

A 7-DAY DEVOTIONAL

Faithful Sinners

A 7-Day Devotional for the Imperfectly Devoted



*For those who love God deeply
and still manage to make a mess of things.
You belong here.*

A DEVOTIONAL FOR EVERY HONEST BELIEVER

Welcome, Faithful Sinner

This devotional was not written for the person who has it all together. It was written for the one who prays in the morning and loses patience before lunch. For the one who has read the same chapter of Romans seventeen times and still hasn't figured out how to stop doing the thing they swore they'd stop doing. For the one who sits in the pew on Sunday with a grateful heart and a complicated week behind them. If that sounds like you — *welcome*. You are exactly in the right place.

The truth is, every person in Scripture who mattered to God was also a mess in some significant way. David was a murderer and an adulterer — and a man after God's own heart. Peter denied Jesus three times — and became the rock on which the church was built. Paul called himself the chief of sinners — and wrote half the New Testament. The Christian life has never been a story of perfect people. It has always been a story of a perfect God relentlessly pursuing imperfect ones. You are a saint. You are also a sinner. And God, in His extraordinary grace, has made room for both of those things to be true at the same time. This week, we're going to sit with that truth — honestly, openly, and without pretending.



How to Use This Devotional

This booklet is designed to be used over seven consecutive days, though you can move at whatever pace serves your soul best. There are no rules here — only invitations. Each day's

entry includes a scripture, a devotional reading, a prayer, journal prompts, and a lined notes section. Here are a few suggestions for getting the most out of your time:

- **Find a quiet moment.** Even ten or fifteen minutes of unhurried stillness is enough. Morning works well, but the right time is whenever you'll actually show up.
- **Read slowly.** The devotional readings are meant to be absorbed, not consumed. Read a paragraph, pause, breathe, let it land.
- **Pray the prayer out loud if you can.** There is something powerful about speaking words of faith into the air around you.
- **Use the journal prompts honestly.** They are not looking for the "right" answer — they are looking for your real answer. Write what is actually true for you, even if it's uncomfortable. Especially if it's uncomfortable. The My Notes lines are yours to fill freely with whatever surfaces.
- **Come back tomorrow, even if today felt flat.** That is, in fact, the whole point of this booklet.



The Weight I Carry

Theme: Guilt and the grace that lifts it

SCRIPTURE

"Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

Matthew 11:28–30 (NIV)

DEVOTIONAL READING

Imagine for a moment that you are wearing a backpack. Not a sleek, modern one with padded straps and ergonomic support — but an old, battered canvas pack, the kind that digs into your shoulders and throws off your center of gravity. Now imagine that you have been wearing it so long you've almost forgotten it's there. You move around it. You adjust your posture to accommodate it. You've learned to carry it in such a way that others might not even notice it. But late at night, when the noise dies down and you're finally still, you feel it. The ache is real. The weight is undeniable.

That backpack is guilt. And maybe you know exactly what's inside it.

There are things in there that happened years ago — decisions you made in your twenties, words you said to someone you loved, moments of weakness that cost you something you could never get back. There are more recent additions too, things you've added in just the past

few months that you haven't told anyone about. Every time you fail in the same old way, another stone goes in. Every time you wonder if you're really as faithful as you look on Sunday morning, the pack gets a little heavier. And here is the cruel irony of guilt: the more you care about God, the heavier it gets — because caring people feel the weight of their failures more acutely. Your guilt is, in its own twisted way, evidence of your love for God. It's just that guilt was never meant to be the end of the story.

Jesus doesn't say, "Come to me, all you who have figured it out." He says come, all who are *weary and burdened*. He is speaking directly to the person whose pack is full. He sees the weight of it. He knows the stones inside by name. And His invitation is not to pretend the pack doesn't exist — it is to set it down at His feet and leave it there.

Grace is not God's way of pretending your failures didn't happen. Grace is God's way of saying: *I know everything that's in that pack, I know every single thing, and I am not going anywhere*. Grace says that the cross of Christ was heavy enough to absorb every last stone you've ever carried. It is a finished work. The weight has already been dealt with. The only question now is whether you are willing to let go of the straps.

Today, you don't have to earn your way out from under the weight. You just have to be honest enough to admit it's there — and willing enough to bring it to the One who has already made room for it. Set it down. Rest. You were never meant to carry it this far alone.



PRAYER

Lord, I am tired of carrying what You have already paid for. Today I name the weight I've been holding — and I choose, even if it doesn't feel natural yet, to lay it at Your feet. Remind me that Your grace is not earned by my performance but given freely because of Your love. Teach me what it feels like to walk lighter. Thank You that You know everything inside my pack and still You call me to come. Amen.

JOURNAL PROMPTS

1. What specific guilt, shame, or regret have you been carrying the longest? What does it feel like to name it out loud, even on paper?
2. Is there a difference in your life between knowing God forgives you intellectually and actually *feeling* forgiven? What do you think stands between those two things for you?
3. What would change in your daily life if you genuinely believed that God has already dealt with the weight you carry — not eventually, but completely and right now?
4. What would it look like for you to physically "set down" one burden this week — a practical act of releasing guilt into God's hands? What would that act be?

MY NOTES

When I Don't Feel Like It

Theme: Faithfulness over feeling

SCRIPTURE

"He came to a broom bush, sat down under it and prayed that he might die. 'I have had enough, Lord,' he said. 'Take my life; I am no better than my ancestors.'"

1 Kings 19:4 (NIV)

DEVOTIONAL READING

There is a particular flavor of spiritual exhaustion that nobody really talks about in church. It's not dramatic. It's not a crisis of belief or a catastrophic fall. It's more like going to the refrigerator and finding it empty when you were counting on something being there. You open your Bible and the words sit flat on the page. You close your eyes to pray and the ceiling feels like concrete. You sing the worship song you've sung a hundred times and notice that this time you're just moving your mouth. Nothing is landing. Nothing is alive. And somewhere beneath all of that flatness is a quiet, frightening question: *What if I've lost it?*

Elijah knows this place. Here is a man who had just called fire down from heaven — literal fire, in front of hundreds of people, the kind of moment that would make anyone's faith biography. And then, days later, he's sitting under a broom tree in the desert, asking God to let him die. He has had enough. He is bone-tired, emotionally spent, and spiritually hollow. He ran from everything he knew, lay down in the wilderness, and went to sleep.

And here is what God does not do: God does not lecture him. God does not remind him of the miracle he just performed. God does not say, "I can't believe you're acting this way after everything I've done for you." What God does is send an angel to touch him gently and say, *"Get up and eat."* There is bread baked over coals. There is a jar of water. Because before theology, before repentance, before the next assignment — what Elijah needs is rest and nourishment. God meets him in his exhaustion not with disappointment, but with food.

Spiritual dryness is not the same as spiritual failure. Feelings of disconnection from God are not proof that God has disconnected from you. The Christian faith is not a mood — it is a commitment that carries you through the moods. Some of the most faithful acts in a believer's life are the ones that happen when they don't feel anything: the prayer that feels like talking to a wall, the scripture reading that seems to bounce off, the act of service done not out of joy but out of sheer obedience. Those moments are not evidence of weak faith. They are evidence of real faith — the kind that doesn't depend on the emotional weather to keep showing up.

If you are under your broom tree today, you do not have to manufacture a feeling you don't have. You do not have to perform spiritual enthusiasm. But hear what God said to Elijah — *get up and eat*. Do the small thing. Read one verse. Speak one honest sentence to God. Take communion, even alone at your kitchen table. Let God meet you not where you wish you were spiritually, but exactly where you are. He has done it before. He will do it again.



PRAYER

God, I will be honest: I don't always feel close to You, and today might be one of those days. But I am here anyway, and I believe that counts for something. Like Elijah, I am tired in ways I can't fully explain. Meet me where I am — not where I think I should be. Give me what I need for today. And remind me that showing up dry is still showing up. Amen.

JOURNAL PROMPTS

5. Describe a season of spiritual dryness you have experienced. What did it feel like? What did you do during that time — did you pull away from God or press in despite the feeling?
6. Elijah's exhaustion came right after a great victory. Have you ever experienced a crash after a spiritual high? What does that pattern tell you about the rhythms of faith?
7. What small, faithful act could you do today even if you don't feel like it — a single prayer, a chapter, a moment of stillness? What is stopping you from doing it?
8. How do you tend to interpret your own spiritual dryness — as failure, as normal, or as something else? How does God's response to Elijah reshape how you see those seasons?

MY NOTES

The Comparison Trap

Theme: Identity rooted in Christ, not performance

SCRIPTURE

"The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends.'"

Luke 15:28–29 (NIV)

DEVOTIONAL READING

We don't talk about the older brother nearly enough. When we tell the story of the Prodigal Son, we rightly celebrate the younger brother's return — the robe, the ring, the party, the father who runs. It is a gorgeous picture of grace. But Luke doesn't end the story there. He takes us outside, to the field, where the older brother is standing in the dark, arms crossed, listening to the music and refusing to go in.

He is furious. And here's the thing — by any measurable standard, he has done everything right. He stayed. He worked. He obeyed. He never wasted his inheritance on reckless living. He kept the rules. He showed up. And yet, standing in that moment, he is arguably further from the heart of the father than the brother who just crawled home from the pig yard. Because the older brother's obedience was never really about love — it was about ledger-keeping. And

ledger-keepers are always looking sideways, always measuring, always deeply resentful of grace that seems to go to people who deserve it less than they do.

The comparison trap is subtle in the church. It rarely looks like outright jealousy. It looks more like a quiet mental accounting you do when you scroll past someone's testimony post: *they got delivered from that? I've been praying about my thing for years*. It looks like sitting in a small group and mentally ranking yourself against the other people in the room — grateful you're not as far gone as one, envious of how together another one seems. It looks like measuring your quiet time against someone else's, your generosity against theirs, your faith against the person in the front row who always has tears streaming down their face during worship. Meanwhile, you feel nothing. And the comparison makes it worse.

But here is the liberating truth the father spoke to the older brother, and speaks to you today: *"You are always with me, and everything I have is yours."* Your identity before God is not determined by how your obedience compares to someone else's. It is not earned by attendance or performance or years of service. You are not a spiritual resume. You are a beloved child. The father doesn't love you more because you stayed in the field, and he doesn't love the younger brother more because his story is more dramatic. He runs toward both of them. He pleads with both of them. He wants both of them inside at the party.

The moment you stop looking sideways and start looking up, the music gets a whole lot easier to walk toward. You don't have to earn your place at the table. Your Father already set a place for you.



PRAYER

Father, I confess that I compare myself to others more than I want to admit. I measure my faith, my obedience, and my worth against the people around me — and it steals my peace and my joy. Remind me today that my identity is rooted in Your love, not in my performance record. Help me to celebrate what You are doing in others without resenting it. Bring me in from the field and into Your house. Amen.

JOURNAL PROMPTS

9. In what areas of your faith life do you most often compare yourself to others — prayer life, church involvement, Bible knowledge, visible transformation? What feeling does that comparison usually leave you with?
10. Do you identify more with the younger brother or the older brother in this parable? What does that identification reveal to you about where you are right now?
11. The older brother's obedience was real — but his motivation had quietly shifted. How do you discern whether you are serving God out of love or out of a desire to maintain a certain spiritual status?
12. What would it mean for you personally to hear the Father say, "You are always with me, and everything I have is yours"? Write out what that feels like — or what makes it hard to believe.

MY NOTES

Forgiving the Unforgivable

Theme: The freedom found in releasing resentment

SCRIPTURE

"Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you."

Colossians 3:13 (NIV)

DEVOTIONAL READING

Someone hurt you. Maybe it was recent, raw, and sharp-edged. Maybe it happened years ago and you thought you were over it until a certain song came on, or you drove past a certain building, or you heard their name in a conversation and felt the old feeling surge back up again like a tide you thought had gone out for good. Maybe the person who hurt you has never apologized. Maybe they never will. Maybe they don't even know they did it. And now, sitting here with Colossians 3:13 in front of you, you are being asked to forgive them. That might feel, right now, like being asked to do something impossible.

Let's be honest about what forgiveness is not. Forgiveness is not saying what happened was okay. It is not minimizing the real harm done to you, excusing the behavior, or pretending the wound isn't there. It is not reconciliation — you can forgive someone and still maintain a safe and healthy distance from them. It is not a feeling you manufacture by trying hard enough. And critically, it is not something you can do because the person who hurt you has earned it or

asked for it. Paul doesn't say, "Forgive one another if they apologize." He says forgive as the Lord forgave you — and the Lord forgave you while you were still sinning, before you knew you needed it, before you had the words to ask.

What forgiveness actually is, is a choice you make on behalf of your own soul. Resentment is like drinking poison and waiting for the other person to get sick. It is a chain that keeps you attached to the wound and the person who inflicted it. Every time you replay the offense, every time you restate the case in your mind and re-arrive at the conclusion that they were wrong and you were right — and they were wrong, you are right — you are choosing to remain in that cell. Forgiveness is the key. And it is available to you whether they have asked for it or not.

This is where the gospel becomes not just beautiful but deeply practical. Paul's logic is elegant and demanding: forgive *as the Lord forgave you*. Consider what God forgave in you — not in the abstract, but specifically. Consider the mercy extended to you before you deserved it. That same mercy is the source you draw from when you extend it to someone else. You are not conjuring forgiveness out of nothing. You are passing along something that was first given to you at great cost.

You may need to make this choice more than once. In fact, you may need to make it every day for a while before your emotions begin to follow. That is okay. The choice itself is the act of obedience. God will meet you in it, and over time, the chain will loosen. What is being offered to you today is not just freedom from bitterness — it is participation in the same grace that freed you.



PRAYER

Lord, there is someone I have been holding in the court of my own judgment, and I am tired of being the judge. I don't feel ready to forgive them — but I am willing to be made willing. Help me to see them the way You see them: a person in need of grace, just like me. Loosen the grip that this unforgiveness has had on my heart. I release them into Your hands today, and I ask You to release me from the weight of the resentment. Amen.

JOURNAL PROMPTS

13. Is there a person or situation you have been carrying unforgiveness toward — openly or quietly?
What does that unforgiveness feel like in your body and in your daily thoughts?
14. What has been the biggest misunderstanding you've held about forgiveness? How does today's reading reframe what forgiveness actually means and requires?
15. Paul says to forgive "as the Lord forgave you." Spend a moment thinking specifically about something God has forgiven in your own life. How does remembering that change the way you feel about forgiving someone else?
16. What would you lose if you forgave this person? What would you gain? Write honestly about both sides of that equation.

MY NOTES

Doubt as a Doorway

Theme: Faith that wrestles is faith that grows

SCRIPTURE

"Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.' Thomas said to him, 'My Lord and my God!'"

John 20:27–28 (NIV)

DEVOTIONAL READING

Poor Thomas. Of all the disciples, he is the one history has reduced to a single adjective — *doubting*. As if that one week of honest uncertainty cancels out the courage he showed when he said, "Let us also go, that we may die with him" (John 11:16). As if his doubt erases his devotion. We have made Thomas into a cautionary tale, a symbol of weak faith, when in fact he might be the disciple who is most honest about the way most of us actually live.

Thomas wasn't there when the risen Jesus appeared to the other disciples. He missed it. And when they told him, he said he wouldn't believe unless he could see the evidence himself — the wounds in the hands, the wound in the side. That kind of honesty takes courage. It would have been much easier to nod along, to say the right things, to perform the faith he didn't yet feel. Instead, Thomas told the truth. And a week later, Jesus walked through a wall and came directly

to Thomas. Not with condemnation. Not with a lecture. With His hands outstretched. *Here. Look. Touch. See.*

Doubt is not the opposite of faith. Certainty is not the same as faithfulness. The opposite of faith is not doubt — it is unbelief, the deliberate decision to close yourself off from God entirely. Doubt, on the other hand, is what happens when you care enough about truth to ask hard questions. It is what happens when the Sunday school version of your faith runs into the complicated reality of your life and doesn't quite fit anymore. That collision is not a crisis. It is an invitation to a deeper, more honest, more muscular kind of belief.

There are things about God that you probably don't understand. There are prayers you have prayed that went unanswered in the way you hoped. There are seasons of silence so long that you started to wonder if anyone was listening. There are theodicy questions — questions about suffering and evil and why — that don't resolve neatly in a single conversation or a single chapter of a devotional. These are real. They are allowed. Bringing them honestly to God is not a failure of faith; it is an act of faith. You cannot wrestle with someone you don't believe exists.

Thomas's doubt became the doorway to the most profound confession in the entire Gospel of John: *"My Lord and my God."* Not a generic acknowledgment of resurrection, but a deeply personal declaration of ownership and worship. His doubt, walked through honestly, led him somewhere greater than easy belief ever could have. Your doubt, brought to God with open hands, can do the same. Walk through the door. He is on the other side of it.



PRAYER

Lord, I have questions I don't know what to do with, and I have doubted in ways that have made me feel ashamed. Today I bring my doubts to You instead of hiding them. You did not turn Thomas away — please don't turn me away either. Meet me in my uncertainty, show me what is true, and lead me through doubt into something deeper than I have had before. I believe; help my unbelief. Amen.

JOURNAL PROMPTS

17. What is the doubt or question about God that you have been least willing to say out loud? What do you fear would happen if you voiced it openly — to God, or to another believer?
18. Have you ever experienced a doubt that ultimately led you to a stronger or richer faith? What happened in that process, and what did you find on the other side?
19. Jesus didn't rebuke Thomas for doubting — He gave him exactly what he asked for. What does that tell you about how God responds to honest questions brought to Him in faith?
20. What is one question you could bring honestly to God today — not as a demand, but as an open-handed inquiry? Write it out, then write what it would feel like to truly leave it in His hands.

MY NOTES

The Sin I Keep Returning To

Theme: Grace in the cycle of struggle

SCRIPTURE

"For I do not do the good I want to do, but the evil I do not want to do — this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it."

Romans 7:19–20 (NIV)

DEVOTIONAL READING

You know the sin. You don't need to be told what it is — it's the one that comes to mind immediately when you read this day's title. The one you have repented of more times than you can count. The one you have prayed against, fasted against, confessed to a trusted friend, maybe even sought counseling about. And yet. Here you are again. And here it is again.

There is a particular devastation in the repeated fall. The first time you confessed it, you meant it entirely. The second time, you meant it and felt embarrassed. By the fifth or sixth time, a new voice enters the room — a cold, clinical voice that says: *You're not really changing. You've been saying this for years. What makes you think God still wants to hear it? What makes you think it means anything anymore?*

That voice is lying to you.

Look at what Paul writes in Romans 7. This is not a struggling new believer. This is the Apostle Paul — the architect of Christian theology, the church planter, the man who was caught up to the third heaven. And he writes, with striking vulnerability, about the experience of doing the very things he does not want to do and failing to do the very things he intends. He is not writing about someone else. He is writing about himself. He is describing the ongoing tension of the Christian life with breathtaking honesty — and then, crucially, he arrives not at despair but at declaration: *"Thanks be to God, who delivers me through Jesus Christ our Lord!"* (Romans 7:25).

The cycle of struggle is not proof that you are beyond redemption. It is proof that you are human, that the battle is real, and that the flesh does not go quietly. Sanctification — becoming more like Christ — is a process, not an event. It is slow, sometimes agonizingly so, and it is not linear. There will be seasons of victory and seasons of failure, and both are part of the same journey. God is not surprised by your cycles. He was not caught off guard this time. He does not extend grace to you reluctantly, sighing at the inconvenience of your weakness. He extends it because He is a God of infinite patience, because the blood of Christ is not rationed, and because He knows the difference between a person who keeps returning to sin carelessly and a person who keeps returning to God in desperation.

You are the second kind of person. You wouldn't be reading this if you weren't. Keep coming back. Not to the sin — but to Him. Every time. Without exception. The door is always open, the Father is always watching for you, and grace has not run out.



PRAYER

God, You already know what I'm bringing to You today, because You've seen me here before. I am not giving up, but I am tired of this cycle, and I need more than willpower — I need transformation that only You can do in me. Thank You that Your patience does not run out. Thank You that Your grace does not have a limit. Work in me what I cannot work in myself, and help me keep running back to You instead of hiding in shame. Amen.

JOURNAL PROMPTS

21. What is the pattern of your most persistent struggle with sin — what usually triggers it, and what does the aftermath typically feel like? Has naming it honestly, like Paul does in Romans 7, ever helped you?
22. When you fall in the same way again, what is your first emotional response — shame, anger, numbness, something else? How does that response either help or hinder your return to God?
23. Paul ends Romans 7 with praise, not despair — "Thanks be to God, who delivers me!" How do you get from the moment of falling to the moment of praise? What does that journey look like for you practically?
24. What would it look like to fight this pattern with community rather than alone? Is there one person in your life you could trust with this struggle? What has kept you from going to them?

MY NOTES

Still Showing Up

Theme: Perseverance is itself a form of praise

SCRIPTURE

"Let us hold unswervingly to the hope we profess, for he who promised is faithful."

Hebrews 10:23 (NIV)

DEVOTIONAL READING

You made it to Day Seven. That might not seem remarkable to you — maybe it felt easy, maybe it felt like pulling teeth, maybe it was a little of both on different mornings. But here is what I want you to understand about the fact that you are sitting here today, holding this booklet in your hands: *showing up is not a small thing*. It is, in fact, one of the most profound things you can do.

The writer of Hebrews was addressing people who were tired. The early church was under pressure — social, cultural, sometimes physical — and the temptation to drift, to give up, to walk away from the faith was real and constant. "Hold unswervingly," they are told. Not "hold with superhuman strength." Not "hold without difficulty." Unswervingly — which implies there is something to swerve from, that staying the course requires actual effort, that the path has bends in it and the wind is not always at your back.

The reason you can hold on is not because you are particularly strong or disciplined or spiritually advanced. The reason you can hold on is in the second half of the verse: *for He who promised is faithful*. Your grip is ultimately resting in His. You are not hanging on by sheer willpower. You are hanging on because God, who is faithfulness itself, is holding the other end of the rope.

The world — and sometimes the church — tends to celebrate the dramatic. The instant deliverance, the tearful altar moment, the person whose life transformed overnight. Those stories are real and they are beautiful. But there is another category of faith story that doesn't get enough airtime, and it is this one: the person who simply didn't quit. Who came back to the Word after a week of ignoring it. Who prayed on the days when it felt meaningless. Who walked through the church doors even when they felt like a fraud. Who repented again, even when repenting felt repetitive. Who held on, not elegantly or triumphantly, but stubbornly, faithfully, day after imperfect day.

That kind of perseverance is not a consolation prize for people who couldn't manage a better faith story. It is a profound and costly act of worship. Every morning you wake up and choose God, even imperfectly, even in the middle of your own mess, is a declaration — spoken into the spiritual atmosphere of your life — that He is worth it. That His promises are real. That you believe, even on the days you barely believe, that He who promised is faithful.

You are a faithful sinner. You are imperfectly devoted. And God is not disappointed in you. He is with you. He has always been with you, through every page of this week and every chapter of your life before it. Keep showing up. Keep coming back. The story isn't finished yet — and the Author is very, very good.



PRAYER

Lord, I am still here. That is my testimony today — I did not quit. Thank You for being faithful when I was not, patient when I was not, steady when I was not. Help me to carry what I've learned this week into the weeks ahead — the grace, the honesty, the willingness to keep showing up. I am Yours, imperfect and committed, and I trust that You are not finished with me yet. For Your faithfulness, I am grateful beyond what words can hold. Amen.

JOURNAL PROMPTS

25. Looking back over the seven days of this devotional, what theme or day resonated most deeply with you — and what do you think that reveals about where God is currently working in your life?
26. Hebrews 10:23 says to hold on *because* God is faithful — not because you are. How does anchoring your perseverance in God's faithfulness rather than your own willpower change how you approach the spiritual life going forward?
27. Write a brief letter to yourself — to the version of you who will pick up this booklet again six months from now. What do you want that person to remember about this week? What do you want them to know?
28. What is one practical commitment you want to make to "keep showing up" in the days ahead — a habit, a rhythm, a relationship, a discipline? What would it mean to hold to it unswervingly, even on the hard days?

MY NOTES

You Kept Showing Up



Seven days ago, you opened this booklet. You might have done it with great anticipation, or with a quiet sense of desperation, or simply because it was sitting there and the morning was still and you needed something to hold onto. Whatever brought you here — it mattered. And the fact that you are reading these words right now means that something in you kept choosing to come back, day after day, to sit with God and with your honest self in the same space. That is not a small thing. That is, in fact, a beautiful thing.

You have carried guilt this week and been invited to set it down. You have sat in spiritual dryness and been reminded that the bread was already baked for you. You have looked sideways in comparison and been called back to the Father's table. You have wrestled with the idea of forgiveness and perhaps taken one small, hard step toward it. You have brought your doubts into the light instead of hiding them. You have stared honestly at the cycles of your own struggle and returned to God anyway. And you have arrived here — still showing up — which is itself a kind of sermon preached to no one but the heavens.

This devotional ends, but the journey does not. You are a faithful sinner — loved completely, held securely, and being made, slowly and surely, into someone who looks more and more like the One who gave everything for you. Keep going. Keep coming back. Keep being honest with God about who you are, because He already knows and He chose you anyway. That is the grace that started all of this. That is the grace that will see you through.

He who promised is faithful. And so, in your imperfect, devoted, beautifully human way — are you.



*"Being confident of this, that he who began a good work in you
will carry it on to completion until the day of Christ Jesus."*

— Philippians 1:6 (NIV)

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