because they suddenly had hope of being rescued. Hope is the difference between drowning and swimming for days. So which is your salvation — a desperate survival focused on what you escaped, or an abiding hope rooted in who you've been saved into? Grasp what you've been saved into, let Christ be pickable fruit in you, and become the hope of the world, because in you they see Jesus.

Real Life Application

1. Shift from saved-from to saved-into.
One is survival; the other is abiding hope. Is your faith focused on what you escaped or who you've been saved into? Anchor it in who you've been saved into.

2. Make your fruit pickable.
The fruit of the Spirit should be pickable in us. Is Christ visible and accessible in your life, or hidden by your behavior? Let your fruit ripen and show.

3. Live in hope.

Hope was the difference between drowning and swimming for days. Where has hopelessness left you barely surviving? Grasp the hope of glory and swim.

Is our salvation hinged upon what we have been "saved from," or who we have been "saved into"? We are the hope of the world because in us they see Jesus.

— Sandra Querin

Prayer

My Rock, don't let my faith be a desperate survival focused only on what I've been saved from — give it a strong foundation in who I've been saved into: Christ in me, the hope of glory. Let the fruit of Your Spirit be pickable in my life, so that people encounter You when they encounter me, and I don't hide You by my behavior. Fill me with the abiding hope that passes understanding, that I might be, in some small way, the hope of the world because in me they see Jesus, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Galatians 4-6

DAY 330
MERCY AND GRACE

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

— 2 Peter 3:18 (KJV)

Mercy is the unmerited favor of God… Grace is our inherited right and ability to behave as Jesus did.

— Sandra Querin

Sandra draws a clarifying distinction between two words we often blur. Mercy is the unmerited favor of God — it is as if we throw ourselves down at the mercy of the court. We don't have it coming, but it is handed to us. We deliberately messed the thing up, we knew it was wrong, and we did it anyway, and so we make a last-ditch plea and beg for mercy — a way out of the punishment we deserve. Mercy rescues us from the penalty.

Grace is something more. Grace, she says, is our inherited right and ability to behave as Jesus did, full of His character and the fruit of the Spirit. So when Peter says to "grow in

grace," or when Paul says the Lord's "grace is sufficient for you," they are saying: be like Jesus, do what Jesus would do, and that will be good enough. Grace is not merely being let off the hook; it is being empowered to live a whole new way.

Grace says, "Get up and go."

— Sandra Querin

Sandra notes that when we ask for mercy and we get grace, we can sometimes be disappointed — because we wanted merely to be excused, and instead we're handed the power and the call to live differently. Mercy says, "you're forgiven the penalty"; grace says, "get up and go." Grace doesn't leave us where it found us; it empowers and expects transformation. This is not salvation by works — we are not saved by works. But if we continue to not behave as Christ did, letting our armor become dented and ill-fitting, eventually we will not believe Christ is in us at all.

So grace is both gift and summons. It is the inherited ability to behave as Jesus did — not a demand that we manufacture holiness by willpower, but an empowerment to live out the character already deposited in us. Grow in grace, Peter says. Don't settle for merely receiving mercy and staying where you are; receive the grace that says "get up and go," and let it empower you to live like Jesus. When we stop behaving as

Christ did, our faith itself begins to fade; when we grow in grace, we become who we already are in Him.

Real Life Application

1. Receive both mercy and grace.
Mercy rescues from the penalty; grace empowers a new life. Are you settling for mercy without grace — forgiven but unchanged? Receive the grace that says "get up and go."

2. Let grace transform, not just excuse.
Grace doesn't leave us where it found us. Where do you want to be excused rather than transformed? Let grace empower you to live like Jesus.

3. Grow in grace.
We're told to grow in grace. How could you grow in behaving as Christ did this week? Take a deliberate step, empowered by the grace already in you.

Mercy is the unmerited favor of God; grace is our inherited right and ability to behave as Jesus did — grace says, "Get up and go."

— Sandra Querin

Prayer

Gracious Father, thank You for mercy — the unmerited favor that rescues me from the punishment I deserve. But thank You even more for grace — the inherited ability to behave as Jesus did, full of His character and the fruit of the Spirit. Forgive me when I only want to be excused and am disappointed to be empowered instead. Help me grow in grace, not settling for forgiveness while staying unchanged, but hearing grace say "get up and go" and becoming who I already am in You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 17

DAY 331
POWER OVER SIN, NOT JUST ITS PENALTY

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

— Matthew 1:21 (KJV)

The Christian life was not meant to create a religion of alternating failure and victory… it is meant to be a life filled with overcoming power and authority!

— Sandra Querin

Sandra draws out a truth hidden in Jesus' very name. Before He was born, the angel said, "call His name Jesus, for He will save His people from their sins." This means, she says, that we are rescued and saved not only from sin, but also from the cause of it and the need for it. Finding Jesus as the Savior from the penalty of our sin does not always mean we acknowledge Him as the One with power over sin. We have to come into the understanding of that power — that we do not have to do those things anymore.

And if we still crave to, she says, it means we have minimized Christ and the price He paid; it means we are refusing our royal priesthood. If we do not recognize Jesus both as the One who rescues us from the penalty of sin and as the One who has overcome our need to sin, then we have no authority over the enemy or sin itself — and we will keep behaving as if we are unsanctified. Half a Savior — one who forgives the penalty but is not trusted to break the power — leaves us stuck in defeat.

For if I build again the things which I destroyed, I make myself a transgressor.

— Sandra Querin

This is why Sandra insists the Christian life was not meant to be a religion of alternating failure and victory, over and over in an endless cycle of sin and repentance. That cycle — fall, repent, fall again, repent again — is not the abundant life Christ died to give; it is a sign that we have grasped His power over sin's penalty but not over sin's grip. The Christian life is meant to be filled with overcoming power and authority. Paul warns that if he builds again the very things he destroyed, he makes himself a transgressor.

The way out of the cycle is to recognize the fuller salvation: Jesus saves not only from sin's penalty but from its cause and

its need. As we embrace our royal priesthood — for we are a chosen generation, a royal priesthood, called out of darkness into His marvelous light — we stop behaving as if we were still unsanctified slaves to sin. Nobody can make you come out of that light but you. So stop building again what Christ destroyed. Trust Him not only to forgive your sin but to break its power, and step into the overcoming life He actually died to give you.

Real Life Application

1. Trust Him over sin's power, not just its penalty.
Jesus saves from sin's cause and need, not just its penalty. Where do you trust Him to forgive but not to free you? Trust His power to break the grip.

2. Break the failure-victory cycle.
The Christian life isn't meant to be endless falling and repenting. Where are you stuck in that cycle? Recognize Christ's power over sin and step into overcoming.

3. Embrace your royal priesthood.
We're a royal priesthood called into light. Where are you still behaving as an unsanctified slave? Embrace your priesthood and live in the light.

The Christian life was not meant to be a religion of alternating failure and victory… it is meant to be a life filled with overcoming power and authority!

— Sandra Querin

Prayer

My Savior, Your very name means You will save Your people from their sins — not only from sin's penalty, but from its cause and its need. Forgive me for settling for half a Savior, trusting You to forgive while doubting Your power to free me. Break me out of the endless cycle of failure and victory, sin and repentance, that You never intended. Help me embrace my royal priesthood and step into the overcoming life and authority You died to give me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 & 2 Thessalonians

DAY 332
YOU SWITCHED KINGDOMS

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

— Colossians 1:13 (KJV)

You have switched kingdoms. You serve a new King, and the old king and the old man are angry and want you back.

— Sandra Querin

Now that you know you have spiritual authority and understand your identity, Sandra says, there is going to be a battle. That's just how things work — and you cannot take it personally, for you have switched kingdoms. You serve a new King, and the old king and the old man are angry and want you back. This reframes the opposition we feel after genuine spiritual progress. The resistance is not a sign that something is wrong; it is the predictable fury of a kingdom you have defected from. God has delivered us from the power of darkness and translated us

into the Kingdom of His dear Son — and the old regime does not surrender its former subjects quietly.

The enemy, Sandra says, is counting on you to not believe, let alone know, that you are set free from him. But the tools you've been given — spiritual authority and identity in Christ — are exactly what you use to see the enemy coming and beat him at his own game. He wins by keeping you ignorant of your own freedom; you win by knowing it.

To not understand that Christianity is a battlefield is to misunderstand what you have been saved into.

— Sandra Querin

Sandra is blunt that the Christian life is not a spectator sport. The Bible tells us we struggle not against flesh and blood, but against spiritual forces of darkness. To not understand that Christianity is a battlefield is to misunderstand what you have been saved into. Some believers rejoice at being saved from this or that and neglect the greater cause of what they have been saved into — the cause of Jesus Christ in the Kingdom of God, which is contested ground.

So the battle is not evidence of failure; it is evidence that you actually switched kingdoms. Sandra puts it plainly: you just happen to be in the middle of a feud that existed long before

you showed up, and you have to choose a side, whether you want to or not. You are in a fight; you might as well suit up. The believer who expects the Christian life to be conflict-free is repeatedly blindsided; the one who understands they've entered a battlefield can stand and fight. You switched kingdoms — so don't be surprised by the war, and don't face it unarmed. Suit up.

Real Life Application

1. Expect the battle.
Switching kingdoms provokes a battle. Where has opposition after spiritual progress discouraged you? Recognize it as the old kingdom's fury, not a sign you're failing.

2. Know your freedom.
The enemy counts on you not knowing you're free. Do you truly know you've been set free from the old king? Settle it, and use your authority against him.

3. Suit up.
Christianity is a battlefield, not a spectator sport. Are you facing the fight armed or unarmed? Put on your spiritual armor and take your side.

You have switched kingdoms… the old king and the old man are angry and want you back — you are in a fight; you might as well suit up.

— Sandra Querin

Prayer

Lord Almighty, You've delivered me from the power of darkness and translated me into the Kingdom of Your dear Son. Help me understand that the battle I feel is not a sign of failure but the predictable fury of a kingdom I've left — the old king wants me back. Let me know beyond doubt that I'm set free, and use my authority and identity in You to beat the enemy at his own game. I'm in a fight I didn't start; help me suit up and stand, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 18-19

DAY 333
DECEPTION AND STRONGHOLDS

"And ye shall know the truth, and the truth shall make you free."

— John 8:32 (KJV)

A stronghold is an incorrect thinking pattern that stems from believing something that is not true.

— Sandra Querin

Sandra opens the devil's playbook, and the first of his three primary weapons is deception. To deceive someone is to make them believe a lie or to create doubt in them. When the enemy sends deception, it is an attempt to get you to fall into error — not only believing a lie, but holding to it and setting it forth on others, thus doing the devil's work for him by infecting and affecting those around you. Deception rarely stops with the deceived; it spreads.

And deception has a specific product: strongholds are built through deception. A stronghold is formed when deception

takes hold in a person's mind. Strongholds spring up from roots, and roots are what you believe. So a stronghold, Sandra says, is an incorrect thinking pattern that stems from believing something that is not true. This is enormously clarifying — the fortress that seems so immovable in our minds is built entirely on a lie we came to believe, and it stands only as long as the lie does.

She should have turned and walked away, or better yet, ran.

— Sandra Querin

From the very beginning, Sandra notes, Satan deceived Eve into believing that God's Word was not true. God had said she would surely die; the serpent told her she would not — and she believed the lie. Sandra's pointed comment: she should have turned and walked away, or better yet, ran. The moment the enemy contradicts what God has clearly said, that is the moment to flee, not to linger and reason with the lie. Every stronghold begins right there, with a whispered contradiction of God's Word that we stay and entertain.

The remedy is truth, for Jesus said, "ye shall know the truth, and the truth shall make you free." Since strongholds are built on lies, they are demolished by truth. When you find an immovable, defeating pattern of thought in your mind — "I'm

worthless," "God doesn't love me," "I'll never change" — trace it back to the lie at its root, and replace that lie with what God actually says. The stronghold cannot survive the truth. So guard what you believe, because your beliefs are the roots from which strongholds grow; and when the enemy contradicts God's Word, don't reason with it — turn, walk away, or better yet, run.

Real Life Application

1. Trace the stronghold to the lie.
Strongholds are built on lies we believe. What defeating thought pattern grips your mind? Trace it to the lie at its root.

2. Demolish it with truth.
Truth makes us free. What does God actually say against that lie? Replace the lie with His truth to demolish the stronghold.

3. Flee the contradiction.
Eve lingered with the lie; she should have run. Where is the enemy contradicting God's Word to you? Don't reason with it — turn and walk away.

A stronghold is an incorrect thinking pattern that stems from believing something that is not true — and ye shall know the truth, and the truth shall make you free.

— Sandra Querin

Prayer

Creator of Heaven and Earth, the enemy's first weapon is deception, and strongholds are built on the lies I come to believe. Show me the incorrect thinking patterns fortified in my mind, and trace them back to their roots — the lies I've believed about You, about myself, about my future. Demolish them with Your truth, for Your truth makes me free. And when the enemy contradicts what You've clearly said, help me not to linger and reason with the lie, but to turn, walk away, or run, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Corinthians 1-4

DAY 334
THE WORM AND THE HOOK

"Thy word have I hid in mine heart, that I might not sin against thee."

— Psalm 119:11 (KJV)

When the enemy tempts you, he's showing you the worm, but behind that worm is a hook.

— Sandra Querin

The enemy's second weapon, Sandra says, is temptation, and it often follows deception. First he tells us, "you won't surely die," and then he makes the fruit on the forbidden tree look good to us. Notice the order: once Eve accepted the deception, the tree she was not supposed to touch suddenly looked good. She was enticed to sin because she first allowed herself to be deceived. Temptation gains its power from a lie we've already believed — the deception softens us up, and then the enticement moves in.

James traces the deadly progression: each person is tempted when drawn away by their own desires and enticed; then, when desire has conceived, it gives birth to sin; and sin, when full-grown, brings forth death. Temptation is never the harmless thing it appears. Sandra gives the vivid image: when the enemy tempts you, he's showing you the worm — but behind that worm is a hook. The bait is designed to hide the hook, and the fish that sees only the worm is caught.

The Word of God helps you see the hook behind the worm.

— Sandra Querin

So how do we keep from swallowing the hook? The same way Jesus did. In the wilderness, Jesus saw through Satan's deception and resisted every temptation by speaking God's Word. And David said, "Thy Word have I hid in mine heart, that I might not sin against Thee." The Word of God, Sandra says, helps you see the hook behind the worm. Scripture is what exposes the deadly hook concealed inside the attractive bait, so that we're not fooled by the worm.

This is why hiding God's Word in our hearts is not an optional extra for the spiritually ambitious; it is basic survival on the battlefield. The person with no Word hidden in their heart sees only the worm and gets hooked again and again. The person

saturated in Scripture sees the hook behind the worm and turns away. So fill your heart with God's Word before the temptation comes, as Jesus had it ready to speak in the wilderness. When the enticing worm appears, the Word will reveal the hook, and you will not sin against Him.

Real Life Application

1. Look for the hook.
Behind every tempting worm is a hook. What temptation looks appealing right now? Look past the bait to the hook — the death it's designed to bring.

2. Catch deception before temptation.
Temptation gains power from a lie already believed. What lie might be softening you up for a temptation? Reject the deception first.

3. Hide the Word in your heart.
God's Word reveals the hook and guards against sin. Are you filling your heart with Scripture before temptation comes? Hide the Word now, so it's ready.

When the enemy tempts you, he's showing you the worm, but behind that worm is a hook — thy word have I hid in mine heart, that I might not sin against thee.

— Sandra Querin

Prayer

My Refuge, the enemy's temptation follows his deception — first the lie, then the bait made to look good. Help me see that behind every tempting worm is a hook designed to bring death. Like Jesus in the wilderness, help me resist by speaking Your Word; like David, help me hide Your Word in my heart that I might not sin against You. Fill me with Scripture before the temptation comes, so Your Word reveals the hook and I turn away, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Corinthians 5-8

DAY 335
THE ACCUSER

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

— Romans 8:1 (KJV)

The accusation I am referring to is the enemy's attempt to make the dead man come alive and give life to your past error.

— Sandra Querin

The enemy's third weapon, Sandra says, is accusation — for the devil is known as the accuser of the brethren. He takes a believer who has done an embarrassing or gross sin and continues to rub it in their face, beating them down with guilt, shame, and condemnation over their past. Accusation, she clarifies, is the enemy coming at you for things you did that are already covered by the blood of Christ through your redemption. He does it by throwing bad thoughts into your mind, or by using other people.

Sandra distinguishes this from false accusation by others — you are past that now, understanding that those are just people trying to clip you as the devil uses them; they are of no consequence at this juncture, so let them go. The accusation she means here is more insidious: it is the enemy's attempt to make the dead man come alive and give life to your past error. The old self was crucified and buried; accusation tries to resurrect it, to make forgiven sin live again and rule you through shame.

As you embrace your identity in Christ, you will know no shame.

— Sandra Querin

The defense against accusation is the settled knowledge of our redemption. The devil will come to accuse you with actual horrible things you really did, Sandra says — and if you do not know that you are redeemed and forgiven with the assurance of salvation, he can ruin you. But there is a wall the accuser cannot breach: Romans 8:1 declares there is now no condemnation to those who are in Christ Jesus. The accused believer who knows they are in Christ has an answer to every accusation — not "I didn't do it," but "that is covered by the blood, and there is no condemnation for me."

So as you embrace your identity in Christ, Sandra promises, you will know no shame. The accuser's entire strategy depends on your not knowing who you are and what the blood has covered. When you know you are redeemed and forgiven, his accusations lose their grip — the dead man he's trying to resurrect stays buried, because there was a funeral and there is no condemnation. When the accusing thoughts come, rubbing your past in your face, don't argue the facts of what you did; stand on the fact of what Christ did. In Him, there is no condemnation, and you will know no shame.

Real Life Application

1. Recognize the accuser's voice.
Accusation rubs covered sin in our face through thoughts or people. What guilt over forgiven, past sin keeps resurfacing? Recognize it as the accuser, not the Spirit's conviction.

2. Stand on no condemnation.
There is no condemnation for those in Christ. When accused of your real past, do you argue the facts or stand on the blood? Stand on "no condemnation."

3. Embrace your identity to know no shame.
Embracing our identity in Christ ends shame. Where does shame still grip you? Settle your identity in Christ and let the shame lose its hold.

The accusation is the enemy's attempt to make the dead man come alive and give life to your past error — but as you embrace your identity in Christ, you will know no shame.

— Sandra Querin

Prayer

My Redeemer, the accuser rubs my forgiven past in my face, trying to make the dead man come alive and rule me through guilt, shame, and condemnation. But there is now no condemnation to those who are in Christ Jesus. Help me not to argue the facts of what I did, but to stand on the fact of what You did — my sin is covered by Your blood, and the old self stays buried. As I embrace my identity in You, let me know no shame, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Corinthians 9-11

DAY 336
RED SEA WALKERS AND JORDAN RIVER CROSSERS

"And as they that bare the ark were come unto Jordan… the waters which came down from above stood and rose up upon an heap."

— Joshua 3:15-16 (KJV)

So often, the Lord has an extravagant gift on the other side of our "water."

— Sandra Querin

Sandra observes that we each need to know how God works with us, so we can be waiting for the nudge of the Holy Spirit — and she suggests there are two types of people: Red Sea walkers and Jordan River crossers. The Red Sea walkers hear the Lord, see the plan, obey, and almost immediately the waters of destruction part, and they're over on the other side, dry and comfortable. Their deliverance is dramatic and visible; they'll be spoken of for generations. Oh, the greatness of the Red Sea parting! But their challenge is that many who jump on board with their plan often stop the

progress because of opinions outside of God's plan, so walkers must keep their eyes on what's in front of them, beyond those around them.

The Jordan River crossers are different. They hear the Lord but do not see the plan beyond the near bank, and they obey anyway — trudging into muddy, swollen, scary waters. For them, the water parts only after they step in; they find dry land, but not until they've fought off the fears of their own minds. It is a lonely journey, because many don't have the constitution of faith to go that way and just wave them on, watching from afar. People are often afraid to march in until the water parts.

We must have the bravery to get out of our own way and the courage to walk in God's plan.

— Sandra Querin

When Jordan crossers reach the other side, they look like a train hit them — wet, smelly, exhausted by the toll of it — yet they count the crossing an extravagant and amazing journey, and the very crossing has taught them how to fight for the Promised Land ahead. Songs are always sung over the Red Sea; songs are rarely sung over the Jordan. Often the Lord will dip you into both kinds of water, but you'll have a predominant swimming hole — and once you know which, you can gear up and be ready, without resentment, fear, or concern.

Both point to the same truth: so often the Lord has an extravagant gift on the other side of our "water." But we must have the bravery to get out of our own way and the courage to walk in God's plan. If we settle for a small faith item, that's all we'll receive, all we'll be able to bless others with, all we'll have authority over. Whether God parts the water before you step in or after, the call is the same: keep your heart and mind on what's ahead, to His glory, and you'll have peace — and with peace, you can do anything. Know your swimming hole, gear up, and go get the extravagant gift on the other side of your water.

Real Life Application

1. Know your swimming hole.
Some see the plan then cross; some must step in first. Are you a Red Sea walker or a Jordan River crosser? Know how God works with you, and gear up accordingly.

2. Step in before you see.
Jordan crossers obey before the water parts. Where is God asking you to step into muddy water before you can see the outcome? Step in, trusting Him to part it.

3. Don't settle for a small faith item.
Settling small limits what we receive and can bless others with. Where are you settling for less than God's extravagant gift? Have the courage to go for the full thing.

So often, the Lord has an extravagant gift on the other side of our "water" — we must have the bravery to get out of our own way and the courage to walk in God's plan.

— Sandra Querin

Prayer

God Who Keeps His Promises, help me know how You work with me — whether I'm a Red Sea walker who sees the plan before the waters part, or a Jordan River crosser who must step into the muddy water first and trust You to part it after. Either way, give me the bravery to get out of my own way and the courage to walk in Your plan. Keep my eyes on what's ahead, to Your glory, so I have peace — and don't let me settle for a small faith item when You have an extravagant gift on the other side of my water, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Corinthians 12-14

DAY 337
DOMINION LOST, AUTHORITY REGAINED

"And God said, Let us make man in our image… and let them have dominion… over all the earth."

— Genesis 1:26 (KJV)

God gave man dominion. Man gave it to the enemy. Jesus gave authority to man to take the dominion back.

— Sandra Querin

Sandra traces the whole story of our authority in three short sentences: God gave man dominion; man gave it to the enemy; Jesus gave authority to man to take the dominion back. In the Garden, God made man in His image and gave him dominion over all the earth — to be fruitful, multiply, and subdue it. But something changed. By the time of Noah, after the flood, God no longer speaks of man having dominion over the creatures; He gives only the guarantee that the animals would fear man. That's it. In the Garden man had dominion; after the fall he did not.

What happened in between? Man gave his dominion away. He sold his birthright for a piece of fruit, handing his God-given authority over to the enemy. And so, Sandra says, mankind would fight and strive, struggle and wrestle, for all the generations before Christ, because they had no authority to take back dominion. They abounded only when the Spirit of the Lord came upon them, and even then only a select few — they did not have the privilege of the abiding presence of Jesus and the power of His Spirit, as we do.

We stand with Jesus Christ, enforcing the victory that was already secured at Calvary.

— Sandra Querin

Then Jesus came. And when He came, Sandra says, He gave us the authority to take the dominion back — to reclaim what the locust and the cankerworm had eaten, as Joel promised. We are guaranteed complete restoration through Christ in all things: nothing left out, nothing lost, nothing broken. We own it and have the power to prove and enforce it — but do we know that? So much powerlessness in believers, Sandra says, boils down to not understanding our dominion, which is really an authority issue.

Here is the posture of the redeemed: we stand with Jesus Christ, enforcing the victory that was already secured at

Calvary. We are not fighting for a victory that is still in doubt; we are enforcing one already won. The dominion Adam forfeited, Jesus won back, and He handed us the authority to take it. The enemy is deeply afraid of you understanding your authority in Christ — because the moment you do, his hold breaks. So know what you've been given. Man lost dominion, but Christ regained the authority and placed it in your hands. Stand with Him, and enforce Calvary's victory.

Real Life Application

1. Know what Christ regained.
Man lost dominion; Jesus won back the authority to reclaim it. Do you know the authority Christ has given you? Learn it, for the enemy fears you understanding it.

2. Enforce, don't fight for, the victory.
We enforce a victory already secured at Calvary. Where are you fighting as if the outcome were still in doubt? Stand and enforce the victory Christ already won.

3. Reclaim what was eaten.
Christ guarantees complete restoration — the locust's losses restored. What has been lost or broken that Christ promises to restore? Take it back in His authority.

God gave man dominion. Man gave it to the enemy. Jesus gave authority to man to take the dominion back

— we stand enforcing the victory already secured at Calvary.

— Sandra Querin

Prayer

Lord of Heaven and Earth, in the Garden You gave man dominion, and man gave it away for a piece of fruit — but Jesus won it back and gave me the authority to take it. Help me understand and walk in that authority, for the enemy is afraid of me knowing it. Remind me that I don't fight for a victory still in doubt; I enforce the one already secured at Calvary. Restore what the locust has eaten, and let me stand with Christ, enforcing His triumph, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Corinthians 15-16

DAY 338
DON'T LET DOUBT CRIPPLE YOUR BELIEF

"Lord, I believe; help thou mine unbelief."

— Mark 9:24 (KJV)

Belief is supposed to act like a guide between "hoping" and "knowing" — and if belief is crippled, it cannot push us forward.

— Sandra Querin

Sandra returns to the progression that runs through the whole book — hoping, believing, knowing — and identifies what sabotages it: doubt. When doubt arrives at the doorstep of our belief, she says, all kinds of problems come with it. If we allow doubt to wrap itself around what we believe, we become double-minded and unstable. And in that condition, we can never forge our way through hoping to knowing. Belief is supposed to act like a guide between those two elements — the bridge that carries us from "I hope so" to "I know so." But if belief is crippled by doubt,

it cannot push us forward with any faith from simply hoping to absolutely knowing. Doubt, she says plainly, is a terrible thing.

This is worth understanding, because so many believers stay stuck at "hoping" and never reach "knowing," and wonder why. The reason is often doubt — doubt has crippled the very belief that was meant to carry them across. The father in the Gospel felt the tension exactly: "Lord, I believe; help Thou mine unbelief." He had belief, but doubt was wrapped around it, and he cried out for the unbelief to be dealt with so his belief could function.

A lack of spiritual power is a lack of understanding dominion, which boils down to an authority issue.

— Sandra Querin

Sandra connects this directly to power. A lack of spiritual power, she says, is a lack of understanding dominion, which boils down to an authority issue — and doubt is what undermines the whole thing. When we arrive with our identity intact, it becomes easy to dismantle the tactics of the enemy; but doubt keeps our identity wobbling, our belief crippled, and our authority unexercised. The enemy is deeply afraid of you understanding your authority in Christ, and doubt is one of his chief tools to keep you from it.

So the remedy is to refuse to let doubt wrap itself around your belief. When doubt arrives at the doorstep, don't invite it in to cripple your faith; deal with it, like the father who cried out for help with his unbelief. Let your belief do its appointed work — guiding you across the bridge from hoping to knowing. Sandra's image for the whole thing is simple and rousing: faith is a mountain — climb it. Don't stand at the base paralyzed by doubt. Let belief carry you up, past hoping, all the way to knowing.

Real Life Application

1. Guard the doorstep against doubt.
Doubt cripples the belief that carries us from hoping to knowing. Where is doubt wrapping itself around your belief? Refuse it entry and let belief do its work.

2. Cry out about your unbelief.
The father said, "help Thou mine unbelief." Where do you believe but doubt still clings? Ask God to deal with the unbelief so your belief can function.

3. Climb the mountain.
Faith is a mountain to climb. Where are you paralyzed at the base by doubt? Let belief carry you up, past hoping, all the way to knowing.

Belief is supposed to act like a guide between "hoping" and "knowing" — and if belief is crippled by doubt, it cannot push us forward. Faith is a mountain; climb it!

— Sandra Querin

Prayer

God of the Impossible, I believe; help Thou mine unbelief. When doubt arrives at the doorstep of my belief, keep me from inviting it in to cripple my faith and make me double-minded. Let my belief do its appointed work — guiding me across the bridge from hoping to knowing. Deal with the doubt that undermines my authority in You, and give me such settled identity that I dismantle the enemy's tactics. Faith is a mountain — help me climb it, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Corinthians 1-4

DAY 339
CHOOSE YOUR SIDE

"Choose you this day whom ye will serve… but as for me and my house, we will serve the LORD."

— Joshua 24:15 (KJV)

You cannot wander over; it is a distinct decision that must be made from the core of your soul, where the knowing lies.

— Sandra Querin

If you have been a Christian longer than five minutes, Sandra says, you are probably aware that there are forces of good and evil all around you. And remembering who you belong to will decide which side you occupy. But here is the crucial thing: you cannot wander over to God's side by drift or accident. It is a distinct decision that must be made from the core of your soul, where the knowing lies. This decision is made on purpose, with no looking back. We do not stumble into wholehearted allegiance to Christ; we choose it deliberately, from the deepest place in us.

This echoes Joshua's ancient summons: choose you this day whom you will serve. Joshua did not leave it to drift; he called for a decision, and made his own plain — "as for me and my house, we will serve the Lord." In a world full of forces pulling both ways, neutrality is an illusion; not choosing is itself a choice. The only question is whether we will make the decision deliberately, from the core, or let ourselves be carried along.

The earth is waiting as all of heaven rejoices over the decision you are making.

— Sandra Querin

Sandra speaks a rousing word over the one who makes this choice. You have been given a destiny to go forward, to change things. You have been given a calling that will embrace every difficult situation for the goals God has laid upon you. There is no shrinking back in you; there is no confusion about what Kingdom you belong to. You have been given permission to speak and be heard. And then the stirring image: the earth is waiting as all of heaven rejoices over the decision you are making.

Think of the weight of that. Your deliberate, core-deep decision to serve the Lord with no looking back is not a small private matter — the earth is waiting for people who will make it, and heaven itself rejoices when you do. This is not a call to

a timid, hedged, part-time faith, but to a decisive, wholehearted allegiance chosen on purpose. So choose your side today, from the core of your soul, with no looking back. Remember who you belong to. And take your place among those over whom heaven rejoices and for whom the earth waits.

Real Life Application

1. Decide from the core.
We don't wander onto God's side; we choose it deliberately. Have you made a core-deep, on-purpose decision to serve the Lord? Make it today, with no looking back.

2. Reject the illusion of neutrality.
Not choosing is itself a choice. Where are you hedging, trying to stay neutral? Choose whom you will serve, as Joshua did.

3. Take up your destiny.
You've been given a destiny to change things, with no shrinking back. What has God called you to go forward and do? Step into it — heaven rejoices and earth waits.

You cannot wander over; it is a distinct decision from the core of your soul… the earth is waiting as all of heaven rejoices over the decision you are making.

— Sandra Querin

Prayer

My Everlasting King, in a world full of forces pulling both ways, I cannot drift onto Your side — I must choose it, deliberately, from the core of my soul, with no looking back. So today I choose: as for me and my house, we will serve the Lord. Take away all shrinking back and all confusion about whose Kingdom I belong to. Give me the destiny and calling to go forward and change things for Your glory, and let heaven rejoice over my decision, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Corinthians 5-9

DAY 340
THE LAST STRONGHOLD IS THE SELF

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

— 2 Corinthians 10:5 (KJV)

These things don't own us; they are renting. They are waiting to be kicked out.

— Sandra Querin

To destroy the last stronghold, Sandra says, we must deal with incorrect mindsets — strongholds that live in our soul and are very hard to remove, because we are used to them abiding there and we protect them. They have become part of our personality. And she names the last and hardest of them plainly: the self. You are, I am — the self — is the last stronghold, and it must be taken down for the sake of freedom in Christ. After every other stronghold has

fallen, the self remains, defended most fiercely of all because it feels like who we are.

She is careful here. Some people give these mindsets strange "spiritual" names and try to get people to "break free" from them as if they were external demons to be cast out. But the truth, Sandra says, is often that these are learned and harbored behaviors that must be dealt with from a practical and persistent pursuit. When our pain has been allowed to maintain real estate in our soul for a length of time, it becomes part of our personality, and we force every part of our life and everyone around us to bow to it.

"I am miserable; therefore, this is who I am."

— Sandra Querin

Sandra captures the tragic self-definition that forms when we have unreconciled wounds: we play the tune in our heads repeatedly until it becomes the sentence we live by — "I am miserable; therefore, this is who I am." Over time, our feelings can become substitutes for love and acceptance, and we protect them even when their names are sickness, victim, rejection, abandonment, and forsaken. The visitors' list just goes on and on. We defend our misery because it has become our identity.

But here is the liberating truth: these things don't own us; they are renting. They are waiting to be kicked out. The stronghold of self, the victim identity, the misery we've fused with who we are — none of it holds title to our soul. It is a tenant, not an owner, and a tenant can be evicted. Paul says we can cast down every high thing that exalts itself against the knowledge of God, bringing every thought captive to Christ. So don't treat your last stronghold as a permanent fixture of who you are. It is renting space it has no right to. In Christ's authority, evict it.

Real Life Application

1. Name the self as the last stronghold.
After other strongholds fall, the self remains. Where is your own protected self-identity the last thing standing between you and freedom? Name it honestly.

2. Reject 'this is just who I am.'
Misery can become a self-definition. Where have you concluded "I am miserable, therefore this is who I am"? Reject that sentence as a lie.

3. Evict the tenant.
These mindsets rent; they don't own. What stronghold have you treated as a permanent part of you? Evict it in Christ's authority — it's only renting.

The self is the last stronghold, and it must be taken down… these things don't own us; they are renting. They are waiting to be kicked out.

— Sandra Querin

Prayer

Defender of My Life, after every other stronghold has fallen, the last one standing is my own self — the mindsets I've protected because they feel like who I am. Help me see that my misery, my wounds, my victim identity don't own me; they're only renting space they have no right to, waiting to be evicted. Give me the practical, persistent pursuit to take them down, casting every high thing captive to Christ. Evict the last stronghold, and set me free, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Corinthians 10-13

DAY 341
THE VICTIM AT THE TABLE

"Great peace have they which love thy law: and nothing shall offend them."

— Psalm 119:165 (KJV)

The victim will spend a great deal of time feeling bad about something that didn't happen and blaming others for an invisible offense.

— Sandra Querin

Sandra offers a homely illustration to expose the victim mentality. Imagine she is sitting at a table, and three people come by and seat themselves, uninvited, in three of the empty chairs. A fourth person may come by and sit if they wish, or not. Nobody really thinks past these things; nobody really cares, or one shouldn't. But if that fourth person is easily offended, they probably have a victim mentality — and they will decide they were not invited to the table. No amount of patient explanation that "I didn't invite these

people; it's not a secret party; nobody was invited, they just sat in chairs" will land. The victim will spend a great deal of time feeling bad about something that didn't happen and blaming others for an invisible offense.

This deception, Sandra notes, creates a need to gossip and tell others of the unfair treatment. And if there is genuinely nothing to be offended about, the victim will be offended for someone else, or manufacture an offense based on falsehood and spread it around, so they can have a platform of "pain." The victim mentality doesn't need a real offense; it will generate one, because the identity requires it.

We cannot walk in His authority if we are easily or often offended.

— Sandra Querin

The contrast Scripture offers is striking: great peace have they which love God's law, and nothing shall offend them. The person at peace in God is not scanning every situation for slights, not manufacturing offenses to feed an identity of pain. They can sit at the table — invited or not — without their whole sense of self hanging on it, because their acceptance is settled in Christ, not in whether people saved them a chair.

This bleeds back, Sandra says, to identity and acceptance. If a person feels they are not accepted by God and have no identity in Him, they will seek identity and especially acceptance from others — and every unsaved chair becomes a wound. The cure is not to arrange a world that never offends us; it is to love God's law and rest in His acceptance so deeply that nothing offends us. So examine your offenses honestly. Are you feeling bad about things that didn't happen, manufacturing pain to have a platform? Root your acceptance in God, love His law, and find the great peace in which nothing shall offend you.

Real Life Application

1. Examine your offenses.
The victim manufactures offenses that didn't really happen. Are you feeling wounded by invisible slights? Examine whether the offense is real or manufactured.

2. Stop needing a platform of pain.
Victim identity needs offenses to survive. Where do you find yourself needing a grievance? Let go of the platform of pain, and let your identity rest elsewhere.

3. Love God's law for great peace.
Those who love God's law are offended by nothing. How could rooting your acceptance in God free you from taking offense? Rest in Him and find that great peace.

The victim will spend time feeling bad about something that didn't happen… but great peace have they which love thy law, and nothing shall offend them.

— Sandra Querin

Prayer

God of Salvation, expose the victim mentality in me — the tendency to feel wronged by things that didn't happen, to manufacture offenses so I can have a platform of pain, to scan every table for the chair no one saved me. Root my acceptance so deeply in You that I don't need grievances to feel like myself. Give me the great peace of those who love Your law, whom nothing can offend, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Romans 1-3

DAY 342
FROM VICTIM TO CREATOR

"Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

— Romans 12:2 (KJV)

Every stimulus requires a choice: either the victim mindset… or the creator mindset.

— Sandra Querin

Sandra sets two mindsets side by side. The victim mindset responds to every situation by blaming, accusing, making excuses, and overreacting. The creator mindset, by contrast, allows people to appropriate correct decisions for any given situation — seeking solutions before reacting, taking action by trying something new, ready and willing to serve others in the solution. And here is the key: every stimulus requires a choice, and that choice will go one of two ways. Whatever happens to us, we choose in that moment whether to react as a victim or respond as a creator.

The good news, Sandra insists, is that switching from the victim mentality to the creator mindset can be done — and needs to be done. You must admit errors and choose to be different, and accountability is incredibly important at this juncture. When you choose to be different, you are at liberty to change your responses. This is something you can do, because the Lord will help you do it — but it takes the practice of purposeful behavioral modification. It won't happen by accident; it happens by deliberate, repeated choice.

The Holy Spirit speaks the most truth to us when we are willing to be wrong.

— Sandra Querin

Sandra offers a key that unlocks this whole change: the Holy Spirit speaks the most truth to us when we are willing to be wrong. The victim mindset is invested in being right — in proving the offense, justifying the reaction, defending the wound. But that very insistence on being right closes our ears to the Spirit. When we become willing to be wrong — willing to admit our error, willing to consider that the offense wasn't what we thought — the Holy Spirit is suddenly free to speak truth to us.

This is the renewing of the mind Paul describes: be transformed by the renewing of your mind, that you may

prove the good and perfect will of God. The transformation from victim to creator is a mind being renewed — old reactive patterns of blame and excuse giving way to new responses of solution and service. So the next time something happens to you, remember that every stimulus requires a choice. Be willing to be wrong, let the Holy Spirit speak, and choose the creator's response over the victim's reaction. It can be done, and the Lord will help you do it.

Real Life Application

1. Choose your response.
Every stimulus requires a choice — victim or creator. What situation is provoking a victim reaction in you? Choose the creator's response: seek a solution.

2. Be willing to be wrong.
The Spirit speaks most when we're willing to be wrong. Where are you insisting on being right? Become willing to be wrong, and let the Holy Spirit speak truth.

3. Practice the new response.
Change takes purposeful behavioral modification. What old reactive pattern needs replacing? Practice a new, creator response repeatedly, trusting God's help.

Every stimulus requires a choice: either the victim mindset or the creator mindset — the Holy Spirit

speaks the most truth to us when we are willing to be wrong.

— Sandra Querin

Prayer

Holy One of Israel, every stimulus requires a choice — to react as a victim, blaming and excusing and overreacting, or to respond as a creator, seeking solutions and serving others. Help me choose the creator's way. Make me willing to be wrong, so Your Holy Spirit can speak the most truth to me. Renew my mind, transforming my old reactive patterns into new responses, and give me the accountability and purposeful practice to change, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Romans 4-7

DAY 343
EMPATHY HEALS

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

— John 13:34 (KJV)

As a person knows he or she can receive empathy, can be rescued and can be vindicated, that person will become soothed and begin to see themselves beyond the victim.

— Sandra Querin

Sandra explains, with pastoral tenderness, where the victim mentality often begins — and how it heals. It is generally set in a child by something that happened that was validly unjust or unfair and was not handled correctly. Children come to their parents for affirmation and rescue, for comfort and encouragement; but often, in an effort to teach, a dictator's attitude comes out of the parent and breaks the child's spirit. When a child has been wronged and the parent does not effectively rescue them, it plants a seed of victim

thinking, because the child concludes, "nobody will hear me or help me." Such people can spend their lives in a perpetual state of frustration, anxiety, anger, and hurt, feeling they are owed something, convinced they must rescue themselves.

But the healing is real and available at any age. Strangely enough, Sandra says, when such people are shown empathy over a period of time, and fearful situations are removed from their lives, they experience a cure to the victim mentality. Acting out is often a cry for help; and as a person comes to know they can receive empathy, can be rescued, and can be vindicated, they become soothed and begin to see themselves beyond the victim — and stop acting out altogether.

A Christian family must be particularly careful about hypocrisy.

— Sandra Querin

Sandra sounds a sober warning to Christian homes: a Christian family must be particularly careful about hypocrisy. Children see this hypocrisy, and it wreaks havoc on their souls — she says it is the number one reason children of Christian homes spin out. Maybe the thing was small; maybe it was large. Either way, apologies are needed. The parent who models one thing at church and another at home plants exactly the kind of wound that grows into a lifelong stronghold.

Both truths point the same direction — toward love. The wound was planted by love withheld or love counterfeited; the healing comes through genuine empathy, real love, offered over time. Jesus gave a new commandment: love one another as I have loved you. That love is what heals the victim's heart, whether in a child or in ourselves. So if you carry these wounds, know that empathy heals, and God's love is the deepest empathy of all. And if you have wounded others — especially children — with hypocrisy, apologies are needed. Offer the love that heals, and where you've failed to, make it right.

Real Life Application

1. Receive the empathy that heals.
Empathy over time cures the victim's heart. Where do you carry a wound of not being heard or rescued? Receive God's empathy and love, which heal.

2. Guard against hypocrisy.
Hypocrisy in Christian homes wounds children deeply. Where might your walk not match your talk? Guard against it, for others are watching and being shaped.

3. Offer apologies where needed.
Whether the wound was small or large, apologies are needed. Whom have you wounded, especially a child, who needs an apology? Make it right in love.

As a person knows he or she can receive empathy, can be rescued and can be vindicated, that person will become soothed and begin to see themselves beyond the victim.

— Sandra Querin

Prayer

Kind Father, You gave a new commandment — to love one another as You have loved us — and that love is what heals the victim's heart. Where I carry wounds from love withheld, from not being heard or rescued as a child, pour Your empathy over me and heal me. Guard me from the hypocrisy that wounds others, especially children, and give me courage to apologize where I've failed. Let me both receive and offer the love that heals, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Romans 8-10

DAY 344
WORTHLESSNESS AND UNWORTHINESS

"Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."

— Isaiah 43:1 (KJV)

Worthlessness can become a core belief, while unworthiness is able to be fought off with our identity in Christ.

— Sandra Querin

Sandra draws a distinction that can free a bound soul: worthlessness is a root, but unworthiness is a branch. Worthlessness is something you believe at the deepest level — the conviction that there is not a place of redemption for you, that this is simply who you are: worthless. It shouts at you from beneath your soul and becomes a root. Unworthiness is different — it is situational, coming and going as a branch, the way you process in a given moment what your root tells you that you are. Unworthiness can be fought off

with our identity in Christ; it can be fixed in a day, even a moment. Worthlessness runs deeper.

This matters enormously, because we often treat the branch when the problem is the root. We fight off feelings of unworthiness again and again, wondering why they keep popping up everywhere for almost no reason at all — and the answer is that the root of worthlessness underneath keeps producing them. The belief system in our roots, Sandra says, needs to be transformed to what God thinks about us, and not what the world thinks.

When worthlessness goes away and the root dies, so will the branch of unworthiness.

— Sandra Querin

The solution is to go after the root. When you see yourself as having your worth in Jesus Christ, Sandra says, you begin to understand identity and redemption — and when worthlessness goes away and the root dies, so will the branch of unworthiness that keeps popping up everywhere for almost no reason at all. Kill the root, and the branch withers. As long as we only battle the recurring feelings of unworthiness, they keep coming back, because the root is alive. Deal with the root belief of worthlessness, and the whole system changes.

God's word to the root is Isaiah's: "Fear not, for I have redeemed thee, I have called thee by thy name; thou art Mine." That is the opposite of worthlessness. You are redeemed — which means there is a place of redemption for you, contradicting the very lie of worthlessness. You are called by name and belong to God. You are born free in Christ, Sandra says, so live free in Him. Don't just swat at the branches of unworthiness; let God transform the root, replacing worthlessness with your true worth in Christ — and watch the branches wither.

Real Life Application

1. Distinguish root from branch.
Worthlessness is a root; unworthiness a branch. Are you fighting recurring feelings of unworthiness while a root of worthlessness lives on? Go after the root.

2. Replace the root belief.
The root must be transformed to what God thinks of us. What does God say against your worthlessness — redeemed, called by name, His? Replace the lie with His truth.

3. Let the branch wither.
When the root dies, the branch withers. Where do feelings of unworthiness keep popping up? Kill the root of worthlessness in Christ, and let them wither.

Worthlessness can become a core belief, while unworthiness is able to be fought off with our identity in Christ — when the root dies, so will the branch.

— Sandra Querin

Prayer

God of Restoration, show me the difference between the root of worthlessness and the branch of unworthiness in me. I've been swatting at recurring feelings of unworthiness while a deeper lie — that there's no place of redemption for me, that worthless is simply who I am — lived on underneath. Speak Your truth to the root: I am redeemed, called by name, and I am Yours. Kill the root of worthlessness, and let the branches wither. I am born free in Christ; help me live free in You, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Romans 11-13

DAY 345
REFUSE TO LIVE THERE

"I can do all things through Christ which strengtheneth me."

— Philippians 4:13 (KJV)

He refused to be defined by his ailment, so he was able to do a great thing.

— Sandra Querin

Sandra tells a story from history to show what refusing the victim role can accomplish. The victory at the Battle of Bennington, it is said, was gained because a little lame boy — an apprentice of the local blacksmith, who was out of town — set a shoe on a colonel's tender-footed horse, which enabled the colonel to lead his regiment just in time to save the day. Bennington decided the Battle of Saratoga, which decided the Revolutionary War. Praise God, Sandra says, for a little lame boy who was not afraid of his physical limitations and refused to "live" there. He refused to be a victim; he refused to be defined by his ailment, and so he was able to do a great thing.

The point is not that the boy's limp wasn't real — it was. The point is that he did not make his limitation his identity or his excuse. He refused to live in his ailment. And from that refusal, a small act — shoeing a horse — changed the course of a war. Sandra's challenge is pointed: as we play the victim, we are unable to build the Kingdom of God; instead, we will actually tear it down, desperate to be vindicated from old, worn-out, wrinkled wounds.

You will self-sabotage yourself… and in the end, you blame God that He wasn't faithful.

— Sandra Querin

Sandra traces where the victim road leads if we don't refuse it. You may stay in a dead-end job because you think that's all you're destined for. You may stay in a frightful marriage because that's all you think you're worth. You may refuse to risk anything because you're afraid to lose. The excuses pile up and become reasons, until you guilt yourself into believing "this is all there is, and I should suffer through it because there is no hope." Then you self-sabotage, purposefully making bad decisions to ensure you fail — and in the end, you blame God that He wasn't faithful, and stop trusting Him, and even risk doubting He exists.

There is, she admits, a wickedness at the core of that thinking — maybe inherited, maybe taught by life itself. But now is the time to break free from it. Tell the devil to go, and ask the Lord to come. The little lame boy could have lived in his limp and let the moment pass; instead he refused, and did a great thing. So refuse to live in your ailment, your wound, your limitation. You can do all things through Christ who strengthens you. Don't let your limp become your identity — refuse to live there, and go do the great thing God has for you.

Real Life Application

1. Refuse to live in your limitation.
The lame boy refused to be defined by his ailment. What limitation or wound are you living in as your identity? Refuse to live there.

2. Watch for self-sabotage.
The victim road leads to self-sabotage and blaming God. Where might you be sabotaging yourself to confirm hopelessness? Stop, and ask the Lord to come.

3. Do the great thing.
A small act from a boy who refused victimhood changed a war. What has God put before you that your excuses are blocking? Refuse the excuses and do it.

He refused to be defined by his ailment, so he was able to do a great thing — tell the devil to go and ask the Lord to come.

— Sandra Querin

Prayer

My Gentle Shepherd, like the little lame boy who refused to live in his limp and changed the course of a battle, help me refuse to be defined by my ailment, my wound, my limitation. Don't let me pile up excuses until they become reasons, staying in dead ends because I think that's all I'm worth, self-sabotaging and then blaming You. I tell the devil to go and ask You to come. I can do all things through Christ who strengthens me — so send me to do the great thing You have for me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Romans 14-16

DAY 346
WE BECOME THE TOOLS WE USED

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

— 2 Corinthians 5:17 (KJV)

We manipulate to survive and it becomes a lifestyle… then it happens to us — we have become the tools that we used to deal with our lives.

— Sandra Querin

Sandra arrives at a sobering self-discovery at the heart of the last stronghold. We often find, in our quest to uncover sacred truth, that we ourselves have been the worst stronghold ever to come upon our lives. Here is how it happens: we manipulate to survive, and it becomes a lifestyle. We negotiate around truth to be able to cope. We deceive ourselves so we can endure. And then, not quickly but ever so slowly, it happens to us — we have become the tools that we

used to deal with our lives. The coping mechanisms we adopted to survive gradually become who we are.

This is the tragedy of the unsurrendered self. The manipulation, the negotiating around truth, the self-deception — all of it started as survival strategy, a way to get through. But strategies practiced long enough become identity. The mask grows onto the face. We set out using these tools, and we end up being them. This is why the self is the last and hardest stronghold: it is not an external enemy but the very tools we've become.

The Lord has deemed you worthy for so much more.

— Sandra Querin

But Sandra does not leave us there. But the Lord, she says, has deemed you worthy for so much more. "I did not come speaking smooth words, and you did not come to hear them. Instead, you are ready — ready for truth and change." The whole reason for the hard honesty is that we are ready for it; we came for truth, not flattery, and truth is what sets us free. And the gospel truth is that if any man is in Christ, he is a new creature — old things are passed away, and all things become new. The tools we became can be dismantled; the old self can pass away.

Because the real meaning of revival, Sandra says, is change. Things have to change, and the change must begin with us. This is how the road to sanctification is traveled — not walked or limped along, but marched. It is a good day to leave where you were to get where you are going. So if you've discovered that you've become the very tools you once used to survive — the manipulation, the self-deception, the negotiating around truth — take heart. The Lord has deemed you worthy of so much more. In Christ you are a new creature. Let the old self pass away, and march on toward sanctification.

Real Life Application

1. Recognize the tools you've become.
Survival strategies become identity over time. What coping tools — manipulation, self-deception, negotiating around truth — have you become? Recognize them honestly.

2. Believe you're worthy of more.
The Lord deems you worthy of so much more. Where have you settled for your survival-self? Believe God has more, and let Him make you new.

3. March, don't limp.
The road to sanctification is marched, not limped. Where are you limping along? Leave where you were, and march toward where you're going.

We have become the tools that we used to deal with our lives — but the Lord has deemed you worthy for so much more; in Christ you are a new creature.

— Sandra Querin

Prayer

Holy God, I confess that the tools I once used to survive — manipulating, negotiating around truth, deceiving myself to endure — have slowly become who I am. I have been my own worst stronghold. But You have deemed me worthy of so much more. I came for truth, not smooth words, and I'm ready for change. In Christ I am a new creature; let the old self pass away and all things become new. Help me march, not limp, toward sanctification, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 20-23

DAY 347
WALK AWAY FROM NORMAL

"I beseech you therefore, brethren… that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

— Romans 12:1 (KJV)

It takes a sanctified person who fears no one but God and who hates nothing but sin to proclaim the message of the Herald.

— Sandra Querin

As we leave behind what pulls us back and holds us down, Sandra says, we find we are on a glorious road — we see that the paragraph of our life is more than a mere sentence. This paragraph teaches us, by continued choices toward the Cross, to prefer Christ; and that is when we begin to walk away from "normal" and find ourselves, with God's help, fit for His own use in many peculiar ways. Sanctification is not about fitting in; it is about

being set apart, walking away from the ordinary into something God can use.

And she names what it takes to become a Herald — the forerunner who proclaims the way of the Lord: it takes a sanctified person who fears no one but God and who hates nothing but sin. Those two things go together. The one who fears no one but God is free from the fear of man that waters down every calling; the one who hates nothing but sin is free from the bitterness and offense that fracture our witness. That kind of person — fearing only God, hating only sin — is fit to proclaim the message.

Jesus loves you, but He didn't die and rise again so that you could be comfortable.

— Sandra Querin

Sandra says something bracing about why Jesus rose. He did not become the resurrected Savior so we could rent the party boat on weekends, or dress up and celebrate darkness, or be gloriously accepted and applauded by the world. Jesus loves you, she says, but He didn't die and rise again so that you could be comfortable. He did it so you would know the Father and know His love — and held within that love should be a desire to please Him beyond yourself. And that, she says, is where the rub comes for some.

This is the heart of walking away from normal. Comfort is normal; being applauded by the world is normal; keeping Jesus as a weekend accessory is normal. But we were not saved into comfort; we were saved into knowing the Father and pleasing Him beyond ourselves. Paul begs us to present our bodies a living sacrifice — which is the opposite of comfortable, and exactly our reasonable service. So walk away from normal. Let continued choices toward the Cross teach you to prefer Christ, become one who fears no one but God and hates nothing but sin, and let a love that wants to please Him beyond yourself make you fit for His use.

Real Life Application

1. Walk away from normal.
Preferring Christ means walking away from normal into what God can use. Where is "normal" keeping you comfortable and unremarkable? Walk away from it toward the Cross.

2. Fear only God, hate only sin.
A Herald fears no one but God and hates nothing but sin. Where does fear of man or bitterness disqualify you? Ask God to free you to fear only Him and hate only sin.

3. Refuse mere comfort.
Jesus didn't rise so you could be comfortable. Where are you treating salvation as a path to comfort? Present yourself a living sacrifice, wanting to please Him beyond yourself.

It takes a sanctified person who fears no one but God and who hates nothing but sin to proclaim the message… Jesus didn't die and rise again so that you could be comfortable.

— Sandra Querin

Prayer

Father of Lights, help me leave behind what pulls me back and walk away from "normal" onto the glorious road, preferring You by continued choices toward the Cross. Make me a sanctified person who fears no one but You and hates nothing but sin — free from the fear of man and the bitterness that fracture my witness. Remind me that You didn't die and rise so I could be comfortable, but so I could know the Father and please You beyond myself. I present myself a living sacrifice, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 24-26

DAY 348
NO FENCE STRADDLING

"I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

— Revelation 3:15-16 (KJV)

Get in or get out; a fence straddler is only trouble and a heartache to those who are searching to know Christ fully.

— Sandra Querin

Sandra identifies the place where some people quit the road to sanctification: the denial of self. Some quit here, she says, because they have made themselves important — too important — sitting on a throne, judging and condemning all who would selflessly do the work. And she issues a blunt call: be careful what you imagine for yourself. Get in or get out. A fence straddler is only trouble and a heartache to those who are searching to know Christ fully. There is no honorable middle position of half-commitment; the fence straddler harms the very people trying to find Christ.

She points to the most tragic fence straddler of all. Judas was a fence straddler until he fell off completely onto the wrong side of the fence. Sandra imagines he felt he could enjoy both sides — until the devil came and told him one day that he, the devil, had ownership of that fence. That is the peril of straddling: the fence itself is enemy territory, and the one who lingers there thinking they can have both worlds eventually discovers whose fence it was.

Christ in me, the hope of glory.

— Sandra Querin

Sandra frames the alternative in military terms: an army works by numbers and training, and when half the soldiers lose their push, the other half suffers and so does the work. Battle lines are being drawn, shots have been fired, and the waiting is just about over. God will use what He has — He will empower those who are faithful and have lost their own agenda and identity to His, equipping them with His own glory as they honor Him. These are the believers who allow Christ to be Lord in their surrendered and yielded life, the ones who say, "Christ in me, the hope of glory."

The lukewarm, fence-straddling condition is exactly what Christ warns against in Revelation — neither cold nor hot, and therefore spued out of His mouth. God is not looking for half-

committed straddlers who want both worlds; He is looking for the faithful who have surrendered their own agenda and identity to His. So get off the fence — remembering it was never neutral ground but enemy territory. Get in or get out. Lose your own agenda to His, let Christ be Lord of a surrendered and yielded life, and become one of the faithful He will empower and equip with His own glory.

Real Life Application

1. Get off the fence.
Fence straddlers harm those seeking Christ, and the fence is enemy ground. Where are you straddling, wanting both worlds? Get in or get out — choose fully.

2. Surrender your own agenda.
God empowers those who've lost their agenda to His. What agenda or identity of yours competes with His? Surrender it, and let Christ be Lord.

3. Refuse lukewarm.
Christ spues out the lukewarm. Where are you neither cold nor hot? Repent of the middle ground and become wholehearted.

Get in or get out; a fence straddler is only trouble…
Judas was a fence straddler until he fell off completely onto the wrong side.

— Sandra Querin

Prayer

Ancient of Days, keep me off the fence — for the fence straddler harms those seeking You, and the fence was never neutral ground but the enemy's. I don't want to be lukewarm, neither cold nor hot, wanting both worlds like Judas until I fall onto the wrong side. Help me get fully in — to lose my own agenda and identity to Yours, to let Christ be Lord of a surrendered and yielded life. Equip me with Your glory as I honor You, that Christ in me may be the hope of glory, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Acts 27-28

DAY 349
GET UP OFF THE LAWN CHAIR

"To every thing there is a season… a time to weep, and a time to laugh; a time to mourn, and a time to dance."

— Ecclesiastes 3:1, 4 (KJV)

No treasured saint of old ever became greatly effective for the Kingdom of God from a lawn chair constantly ministering to their own wounds.

— Sandra Querin

Sandra balances two truths with great care. On one hand, pain, trauma, grief, and trials are a real part of life; we should take the time needed to tend to those things and allow the precious Holy Spirit to powerfully yet gently bathe our soul in the beauty that only He can bring. As Ecclesiastes says, there is a time for everything — a time to heal, a time to mourn, and a time to go into battle. "Heal well, my friend," she says, "and then go on to the victory." The healing is real and necessary; she never dismisses it.

But on the other hand, she asks a pointed question: no treasured saint of old ever became greatly effective for the Kingdom of God from a lawn chair, constantly ministering to their own wounds. How long, she asks, will your wounds of church hurt, betrayal, abandonment, and so many other valid and terrible things hold you hostage to their pain? Often, when we linger in the pain, we create scenarios that never happened and increase the terror, allowing the enemy to own even more real estate in our mind and soul. Simmered pain does that — like a stew, it grows and grows in flavor as it sits.

How long has your pot been simmering? Warriors for Christ get well and get up.

— Sandra Querin

So Sandra asks the searching question: how long has your pot been simmering? Warriors for Christ get well and get up. And she warns of a real danger — that sometimes, more often than not, we are actually well, but the enemy rushes in to convince us that we are weak and traumatized and need increasingly more help. We can find others who are good at "CPR of the soul," who keep telling us we're barely making it and should sit and be ministered to indefinitely — sometimes because they have a need outside of Christ to keep us weak so they can feel useful. That, too, is an identity crisis.

The balance, then, is this: heal, genuinely and fully, in the time for healing — but don't set up permanent residence in the lawn chair. It is not that you are unimportant; it's just that you are not more important than Jesus and what He is trying to accomplish on this earth for the Father's glory. There is a time to mourn and a time to dance, a time to heal and a time to go into battle. So tend your wounds well, turn off the simmering pot, get up off the lawn chair, and go on to the victory. Warriors for Christ get well and get up.

Real Life Application

1. Heal well — and then get up.
There's a time to heal and a time to go to battle. Have you healed, and is it now time to get up? Tend your wounds well, then rise to the victory.

2. Turn off the simmering pot.
Lingering in pain simmers and grows it. How long has your pot been simmering? Turn off the heat before the pain owns more of your soul.

3. Beware those who keep you weak.
Some keep us weak to feel useful. Is anyone convincing you you're more wounded than you are? Don't let a soul-CPR club keep you in the lawn chair.

No treasured saint ever became greatly effective from a lawn chair constantly ministering to their own wounds — warriors for Christ get well and get up.

— Sandra Querin

Prayer

Lord Almighty, there is a time to heal and a time to go to battle. Help me tend my real wounds well, letting Your Spirit gently bathe my soul — and then help me get up. Show me how long my pot has been simmering, growing pain that was meant to be healed. Guard me from those who would keep me weak to feel useful, and from creating scenarios that never happened. I am not more important than what You're doing on this earth. Heal me well, and send me on to the victory, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Colossians, Philemon

DAY 350
THE HERALD

"Behold, I will send my messenger, and he shall prepare the way before me."

— Malachi 3:1 (KJV)

This is surely a day when God is looking for Heralds to blaze the trail of restoration and renewal in Him.

— Sandra Querin

Sandra unfolds the calling the whole book has been building toward: the Herald. A herald is an official crier or messenger — one who precedes or foreshadows, who conveys news or proclaims, who actively promotes or advocates. God said through Malachi, "Behold, I send My messenger, and he shall prepare the way before Me." In preparation for a great visitation, God may raise up many messengers, each preparing the way of the Lord in their own appointed spheres. This is surely a day, Sandra says, when God is looking for Heralds to blaze the trail of restoration and renewal.

But she is clear about what kind of person this is. These are not smooth preachers, but rugged prophets — saints with the stamp of Elijah, who, with the hand of the Lord upon him, girded up his loins and ran before the king. On Mount Carmel Elijah prepared the way, and the Lord came as the latter rain. As God calls us out from the world, we must be prepared for a pathway of unpopularity and misunderstanding — Ahab called Elijah "you troubler of Israel," so the very prophet sent to deal with the trouble was accused of being the trouble.

The Herald prepares the way of the Lord and knows that it is not a popularity contest.

— Sandra Querin

John the Baptist embodied this too, Sandra notes — standing alone as the champion of righteousness, unmasking the hypocrisy of the religionists and even denouncing the sin of the king, and finally sealing his ministry with his own blood, thereby succeeding in preparing the way of the Lord. The Herald prepares the way and knows it is not a popularity contest. And the first and last component of the effort is to have a clean heart and soul — whether the task is to pray or serve others, to stand against injustice or speak volumes of truth, a Herald will see to it.

The word prepare itself, Sandra observes, contains the idea of casting out, emptying, and clearing — like a field before planting. An almost ruthless yet thorough clearing must precede the greater work of construction that follows, and it will cost you. So stop being afraid of losing the kind of people who crucified Jesus; if you need to be celebrated instead of tolerated, then this calling is not for you. Being called by Christ means to live like Christ. God is looking for Heralds — rugged, clean-hearted, unafraid of unpopularity — to prepare His way. Will you be one?

Real Life Application

1. Answer the Herald's call.
God is looking for Heralds to prepare His way. Is He calling you to blaze a trail of restoration in your sphere? Answer the call to be a messenger.

2. Accept unpopularity.
Heralds walk a path of misunderstanding, even being called the troubler. Where does fear of unpopularity hold you back? Accept that this calling isn't a popularity contest.

3. Start with a clean heart.
The first and last component is a clean heart and soul. Is your heart clean before God? Begin there, clearing the field before the greater work.

This is surely a day when God is looking for Heralds to blaze the trail of restoration and renewal… the Herald knows that it is not a popularity contest.

— Sandra Querin

Prayer

Blessed Redeemer, You said, "Behold, I send My messenger, and he shall prepare the way before Me" — and this is a day You're looking for Heralds. Make me one: not a smooth preacher but a rugged, clean-hearted saint with the stamp of Elijah, unafraid of the unpopularity and misunderstanding that come with preparing Your way. Free me from needing to be celebrated rather than tolerated. Clear the field of my heart, whatever it costs, and send me to blaze a trail of restoration and renewal, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Ephesians

DAY 351
TWO-THIRDS DESTRUCTIVE

"See, I have this day set thee over the nations… to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

— Jeremiah 1:10 (KJV)

Stumbling blocks of iniquity have to be destroyed and stones of unbelief have to be thrown out if the way of the Lord is to be prepared.

— Sandra Querin

Sandra points to the commission God gave Jeremiah, one of the great Heralds, and notices something we usually skip past. God set him over nations and kingdoms with six verbs: to root out, pull down, destroy, and throw down — and then to build and plant. There is, she observes, twice the emphasis on the negative element as on the positive; two-thirds of Jeremiah's ministry was to be destructive and only one-third constructive. Truth-telling can

do that. Before the building and planting could come, there had to be a great deal of tearing down.

This is a sobering feature of the Herald's work. Jeremiah was full of God's power in the middle of a powerful commission, yet there were those who wept because he did not come with smooth words while destroying darkness and dismantling the plans of man. Often a characteristic of the Herald's work is that he or she will go against the flow, even in a disturbing manner at times. Stumbling blocks of iniquity have to be destroyed and stones of unbelief have to be thrown out if the way of the Lord is to be prepared.

An almost destructive, ruthless, yet thorough set of behaviors must precede the greater work of construction that is to follow.

— Sandra Querin

The very word "prepare," Sandra says, contains the idea of casting out, emptying, and clearing — like a field before planting. An almost destructive, ruthless, yet thorough set of behaviors must precede the greater work of construction that follows. And she is honest: it will cost you. We would prefer a gospel that only builds and plants and never roots out or throws down, but a field full of weeds and stones cannot be

planted until it is first cleared. The clearing is not cruelty; it is preparation.

This applies to our own hearts before it applies to any ministry. Before God builds and plants the good things in us, He often has to root out and throw down — the stumbling blocks of iniquity, the stones of unbelief. Two-thirds of the work may feel like demolition. So don't be discouraged when God seems to be tearing down more than building in a season; the clearing precedes the planting. And don't despise the Heralds who go against the flow, refusing smooth words, because the way of the Lord cannot be prepared without the stones being thrown out first.

Real Life Application

1. Accept the clearing.
Two-thirds of Jeremiah's work was destructive — clearing before building. Where is God tearing down more than building in you? Accept the clearing as preparation for planting.

2. Throw out the stones.
Stones of unbelief must be thrown out to prepare the way. What stumbling blocks and stones need clearing from your heart? Let God throw them out.

3. Don't require smooth words.
Heralds go against the flow without smooth words. Where do you only want comfortable truth? Receive the hard truth that clears the field.

Stumbling blocks of iniquity have to be destroyed and stones of unbelief thrown out if the way of the Lord is to be prepared — the clearing precedes the planting.

— Sandra Querin

Prayer

Sovereign Lord, You gave Jeremiah a commission that was two-thirds destructive — rooting out and throwing down before building and planting. Help me accept that in my own heart the clearing must precede the planting. Root out the stumbling blocks of iniquity and throw out the stones of unbelief in me, even when it costs and even when it feels like more demolition than construction. Prepare the way of the Lord in me, and then build and plant the good things You have, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Philippians

DAY 352
MANNA MUST GO SO THE NEW CORN CAN COME

"And the manna ceased on the morrow after they had eaten of the old corn of the land… but they did eat of the fruit of the land of Canaan that year."

— Joshua 5:12 (KJV)

Manna must go so the new corn can come.

— Sandra Querin

Sandra draws a striking lesson from the moment Israel entered the Promised Land. For forty years God had fed them manna — bread from heaven, miraculous provision for the wilderness. But the day after they ate the old corn of the land of Canaan, the manna ceased, and from then on they ate the fruit of the land. The manna had been perfect for the wilderness, but it was not meant for the Promised Land. Sandra distills it: manna must go so the new corn can come. The old provision, however good, has to end for the new to begin.

This is a tender but important word for anyone clinging to an old season. The manna was genuinely God's good gift; there was nothing wrong with it. But it belonged to the wilderness, and holding onto it would have kept Israel from the fruit of the land. Sometimes the very thing God once provided — an old way of doing things, an old comfort, an old form of provision — must cease so that we can eat the new corn of where He's taking us. Not everything we leave behind is bad; some of it was good manna whose season simply ended.

If you are to operate as the Herald of God's heart, you must repent of your errors, not only to God, but also to those whom you damaged.

— Sandra Querin

Sandra ties this letting-go to the Herald's clean heart. If you are to operate as a Herald of God's heart, she says, you must repent of your errors — not only to God, but also to those whom you damaged. Repair the altar, restore the breach, and watch God put you into the game right there in center field. It will be a good day when that happens; the team is waiting for you. The old manna that must go includes our unrepented errors, our unrepaired breaches, our unreconciled relationships.

So the transition into the new season requires both a letting-go and a repairing. We let the old manna cease — the comforts and provisions and ways that belonged to a former season — and we repent and repair what we've damaged, clearing the ground for the new corn. God has fruit of the land waiting for you, a place in center field, a team that's waiting. But manna must go so the new corn can come. So thank God for the manna of the past season, let it cease when its time is done, repair what needs repairing, and reach for the new corn of the land.

Real Life Application

1. Let the old manna cease.
Old provision, however good, must end for the new. What good thing from a former season are you clinging to? Let the manna cease so the new corn can come.

2. Repair the breach.
The Herald repents to God and to those damaged. What breach do you need to restore, what error to repent of to someone? Repair it, and clear the ground.

3. Reach for the new corn.
God has fruit of the land waiting. What new season is God bringing you into? Reach for the new corn rather than pining for the old manna.

Manna must go so the new corn can come — repair the altar, restore the breach, and watch God put you into the game right there in center field.

— Sandra Querin

Prayer

My Provider, thank You for the manna of past seasons — the provisions and comforts and ways that were truly Your good gifts. But help me not to cling to them when their season is done, for manna must go so the new corn can come. Give me courage to repent of my errors, not only to You but to those I've damaged, and to repair the breaches. Clear the ground in me, and lead me into the fruit of the land You have waiting, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Timothy

DAY 353
TOLERATED, NOT CELEBRATED

"If the world hate you, ye know that it hated me before it hated you… the servant is not greater than his lord."

— John 15:18, 20 (KJV)

Stop being afraid of losing the kind of people in your life who crucified Jesus.

— Sandra Querin

Sandra issues a bracing challenge about our attachments. Let God lead you, she says, and stop being afraid of losing the kind of people in your life who crucified Jesus. It is a startling way to put it, but it exposes a real fear: many of us water down our obedience, soften our witness, and straddle fences precisely because we are afraid of losing the approval of people who would have joined the crowd against Christ. When following God fully means losing such approval, the fear of that loss keeps us compromised.

And then the line that draws a clear boundary: if you need to be celebrated instead of tolerated, then Christianity is not for you. Being called by Christ means to live like Christ — and Christ was not celebrated by the world; He was crucified by it. The servant is not greater than his Lord. If the world hated Him, it will not always applaud those who follow Him. The believer who requires the world's celebration will always trim their obedience to earn it; the believer content to be merely tolerated is free to obey fully.

Being called by Christ means to live like Christ.

— Sandra Querin

This connects everything the book has taught about the fear of man. We saw early on that the anointing will not rest on fear, and that vessels of honor are built only when we are willing to be misunderstood and unappreciated. Here it comes to its sharpest point: are you willing to be merely tolerated by a world that celebrated the wrong things? Jesus told His disciples plainly that the world would hate them because it hated Him first, and that the servant is not greater than his Lord.

There is great freedom on the other side of this challenge. Once you stop needing to be celebrated — once you make peace with being tolerated, or even opposed — no one can

use your hunger for approval to steer you off course. You can let God lead you anywhere, lose the approval of anyone, and follow Christ fully, because you no longer require the world's applause. So stop being afraid of losing people whose approval was never worth your obedience. Being called by Christ means to live like Christ — tolerated, perhaps opposed, but free.

Real Life Application

1. Examine your fear of loss.
We compromise from fear of losing worldly approval. Whose approval are you afraid to lose? Ask whether that fear is trimming your obedience.

2. Make peace with being tolerated.
If you need to be celebrated, Christianity isn't for you. Where do you crave the world's applause? Make peace with being merely tolerated, and be free.

3. Live like Christ.
Being called by Christ means living like Christ, who was crucified, not celebrated. Where is God asking you to follow fully despite disapproval? Follow Him.

Stop being afraid of losing the kind of people who crucified Jesus — if you need to be celebrated instead of tolerated, then Christianity is not for you.

— Sandra Querin

Prayer

My Covenant Keeper, I confess how often my fear of losing people's approval trims my obedience and softens my witness. Help me stop being afraid of losing the kind of people who crucified Jesus. I don't want to need the world's celebration; help me make peace with being merely tolerated, even opposed, so no hunger for approval can steer me off course. The servant is not greater than his Lord — being called by You means living like You. Set me free to follow fully, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Titus

DAY 354
LIGHT CAME INTO THE WORLD

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

— John 3:19 (KJV)

He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

— Sandra Querin

At the heart of the Herald's message stands the most famous verse in Scripture and the words that follow it. God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life. And God sent not His Son into the world to condemn the world, but that the world through Him might be saved. The Herald's message is first and always this good news — that God's heart in sending Jesus was salvation, not condemnation. He came to save.

But Jesus goes on to explain how condemnation nevertheless comes: light has come into the world, and men loved darkness rather than light, because their deeds were evil. The condemnation is not that God wished to condemn; it is that when the light came, people preferred the dark. Everyone who does evil hates the light and will not come to it, lest their deeds be exposed. The problem was never a lack of light — the Light came into the world. The problem is the love of darkness.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

— Sandra Querin

This is why the Herald's work of clearing and exposing is actually an act of love. Jesus says the one who does truth comes to the light, that his deeds may be made manifest — shown to be wrought in God. Coming to the light is not something to fear if we are living in truth; it is the very thing that reveals our deeds were done in God. Only those clinging to darkness have reason to dread the light.

So the Herald's ministry of casting out and clearing, of destroying stumbling blocks and throwing out stones, is really the ministry of bringing light into darkness — the same mission for which the Father sent the Son. God's heart is to save, not condemn; the condemnation falls only where the

light is refused. Which means our part is simple: do truth, and come to the light. Don't hide our deeds in the dark, dreading exposure; bring them into the light, where it is shown they were wrought in God. The Light has come into the world. Don't love the darkness — come to the Light.

Real Life Application

1. Remember God's heart is to save.
God sent His Son to save, not condemn. Where do you imagine God is eager to condemn you? Remember His heart is salvation, and come to Him.

2. Refuse the love of darkness.
Condemnation comes when we love darkness over light. Where are you preferring the dark to avoid exposure? Choose the light instead.

3. Come to the light.
The one who does truth comes to the light. What deeds are you keeping hidden? Bring them into the light, where it's shown they were wrought in God.

God sent not his Son to condemn the world, but that the world through him might be saved… he that doeth truth cometh to the light.

— Sandra Querin

Prayer

Eternal God, thank You that You so loved the world that You gave Your Son — and that You sent Him not to condemn the world but that the world through Him might be saved. Your heart is to save, not condemn. Where I've loved darkness rather than light because I feared exposure, forgive me and free me. Help me do truth and come to the light, not hiding my deeds in the dark but bringing them into the open, where it's shown they were wrought in God, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 Peter

DAY 355
FROM BRAVERY TO COURAGE

"The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?"

— Psalm 27:1 (KJV)

Remembering who you belong to… should gird your soul up with such bravery and courage that fear cannot live there.

— Sandra Querin

As Sandra brings the Herald chapter toward its close, she gathers up the whole journey of the book. Remembering who you belong to, who paid an extravagant price for your heart, and who speaks directly into your destiny — this should gird your soul up with such bravery and courage that fear cannot live there. Then, she says, you will be free to march as you should, accomplishing every great goal Christ has set before you. Fear cannot coexist with a soul that truly remembers whose it is.

And she names the arc we've traveled: with the end of this chapter, you have found your way through bravery and arrived in the land of courage, to become a fearless Herald for the causes of Christ. Remember the distinction from the very beginning — bravery hopes to do a thing; courage does it. The whole road to sanctification has been a passage from bravery to courage, from hoping to knowing, from wishing we could to actually doing. And the ground of that courage is simply remembering who we belong to.

Crossing the Red Sea takes time… the Jordan River crossing takes constant fearlessness that becomes actual faith.

— Sandra Querin

Sandra reflects that sometimes we become stuck in the wilderness, where the desert gets hold of us — and that is where we need to stay for a time. Crossing the Red Sea takes time and forces an incredible amount of patience upon us; the Jordan River crossing takes constant fearlessness that becomes actual faith. Either way, we emerge as our souls are made ready. The wilderness and the water crossings were never detours; they were how our souls got ready to be fearless.

As you come to the end of this journey, Sandra says, you can surely see what a horrible liability it is to allow woundedness to occupy space in your soul even one more day. Lean on the Lord and trust Him; He will give you the strength to tell the devil no and to back up your convictions with actions. The Lord is your light and salvation — whom shall you fear? He is the strength of your life — of whom shall you be afraid? Remember who you belong to, and let that remembrance gird you with a courage in which fear cannot live. You have come through bravery to the land of courage. Now march.

Real Life Application

1. Remember whose you are.
Remembering who we belong to leaves no room for fear. Whose are you — bought at an extravagant price? Let that remembrance gird you with courage.

2. Move from bravery to courage.
The road runs from bravery (hoping) to courage (doing). Where are you still merely hoping to do what God asks? Move into courage and do it.

3. Release woundedness.
Woundedness in the soul is a liability you can't afford another day. What wound are you still housing? Lean on the Lord and release it, so fear can't live there.

Remembering who you belong to should gird your soul with such bravery and courage that fear cannot live there — you have arrived in the land of courage.

— Sandra Querin

Prayer

God of Power, You are my light and my salvation — whom shall I fear? You are the strength of my life — of whom shall I be afraid? Help me remember who I belong to, who paid an extravagant price for my heart, until that remembrance girds my soul with a courage in which fear cannot live. Take me through bravery into the land of courage. I release the woundedness I've housed, and I lean on You for the strength to tell the devil no and back my convictions with actions, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Hebrews 1-6

DAY 356
THE MOST HONORED POSITION

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace… that saith unto Zion, Thy God reigneth!"

— Isaiah 52:7 (KJV)

Becoming a Herald for Christ and His Kingdom is the most honored position we can hold.

— Sandra Querin

Sandra sends the reader out with a benediction on the Herald's calling. Becoming a Herald for Christ and His Kingdom, she says, is the most honored position we can hold. The Lord will fill you with His passion, zeal, and very unction to accomplish incredibly hard things, and you will just sail right through. What once seemed impossible — forgiving the unforgivable, facing the fear of man, denying the self, crossing the Jordan — becomes, in the Herald's calling,

something you sail through by His unction. Accomplishing the purposes of the Lord will become second nature to you.

Isaiah sang of it long ago: how beautiful upon the mountains are the feet of the one who brings good tidings, who publishes peace, who says to Zion, "Thy God reigneth." The messenger who carries God's good news is not a lowly figure but a beautiful one in heaven's eyes. To be a Herald — an official crier of the King, one who prepares His way and proclaims His reign — is the highest honor a life can hold.

You be you and let them be them… there will be no stopping you within His purposes.

— Sandra Querin

Sandra offers a final freedom: the bystanders will continue to stand by and wonder what happened, she says — you be you and let them be them. Be true to how the Lord has formed you through these pages, and there will be no stopping you within His purposes. You will change your world for His honor and glory; that is what the Herald does. There is a beautiful release in "you be you and let them be them" — no more needing the bystanders to understand or approve, no more managing their opinions, just being who God formed you to be and doing what He set before you.

So Sandra blesses the reader forward: may God bless you with every blessing as you go forward. The whole road — through Moses the friend of God, through Job who learned to see, through Donny who walked through grief, and now through the road to sanctification — has been leading here: to a fearless, sanctified life that carries good tidings and changes its world for God's glory. That is the most honored position we can hold. Take it up. Be who God formed you to be. Let the bystanders wonder. And go, with beautiful feet, to publish the reign of your God.

Real Life Application

1. Embrace the honor.
Being a Herald is the most honored position we can hold. Do you see your calling to carry God's good news as an honor? Embrace it and let Him fill you with His unction.

2. Sail through by His unction.
Hard things become sailable when God fills you. What impossible thing has He called you to? Trust His passion and unction to carry you through.

3. Be who God formed you to be.
"You be you and let them be them." Where are you managing bystanders' opinions? Be true to how God formed you, and go change your world for His glory.

Becoming a Herald for Christ and His Kingdom is the most honored position we can hold — you be you and let them be them; you will change your world for His honor and glory.

— Sandra Querin

Prayer

God of Miracles, how beautiful are the feet of those who bring good tidings and proclaim that You reign. Help me embrace the honor of being a Herald for Christ and Your Kingdom — the most honored position I can hold. Fill me with Your passion, zeal, and unction to accomplish incredibly hard things, sailing through by Your power. Free me from managing bystanders' opinions; help me be who You formed me to be, and go change my world for Your honor and glory, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Hebrews 7-10

DAY 357
THE BRIDE AND THE GROOM

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

— Revelation 19:7 (KJV)

His Son had so much love in His eyes when He looked at His bride; it was obvious to me that He adored her.

— Sandra Querin

Sandra closes her book with a dream the Lord gave her, offered as a warning. In it, she is a wedding planner — and her client is the King, for this is to be His Son's wedding. The King Himself is to officiate, radiant somehow, so that she falls speechless around Him. He lets His Son manage most of the details while He watches with a caring, protective gaze. And the Son's love for His bride is unmistakable: He had so much love in His eyes when He looked at her; it was obvious He adored her. This is, of course,

a picture of the Father, the Son, and the Church — the Bride of Christ.

But something is wrong in the chapel. The people in the congregation seem to know the King, but they never made the time to know His Son. They are there out of some obligation or functionary purpose, sitting and judging the decorations, the chapel, and each other. Because the ceremony is delayed, they have more time to misbehave, so they do. Here is a searching picture: a crowd that knows about God but has never taken the time to know Jesus, present at His wedding yet strangers to the Groom.

I think He knew and just chose to wait… and wait.

— Sandra Querin

The dream carries a poignant tension. What was about to happen to the Son was clearly unfair and cruel, yet He stood waiting. At first the narrator thought He waited unknowingly, without a clue — but looking back, she believes He knew, and just chose to wait, and wait. This is the heart of the Groom: knowing full well what loving this bride would cost Him, He chose to wait for her anyway. It is the very heart of Christ, who knew what Calvary would cost and chose it, and who now waits with adoring patience for His Bride to be ready.

Revelation calls us to be glad and rejoice, for the marriage of the Lamb is come and His wife has made herself ready. There is a wedding coming — the union of Christ and His Church — and the Groom adores His Bride with love in His eyes. The question the dream raises is whether we are like the Bride He adores and waits for, or like the congregation that knows the King but never took time to know His Son. Do you know the Groom? Not merely know about the King, but truly know Jesus, whom your soul is being prepared to wed? He is waiting, with love in His eyes, and He chose to wait knowing exactly what it would cost.

Real Life Application

1. Know the Groom, not just the King.
The congregation knew the King but never knew His Son. Do you know Jesus personally, or only know about God? Take the time to truly know the Groom.

2. Receive His adoring love.
The Son adored His bride with love in His eyes. Do you believe Christ looks at you with that love? Receive that you are adored by the Groom.

3. Marvel that He chose to wait.

Knowing the cost, the Groom chose to wait. Have you considered that Christ chose you knowing what it would cost Him? Marvel at His patient love, and make yourself ready.

His Son had so much love in His eyes when He looked at His bride… I think He knew and just chose to wait… and wait.

— Sandra Querin

Prayer

God of Love, thank You for the picture of the Groom who looks at His bride with adoring love in His eyes — knowing full well what loving her would cost, and choosing to wait for her anyway. That is Your heart for me. Keep me from being like the crowd that knows about the King but never took time to know the Son. Help me truly know Jesus, my Groom, and to receive that I am adored. Prepare me as a bride made ready for the marriage of the Lamb, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Hebrews 11-13

DAY 358
EATING CHOCOLATE IN THE WEDDING GOWN

"Nevertheless I have somewhat against thee, because thou hast left thy first love."

— Revelation 2:4 (KJV)

Her affection for the King and His Son had grown cold as she longed for other things.

— Sandra Querin

In the dream, the wedding is delayed because the bride is missing. The narrator hunts for her and finds her in a corner room — and it is a disgusting disgrace. The bride sits eating chocolate in her wedding gown. Smears of chocolate stain the gown; she keeps wiping her hands on her dress, and it just gets dirtier and dirtier. With every bite she grows bigger and bigger, and her gown shrinks smaller and smaller. The narrator begs her to stop, tries to clean the gown, tries to compel her — "This is your wedding day! Don't you

hear the wedding march? It's your song!" But the bride is consumed with herself and will not move.

It is a devastating picture of a believer who has left her first love. The bride still wears the gown of redemption, but she is soiling it with self-indulgence, growing in appetite for everything but her Groom, until she has outgrown the very gown of her calling by three sizes. Her affection for the King and His Son, the dream says, had grown cold as she longed for other things. Christ's word to the church at Ephesus was exactly this: I have somewhat against you, because you have left your first love.

She was drowning in her own lust… "There is plenty of time."

— Sandra Querin

The most chilling detail is the bride's casual presumption. When urged to get up and go to her Groom, she waves her hand: "Leave me alone. There is plenty of time." She is drowning in her own self-indulgence while assuming the wedding will simply wait forever for her convenience. A large glass door stands open to the outside, and she sits near it, longing to be outside — her heart already wandering toward other things while her Groom waits at the altar.

This is the warning at the heart of the dream. It is possible to be the Bride — chosen, adored, dressed in the gown of redemption — and yet sit in a corner soiling the gown with self-indulgence, growing cold toward the Groom, longing for other things, and presuming there is plenty of time. "Plenty of time" is the lie that lets first love quietly die. So examine your heart honestly: has your affection for Christ grown cold as you've longed for other things? Are you soiling the gown of your calling with self-indulgence, assuming there's always more time? Hear the wedding march — it's your song. Get up from the chocolate, and go to your Groom.

Real Life Application

1. Check your first love.
The bride's affection had grown cold. Has your love for Christ cooled as you've longed for other things? Return to your first love.

2. Stop soiling the gown.
The bride soiled her gown with self-indulgence. Where is self-indulgence staining the gown of your calling? Get up from it and go to your Groom.

3. Reject 'plenty of time.'

"There is plenty of time" let first love die. Where are you presuming on time, delaying full devotion? Hear the wedding march — it's your song, now.

Her affection for the King and His Son had grown cold as she longed for other things… "Leave me alone. There is plenty of time."

— Sandra Querin

Prayer

My Blessed Hope, keep me from becoming the bride in the corner — still wearing the gown of redemption but soiling it with self-indulgence, growing bigger in appetite for everything but You, my affection grown cold as I long for other things. Guard me from the lie of "plenty of time" that lets first love quietly die. I hear the wedding march; it's my song. Help me get up from the chocolate and run to my Groom, returning to my first love, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Timothy

DAY 359
LAMPS WITH NO OIL

"They that were foolish took their lamps, and took no oil with them… and the door was shut."

— Matthew 25:3, 10 (KJV)

They all ran into the dim light of the sunset, having no light to guide them, for the lamps they carried had no oil.

— Sandra Querin

In the dream, wanderers gather outside the open door, waving at the bride, bringing her food and sweets and promises of pleasure in faraway places. Like Eve entertaining a snake, she listens. They comfort her with cheap words and cheap treats, telling her she is not ready to be married, that there is still so much more to experience, unfettered and with no responsibility. What they do not tell her, the dream says, is that those things also mean one is unprotected — unsafe, with a dead destiny. Then five women stop and speak to her — women the narrator had turned away

at the chapel doors earlier, who came with abominable witchcraft, religion, and vile behavior, holding no invitations, dressed with no respect for the occasion. Pretenders.

These five shout through the window that she could love the Groom and still go with them — "you don't have to go into the ceremony." And the bride obliges them. She breaks free, flings the door open, and runs off with them, drunk as they are. The dream ends this scene with a haunting line: they all ran into the dim light of the sunset, having no light to guide them, for the lamps they carried had no oil. It is the parable of the ten virgins made vivid — the foolish who took no oil, and found the door shut.

The bride might imagine that she was in control, but she was not in control of anything at all.

— Sandra Querin

The dream exposes the great deception of compromise. The bride imagined she was in control — that she could sample the wanderers' world and still keep her place at the wedding, that she could love the Groom and still go with the pretenders. But she was not in control of anything at all. She gave every ounce of her control over to the ones pulling her away, quickly becoming their slave, having forsaken the protection and covering of the King. The five women were motivated by

anger at what they could not have and refused to pay a price to receive — jealous of the bride's love for the Son and His love for her, set on destroying it, all while howling that they knew the King. Sadly, He did not recognize them.

Here is the sober warning of the lamps with no oil. There are voices — even religious ones — that insist you can love Christ and still run with the world, that you don't really have to go into the ceremony, that there's more to experience first. But those voices carry no oil; they run into the sunset with no light to guide them, and the door shuts. Compromise feels like freedom and control, but it is slavery and lost covering. So do not listen to the pretenders at the window, however religious their words. Keep oil in your lamp. Don't run into the sunset with those whose lamps have gone dark.

Real Life Application

1. Refuse the 'you can have both' lie.
The pretenders said she could love the Groom and still go with them. Where are voices telling you you can follow Christ and still run with the world? Refuse the lie.

2. See compromise as slavery.
The bride thought she was in control but became a slave. Where does compromise feel like freedom to you? See that it forfeits the King's covering and enslaves.

3. Keep oil in your lamp.
The foolish had lamps with no oil, and the door shut. Is there oil in your lamp — real, living relationship with Christ? Keep your lamp full and ready.

They all ran into the dim light of the sunset, having no light to guide them, for the lamps they carried had no oil.

— Sandra Querin

Prayer

My Protector, guard me from the voices at the window — even religious ones — that whisper I can love You and still run with the world, that I don't really have to go into the ceremony. Help me see that compromise, which feels like freedom and control, is actually slavery and the loss of Your covering. Keep oil in my lamp — real, living relationship with You — so I am not among the foolish who run into the sunset with darkened lamps and find the door shut, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 Peter, Jude

DAY 360
THE WAITING GROOM

"The Lord is not slack concerning his promise… but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

— 2 Peter 3:9 (KJV)

The Groom never, ever, not once, took His eyes off the door where the bride was to emerge from.

— Sandra Querin

After the bride runs off, the dream turns to the Groom — and it is here that it becomes almost unbearably tender. The Groom never, ever, not once, took His eyes off the door where the bride was to emerge from. With a tear in His eye, He seemed to be praying for her return, standing between the door and the King, hoping and waiting, interceding. The people in the chapel thought they were waiting on the King to begin the ceremony, but in fact it was the Groom who was waiting on His bride.

All the delay, all the standing and watching — it was the Groom, refusing to give up on the one who had run away.

When the narrator finally gains the nerve to ask the King whether the bride will return, she expects a thunderous answer. Instead it comes as a whisper from a cracked, almost broken voice: "It depends on how far she is willing to separate herself from the world." And then the thing that ruins her: the Groom begins to weep, to fully sob, while the King puts a hand on His Son's shoulder to steady Him — yet the Son never takes His eyes off that door. He is glorious in the midst of His broken heart.

It depends on how far she is willing to separate herself from the world.

— Sandra Querin

This is the heart of Christ toward every wandering believer. He does not turn away in disgust from the bride who ran; He stands at the door, eyes fixed on it, weeping and interceding, waiting for her return. The Lord is not slack concerning His promise, Peter says, but longsuffering, not willing that any should perish. The delay of the wedding is not the Groom's coldness; it is His patient, aching love, refusing to begin without the one He adores.

And the King's whispered answer tells us our part: whether the bride returns depends on how far she is willing to separate herself from the world. The Groom will wait; His love will not fail; He stands at the door interceding with tears. But there is a response required of the bride — a willingness to separate from the world that lured her away. So if you have wandered, know this: the Groom has never taken His eyes off the door, weeping and waiting for you. His love is glorious in the midst of His broken heart. Turn back. Separate yourself from the world that pulled you away, and come home to the One who has been waiting at the door for you all along.

Real Life Application

1. Picture the waiting Groom.
Christ stands at the door, eyes fixed, weeping and interceding for the wanderer. Have you pictured Christ waiting like that for you? Let His waiting love draw you home.

2. Know the delay is love.
The delay was the Groom's patient love, not coldness. Where have you mistaken God's patience for absence or indifference? See it as longsuffering love.

3. Separate from the world.
Return depends on separating from the world that lured her. What worldly pull do you need to separate from to come home? Turn from it toward your Groom.

The Groom never, ever, not once, took His eyes off the door… it depends on how far she is willing to separate herself from the world.

— Sandra Querin

Prayer
My Loving Father, thank You that even when the bride runs away, the Groom never takes His eyes off the door — weeping, interceding, waiting, glorious in the midst of a broken heart. You are not slack concerning Your promise but longsuffering, not willing that any should perish. Where I have wandered, draw me home by that waiting love. And give me the willingness to separate myself from the world that lured me away, and come back to the One who has been waiting at the door for me, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 1 John

DAY 361
SEND IN THE HERALD

"Or despisest thou the riches of his goodness… not knowing that the goodness of God leadeth thee to repentance?"

— Romans 2:4 (KJV)

The Herald marched about the chapel, taking no prisoners, making no friends… he would find the truth and devour it as medicine for the nations.

— Sandra Querin

In the dream, when all seems lost, the King stands straight and shouts, "Send in the Herald." One who is battle-worn but not weary arrives with speed, ready to serve, anxious to please. The narrator knows at once that this is the help she has been waiting for. The Herald marches about the chapel, taking no prisoners and making no friends, ready to uncover the cause of this defeat — and nobody seems safe, for he will find the truth and devour it as medicine for the nations. He understands his mission with piercing clarity and will not be distracted.

And there it is: a small creature in the corner, left unattended — a simple, unassuming thing, yet not without blame. It had been whispering terrible things about the Kingdom the bride would come to rule, instilling doubt in everyone in the room and fear in the bride herself. The Herald destroys this creature while others scream about how cruel and insensitive he is. But this is his very purpose: to find the whispering source of doubt and fear that had poisoned the wedding, and to deal with it decisively, no matter how small it seemed or how the bystanders protested.

Such kindness should have power over the evil that had overcome the bride.

— Sandra Querin

Then the Herald goes on a hunt for the bride — marching, shouting, and pronouncing the love of the King for her, along with the sacrifice and adoration of the Son. And here the dream reveals the Herald's deepest weapon: he knows that such kindness should have power over the evil that had overcome the bride. This is Paul's truth — the goodness of God leads us to repentance. The Herald does not merely denounce; he proclaims the King's love and the Son's adoration, trusting that this kindness has power to break the evil's grip.

There is a beautiful pairing in the Herald's work. He is fierce toward the whispering creature of doubt — destroying it decisively, unmoved by protests. Yet toward the wandering bride he is all proclamation of love, hunting her down to shout the King's love and the Son's adoration over her, because he knows kindness, not condemnation, is what leads to repentance. So when God sends His Herald into your chapel, He comes to destroy the whispering doubts and fears that poisoned you — and to proclaim over you the relentless love that leads you home. His fierceness against your doubt and His kindness toward your soul are both aimed at one thing: your restoration.

Real Life Application

1. Let the Herald destroy your doubts.
The Herald destroyed the whispering creature of doubt and fear. What small whisper has been instilling doubt and fear in you? Let God deal with it decisively.

2. Trust that kindness leads to repentance.
The goodness of God leads to repentance. Where have you thought only harshness could change you? Receive the kindness that has power over the evil gripping you.

3. Welcome the help you've waited for.

The Herald was the help the narrator had waited for. Where do you need God to send decisive help? Welcome it, even if it disrupts the room.

The Herald… would find the truth and devour it as medicine for the nations… such kindness should have power over the evil that had overcome the bride.

— Sandra Querin

Prayer

Good Father, send in Your Herald to my chapel — to find and destroy the small, whispering creature of doubt and fear that has poisoned my heart and instilled fear in me, no matter how the bystanders protest. And let Your Herald proclaim over me the King's love and the Son's adoration, for I know Your goodness, not condemnation, leads me to repentance. Let Your kindness have power over the evil that has gripped me, and hunt me down with love until I come home, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: 2 & 3 John

DAY 362
THE JUDGE BECOMES THE GUILTY

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

— Romans 2:1 (KJV)

"If you leave and refuse to help, you have become worse than she who ran away."

— Sandra Querin

When the Herald finds the bride, the narrator expects her to be fighting and screaming — but instead she hears a heart-wrenching whimper of sorrow and remorse. The bride doesn't want to escape; she is speaking broken words with a terrified heart: "I have redemption through His blood for the forgiveness of my sin…" Yet the narrator, to her shame, is not moved to compassion. A self-righteous anger comes over her; the bride makes her sick, and she tries to leave. But the King stops her

with words that pierce: "My Son became a curse for this cause, and if you leave and refuse to help, you have become worse than she who ran away."

This is the dream's great turn, and its deepest warning. The narrator suddenly understands why she couldn't shake her anger — it was because she herself had become part of the anger, and in her self-righteous horror was calling that anger good and just. She had cast herself as the faithful one and the bride as the villain — and in doing so had become the very thing she despised. She, who judged the wandering bride, was guilty of a colder sin: self-righteous judgment with no redemption in her heart.

I was surely the predator I had not known.

— Sandra Querin

The narrator's reckoning is brutal and honest. She realizes she was supposed to get the bride ready — and she failed. The bride didn't just get away; she got away from her. She had been so busy holding her position and guarding her convictions that she never fiercely fought to protect the one entrusted to her. "I was surely the predator I had not known," she confesses. "How I loved the King and His Son… but it was because I was full of hatred and judgment." Her love for the King had been curdled into a weapon against the King's beloved.

This is Paul's warning made vivid: the one who judges another condemns himself, for he does the same things. It is terrifyingly easy to stand as the faithful judge over the wandering — to be repulsed by the sinner, to call our contempt righteous — and thereby to commit a sin colder than theirs. When the narrator took ownership of her sin of judgment, everything changed: she no longer hated the bride but rejoiced with her, and fell madly in love with the one who had captured the Groom's heart. So beware the self-righteous anger that masquerades as love for God. If you find yourself repulsed by a returning sinner, the King's word is for you: don't become worse than the one who ran away.

Real Life Application

1. Beware self-righteous anger.
The narrator's "love for God" was curdled into judgment. Where might your zeal actually be self-righteous contempt? Beware anger that masquerades as love for God.

2. Don't become worse than the one who ran.
Refusing to help the returning sinner is a colder sin. Whom are you repulsed by rather than helping? Don't let judgment make you worse than they.

3. Take ownership.

Everything changed when she owned her sin of judgment. What judgment do you need to own and repent of? Take ownership, and let hatred turn to rejoicing.

"If you leave and refuse to help, you have become worse than she who ran away" — I was surely the predator I had not known.

— Sandra Querin

Prayer

Merciful Father, guard me from the self-righteous anger that masquerades as love for You. It is so easy to stand as the faithful judge over the wandering, repulsed by the returning sinner, calling my contempt righteous — and thereby to become worse than the one who ran away. Show me where my love for You has curdled into judgment of Your beloved. Help me take ownership of my sin of judgment, so that hatred turns to rejoicing and I fall in love with the very ones who have captured Your heart, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Revelation 1-5

DAY 363
RETURN TO ME, FOR I HAVE REDEEMED YOU

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."

— Isaiah 44:22 (KJV)

"I have blotted out, as a thick cloud, your transgressions… Return to Me, for I have redeemed you."

— Sandra Querin

In the dream, as the trembling bride whispers her broken words of redemption, the Groom — now with His hands upon the very door she was to enter from — weeps out words over her: "I have blotted out, as a thick cloud, your transgressions, and as a cloud, your sins. Return to Me, for I have redeemed you. I am holy and have commanded My covenant upon you forever." This is the Groom's response to a bride who ran off, soiled her gown, and gave herself to His enemies: not rejection, not a list of her offenses,

but a plea to return, grounded in a redemption already accomplished and a covenant that stands forever.

The order matters enormously. He does not say, "clean yourself up and then maybe I'll take you back." He says, "I have already blotted out your transgressions like a cloud that's burned away — now return, because I have redeemed you." The redemption is the ground of the return, not its reward. The covenant is already commanded upon her forever; her running did not break it. This is the gospel spoken over every wanderer: your sins are already blotted out; come home.

"While you were a sinner in sin, He gave His life for you… He has given you a free gift, a wedding gift, and we will collect this great gift today."

— Sandra Querin

Then the Herald himself shouts to the bride, echoing the gospel: "Your Groom has commended His love toward you, in that while you were a sinner in sin, He gave His life for you. Stop grieving and be joyful, for He has shown you great mercy and redemption. He has given you a free gift, a wedding gift, and we will collect this great gift today." The bride begs to be freed to run to her Groom — but the Herald refuses and blocks the way, saying, "No, go get ready." Even in

restoration, there is a preparing to be done; the gown must be changed, the wounds stitched, the heart ministered to.

And so the narrator, now repentant of her judgment, does the very thing she was made for. The Herald brings a new dress; she cleans up the bride, washes her hair, stitches her wounds, and ministers to her broken heart and crushed soul. And through it all, the bride's spirit is strong, because it still belonged to her Groom — incredibly beautiful. This is the picture of redeeming grace: transgressions blotted out like a cloud, a wanderer welcomed home, a soiled bride given a new dress and made ready, her wounds stitched by hands that have themselves repented. Return to Him, for He has already redeemed you.

Real Life Application

1. Hear the plea to return.
The Groom's word to the wanderer is "return, for I have redeemed you." Have you been waiting to clean yourself up first? Return now — the redemption is the ground, not the reward.

2. Believe your sins are blotted out.
He has blotted out transgressions like a thick cloud burned away. What sin do you fear remains? Believe it is already blotted out, and come home.

3. Let yourself be made ready.

The bride was given a new dress and her wounds stitched. Where do you need to be cleaned up and ministered to after wandering? Let grace make you ready.

"I have blotted out, as a thick cloud, your transgressions… Return to Me, for I have redeemed you" — while you were a sinner in sin, He gave His life for you.

— Sandra Querin

Prayer

Holy Father, thank You for the Groom who weeps over the wanderer, "I have blotted out your transgressions like a thick cloud — return to Me, for I have redeemed you; My covenant is upon you forever." Thank You that while I was still a sinner in sin, You gave Your life for me, a free wedding gift. I don't have to clean myself up before I come; the redemption is the ground of my return. So I return to You. Give me a new dress, stitch my wounds, and make me ready, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE: Revelation 6-11

DAY 364
DO JUSTICE, LOVE KINDNESS, WALK HUMBLY

"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

— Micah 6:8 (KJV)

What you do for another, you have done unto Me.

— Sandra Querin

As the bride is being cleaned up and restored, the narrator hears a chorus being sung in the background, and it undoes her: "He has shown you what is good. What does the Lord require of you? To do justice and to love kindness, and to walk humbly with your God. What you do for another, you have done unto Me." This reality, she says, came to destroy her hidden wickedness, and she could barely stand. She had thought herself the faithful one, but the simple requirements of Micah — justice,

kindness, humility — exposed the self-righteous judgment hiding in her heart.

There is deep instruction in what finally undid the narrator. Not a display of power, not a thunderous rebuke — but the quiet chorus of what God actually requires: do justly, love mercy, walk humbly. Her sin had been the opposite of all three — injustice toward the bride in her contempt, a hardness where kindness was required, and pride where humility was called for. The gentle recital of God's simple requirements was enough to destroy her hidden wickedness, because it showed her how far her self-righteousness had strayed from the heart of God.

I understood that He is enough, more than enough, and it undid me.

— Sandra Querin

The narrator's undoing becomes her healing. She understood, she says, that He is enough, more than enough, and it undid her; the kindness and forgiveness of this King was tangible. When she took ownership of her error and sin of judgment, she no longer hated the bride but rejoiced with her, madly in love with the one who had captured the Groom's heart. She cleaned up the bride, washed her hair, stitched her wounds,

and ministered to her — doing justice, loving kindness, walking humbly at last.

And the bride, steadied by the narrator's hands, spoke the most heartfelt two words she had ever heard: "Thank you." And she meant it. This is what God requires of us — not the self-righteous judgment that curdles our love for God into contempt for His people, but justice, kindness, and humility, remembering that what we do for another we have done unto Him. So let the simple, searching requirements of Micah destroy whatever hidden wickedness of pride and judgment lurks in you. He is enough, more than enough. Do justice, love kindness, walk humbly with your God — and minister to the very ones you were tempted to despise, for what you do for them, you have done unto Him.

Real Life Application

1. Let the simple requirements search you.
Micah's justice, kindness, humility undid the narrator's hidden wickedness. Where do these three expose pride or judgment in you? Let them search you.

2. Serve the one you're tempted to despise.
"What you do for another, you have done unto Me." Whom are you tempted to despise rather than serve? Minister to them as unto Christ.

3. Rest in 'He is enough.'

The narrator was undone by "He is enough, more than enough." Where are you striving as if He weren't enough? Rest in His tangible kindness and sufficiency.

What doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? — what you do for another, you have done unto Me.

— Sandra Querin

Prayer

Lord of Mercy, You have shown me what is good, and what You require: to do justice, to love kindness, and to walk humbly with You. Let these simple, searching requirements destroy whatever hidden wickedness of pride and judgment lurks in me. Remind me that what I do for another, I have done unto You — so help me minister to the very ones I was tempted to despise. You are enough, more than enough; undo me with Your tangible kindness, and make me just, kind, and humble, in Jesus' name, Amen.

ONE YEAR BIBLE READING CHALLENGE:
Revelation 12-18

DAY 365
AND THE WEDDING, IT WAS GLORIOUS

"And the Spirit and the bride say, Come. And let him that heareth say, Come… Surely I come quickly. Amen. Even so, come, Lord Jesus."

— Revelation 22:17, 20 (KJV)

The tears from the Groom turned into magnificent piercing shouts of joy. Angels filled the chapel.

— Sandra Querin

We come to the last day of this year-long journey, and the dream comes to its glorious end. With the bride cleaned up, her wounds stitched, and her heart ministered to — and with the narrator herself redeemed from her sin of judgment — the restoration is complete. The tears from the Groom, who had stood at the door weeping and interceding through the whole long ordeal, turned into magnificent, piercing shouts of joy. Angels filled the chapel. The narrator, so unworthy, found herself "clearly

out of place, but somehow beautifully tolerated." The Herald winked at her, and maybe smiled, and marched the bride down the aisle. And, Sandra writes, the wedding — it was glorious.

What a place to arrive after 365 days. The whole "Honest to God" journey — through Moses the friend of God, through Job who moved from hearing to seeing, through Donny who walked through grief into glory, and through the long road to sanctification — lands here, at a wedding. Not at a lecture, not at a battlefield, but at the marriage of the Lamb, where the Groom's tears turn to shouts of joy over a bride restored, and even the unworthy are beautifully tolerated by grace. This is where all of it has been going: to the glorious wedding of Christ and His Bride.

Even so, come, Lord Jesus.

— Sandra Querin

And so the whole Bible reading challenge ends where the whole Bible ends — in Revelation, with the Spirit and the Bride saying, "Come." The Groom who waited at the door now says, "Surely I come quickly," and the Bride, made ready, answers, "Even so, come, Lord Jesus." The waiting is nearly over; the wedding is at hand. Everything these 365 days have been forming in us — courage instead of fear, seeing instead of merely hearing, honesty before God, a heart that blesses its

enemies, a self surrendered as the last stronghold falls — has been the making-ready of a Bride for her Groom.

So hear, on this final day, the invitation and the promise. The invitation: the Spirit and the Bride say, "Come" — come to the water of life freely, whoever you are, however far you've wandered, for your transgressions are blotted out like a cloud and the Groom has never taken His eyes off the door. And the promise: "Surely I come quickly." The Groom is coming. The wedding will be glorious. May you be found ready — lamp full of oil, first love rekindled, gown unsoiled, separated from the world that once lured you — rejoicing with all the redeemed as the tears of the waiting Groom turn at last into piercing shouts of joy. And may your own answer, today and every day until He comes, be the Bride's answer: "Even so, come, Lord Jesus."

Real Life Application

1. Rejoice at where it all leads.
The whole journey lands at a glorious wedding. Have you kept in view that all of life leads to the marriage of the Lamb? Rejoice that this is where it's going.

2. Make yourself ready.
The Bride made herself ready, and the wedding was glorious. What in you still needs readying — first love, oil, an unsoiled gown? Let God make you ready for the Groom.

3. Answer the invitation.
The Spirit and the Bride say, "Come," and the Bride answers, "come, Lord Jesus." Will you come to the water of life freely, and long for His coming? Make that your daily answer.

The tears from the Groom turned into magnificent piercing shouts of joy… and the wedding, it was glorious. "Surely I come quickly. Amen. Even so, come, Lord Jesus."

— Sandra Querin

Prayer

Prince of Peace, at the end of this year-long journey, I see where it has all been going — to Your glorious wedding, where the tears of the waiting Groom turn into piercing shouts of joy over a Bride restored, and even the unworthy are beautifully tolerated by grace. Thank You for making me ready through it all — for courage instead of fear, for seeing instead of merely hearing, for a self surrendered and a first love rekindled. The Spirit and the Bride say, Come. You say, Surely I come quickly. And so, with all my heart, I answer: Even so, come, Lord Jesus. Amen.

ONE YEAR BIBLE READING CHALLENGE:
Revelation 19-22

CONCLUSION
A NEW BEGINNING

This is how the road is marched — not walked or limped along, but marched. It is a good day to leave where you were to get where you are going.

— Sandra Querin

You have walked through three hundred and sixty-five days of honest prayer. Three hundred and sixty-five mornings of opening the Word, sitting quietly before the Lord, and letting the Holy Spirit do the deep, unhurried work that only He can do. That is no small thing. It is an entire year given to God — a year of deliberate, daily consecration to the one pursuit that matters above every other: knowing Him, and being known by Him.

You began on Day One with a man who spoke to God face to face, as a man speaks to his friend. You end here, far deeper in that friendship than you began. Along the way you have prayed four prayers, and each one has taken you further into the honesty that God has always been after. Through the

Prayer of Moses you learned to be the friend of God. Through the Prayer of Job you moved from hearing about God to seeing Him, and from guarding your wounds to blessing your enemies. Through the Prayer of Donny you learned to carry grief without being grief-stricken, and to say, in the fire and the water alike, "Christ in me, the hope of glory." And through the Road to Sanctification you were summoned out of bravery into courage, out of hiding into identity, and made ready as a bride for her Groom.

This devotional was never merely about information. It was always about transformation. And transformation does not end when the final page is turned. It deepens.

What God Has Been Building

What has God been building in you through these pages? He has been forming Christ in you. Day by day, passage by passage, prayer by prayer, He has been taking you from glory to glory — doing what no program or discipline could ever do, and what only He can do. He has been digging in the cemetery of your soul and planting fragrant flowers in the ditch that loss and pain carved there. He has been emptying you of yourself so that He could fill you with Himself, for God only fills that which has been emptied of itself.

He has been building a friend of God, an honest heart, a vessel of honor, and a herald unafraid of the fear of man. He has been building an overcomer — not born, but built — through the daily choice to prefer the things of God over the things of the world. The last stronghold, which is you, has been falling stone by stone; and where it falls, you have found the Lord as you had never seen Him before.

What You Now Carry

You now carry the prayer of honesty and reckless abandon — the willingness to be searched by God, to let Him expose every motive and fear that hinders deeper fellowship. You carry the harder, higher prayer of blessing those who have wounded you, knowing that sometimes your own freedom depends upon their blessing. You carry a courage grounded not in your own strength but in remembering whose you are, so that fear cannot live there.

You carry your identity in Christ — accepted, secure, and important — and with it the authority that identity brings. You carry the knowledge that you have been redeemed, not merely saved; that your sin has been blotted out as a thick cloud, without a trace; and that the Groom has never once taken His eyes off the door, waiting for you. Guard what you carry. Walk in it. And do not settle for mud.

We cannot hope our way into this land; we must know.

— Sandra Querin

A Word to the Overcomer

To finish this devotional is itself an act of overcoming. Many begin; fewer complete. And those who complete are not those who had more time or easier circumstances — they are those who decided, again and again, that the Word of God would come first. You made that decision three hundred and sixty-five times. That is the character of a warrior for Christ, and warriors for Christ get well and get up.

So do not lay this book down as one whose journey is over. Lay it down as one better equipped to run the next mile. The wilderness you walked was not a detour; it was the very place of your visitation, and it is blossoming now as the rose. Keep your lamp full of oil. Keep your first love burning. Keep marching — for the Groom is coming, the wedding will be glorious, and every honest prayer you have prayed this year has been the making-ready of a bride.

Return to the Four Prayers

Each day of this year has been a window into a much larger room. The daily readings were drawn from Sandra Querin's four books — her "Honest to God" journey — and if these

pages have stirred something in you, the invitation now is to go deeper still by reading the books themselves, in full and unhurried:

The Prayer of Moses
where you will learn what it means to be the friend of God — to move past a devotion that admires Him from a distance into a passion that speaks with Him face to face.

The Prayer of Job
where honesty before God becomes the doorway from hearing about Him to seeing Him, and where you will discover, as Job did, that a man can lose it all to find it all — and that fellowship cries even for the heart of its enemies.

The Prayer of Donny
Sandra's most personal book, born from the four-year battle and homegoing of her son Donny — a book that will teach you to walk through grief without being grief-stricken, and to trust the God who brings His people through fire and water into a wealthy place.

The Road to Sanctification
where the pain of rebirth gives way to the splendor of perseverance — summoning you out of the fear of man, through the wilderness, past the last stronghold of self, and onward to be presented as a spotless bride to the Lord.

Read them slowly. Underline them. Pray them. And then give them away like you have them, for that is the only way to keep them. What God has poured into you this year was never meant to be sat upon; it was meant to be carried, lived, and released — in your home, in your community, and in the nations.

A Closing Prayer

Father, I come before You at the close of this year with a full heart. You have been faithful to meet me on every page, in every passage, in every prayer. What You began in me on Day One, You have been completing, and I trust You to complete it still, until the day of Jesus Christ. Thank You for taking me from glory to glory — for making me a friend, for teaching me to see and not merely hear, for planting flowers in the ditch of my grief, and for summoning me from bravery into courage. Let none of this work return void. Let every seed sown in my heart bear fruit that remains. Keep me honest before You. Keep my lamp full and my first love burning. Keep me marching, unstained by the world, waiting for my Groom. I do not lay this book down as one whose road has ended, but as one made ready for what remains of it. And with all that is in me I pray the prayer this whole year has been leading me to pray: Even so, come, Lord Jesus. Amen.