

THE ROAD THAT CHANGES EVERYTHING

A MISSIONAL JOURNEY
WITH JESUS TO THE CROSS



A LENTEN
DEVOTIONAL





The Road that Changes Everything is a 40-day Lenten journey walking with Jesus as He resolutely sets His face toward Jerusalem (Luke 9:51). From this decisive moment, we follow Christ along the road of obedience, compassion, and costly love—a road that leads to the Cross and opens the way to new life. This devotional invites us to walk closely with Jesus, listening to His words, learning from His actions, and allowing the Holy Spirit to shape our lives as faithful disciples. Along the way, we are reminded that following Jesus is not merely about belief, but about surrender, transformation, and lived holiness.

Beginning on **Ash Wednesday**, these daily readings are designed to be read **Monday to Saturday**, with Sundays set apart to gather in our local churches for worship, be renewed and then to rest. Produced by the British Isles North District NMI Council, this devotional is offered to support the shared life of the Church and to encourage a deeper participation in God's redemptive mission. We have also produced this devotional in line with our desire to be a department who *Resource the Local Church*.

The road is demanding—but it is life-giving. As we journey together toward the Cross, may we be drawn closer to Christ, renewed in love, and shaped for His Kingdom Mission of making Christlike disciples in the nations.

(All references from the Scriptures are taken from the NIV unless otherwise stated).

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MEET THE AUTHORS



Rev Sammy Robinson currently serves as the Pastor of Megain Nazarene in East Belfast, Northern Ireland. He was elected to serve as BIND NMI President in 2025 and is passionate about seeing people joining Christ on His Mission to the world.

He is husband to Chloe, dad to Annie, Sophia and Kate; and can often be found at Ravenhill cheering on his beloved Ulster Rugby.

Rev Benjamin Goodwin currently serves as the pastor of the Carlisle Nazarene church. He serves on the NMI BIND council as an incumbent member. Part of his ongoing ministry is in the sports ministry of wrestling and coaching. In 2023 he became the first UK ambassador for the evangelical group I Am Second. Benjamin enjoys time away with his wife Sophie exploring the world and eating food.



Pastor Isabel Hamill is Assistant Pastor at Belfast 1st and serves on the BIND NMI Council. She loves helping people know Christ's love, figure out who they truly are in Him, and live out their God-given purpose.

When time allows, she enjoys travelling, a good whodunit, and never, ever says no to ice-cream.

Rev Lorraine Bell has served in the Church of the Nazarene for over 30 years alongside her husband, Rev Philip Bell. A nurse for more than 50 years, she continues to see both her profession and Church involvement as her mission field, having loved and followed Jesus since childhood.



After receiving a call to pastoral ministry at age 16, **Rev Tim Burton** has spent the last 35 years ministering the Gospel of God's grace in 4 different countries. He currently serves as pastor to the Stockton-on-Tees Church of the Nazarene in northeast England.

Tim is married to Aroha, has 2 children and 3 grandchildren.

DAY 1 – ASH WEDNESDAY

LUKE 9:51–56

Written by Rev Sammy Robinson

Every journey has a starting point. A point in time which can be marked as the moment where something shifted—an ending and a new beginning. Jesus' face turns, and so does His attention.

It's not been long since He commissioned the Twelve; since He fed the five thousand men and their families in Bethsaida; since Peter made his Messianic confession. Not much time has passed since those moments on the Mount of Olives where He was joined by Moses and by Elijah, and the very same Peter; not knowing what to do or how to sit still; declares that he wants to build three shelters to house them. Amid these things, He also healed a demon-possessed boy and predicted His own death—not once, but twice. In all of this, He urged those in His listening to prioritise justice for the poor and the lowly. All these things have happened in the same chapter in which we find the beginning of our journey.

Yet, as Luke writes, Jesus' attention and purpose drastically shifts, in the most subtle of ways. Luke writes, "*As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem*" (**Luke 9:51**). Jesus' attention now shifts toward the very purpose for which He had come in the first place. Jesus' attention shifted to His destiny—to the cross that awaited Him. As He journeyed *The Road that Changes Everything*, the road is filled with urgency and with teachings. Each word must be understood in the light of the One who knew He was on His way to die, whose death made possible the reconciliation of unholy man to a holy God.

As we journey together over these next forty days, may we come to recognise more intensely that there are no wasted words or experiences in the Kingdom. May we come to understand more acutely that there was no length to which Christ Himself would not go in order to draw us back to Himself. As we journey with Jesus from Galilee in the north to Jerusalem in the south, with Samaria along the way, may we appreciate more deeply that the Mission of God is not one of destruction but of fulfilment; of Love Himself surrendering His rights to make right that which we had made wrong.

Let us travel *The Road that Changes Everything*.

WEEK 1 – DAY 2

LUKE 9:57–62

Written by Rev Sammy Robinson

Samaria, for you it might be a place; it might even be a person. For the Jewish people, a place to avoid—one which they went to great lengths to do so. Maybe you have a Samaria—somewhere, something or someone that you'd much rather avoid—and would be willing to go to great lengths to ensure that you do so, even if it costs us time, effort and even money to do so.

Yet, with His face resolutely turned toward Jerusalem, going through Samaria makes for the quickest route for Jesus.

Samaritans rejecting Jesus because He was headed for Jerusalem, James and John responding by asking Jesus' permission to call down fire from heaven to destroy them Samaria, and Jesus' rebuke of them help to set the context for our reading today. And, His Samaritan rejection sets the scene for three half-hearted followers:

"I will follow you wherever you go." (v57)

Surely, it's a real breakthrough for anyone to turn to Jesus and say that they will follow Him wherever? That's why context is king. Jesus was a renowned miracle worker and following Him would have been seen as a glamorous option for the opportunist. Notice that Jesus does not respond with a harsh 'no' but rather responds with truth—as He always does—wanting the man to know that following Him would mean to live by faith not by sight, for the nature of His mission is one of urgency, not comfort.

"Lord, first let me go and bury my father." (v59)

In contrast to the first, Jesus seeks out and asks the second man to follow Him. What is the man really asking for as he responds? That he would prefer to return home, to remain in his father's house until he died, and then revisit the invitation later in the future once the dust has settled. Whilst the first man was too quick to throw his lot in with Jesus, this man was too slow. Have we been guilty of the same?

"I will follow you, Lord: but first let me go back and say goodbye to my family." (v61)

And here we have a man, not too fast nor too slow, but gripped by indecision. As Jesus responds to this man, He calls him to consider that following Him is not the rejection of human affection, but the sanctifying of it. Jesus calls this man—and us—into relationship with Himself, where every other relationship finds its proper place. Only when Jesus is Lord of all can our love for family be freed from hesitation and fear.

We hear three voices in this passage; and perhaps, at different times, we hear our own voice in each one. Yet these three interactions paint one, unified picture: that the call to discipleship, to follow the Saviour on the Mission of God, demands an undivided heart. Just as He committed Himself wholeheartedly, He calls us to a life of entire devotion; to not look back, no matter the cost.

WEEK 1 – DAY 3

LUKE 10:1–12

Written by Rev Sammy Robinson

As the journey with Jesus continues, our tour guide, Luke, begins this chapter in a way that illustrates the growing pace and urgency of the mission, as well as the numerical growth of those joining the journey.

Chapter 8 began with an informal preaching tour with Jesus, His disciples and the women; Chapter 9 begins with the sending of The Twelve who are commissioned with authority to preach and heal in His Name. As we enter Chapter 10 we see the commissioning of the Seventy others (or Seventy Two, depending on your translation) with Jesus telling them that *“the harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field”* (Luke 10:2).

Whilst many have suggested that there is historical and theological significance behind the number sent, it is rather the instructions that Jesus gives them that carry the real significance for us today.

Jesus’ instructions indicate that whilst time was of the essence, the journey would be a dangerous one. Those sent were to travel light and not waste time with the elaborate eastern greetings that would happen along the road. They were to speak ‘peace’ as they entered homes and were to heal the sick telling them, *“The kingdom of God has come near to you”* (Luke 10:9). Those sent were to declare the presence of the Kingdom with power and authority and were to do so with urgency—for as Jesus looked upon the world, He saw a field which was golden with harvest waiting to be picked. And so, He instructs the Seventy to go and to pray and to encourage others to join them in the mission of the Kingdom.

Today, the instructions given to The Seventy are the same instructions which are given to us as we are empowered by His grace to carry His Mission to the world. He begins by calling us to prayer, then He sends us out and tells us how to go. As we journey along *The Road that Changes Everything* we are to do so ensuring that we are not distracted by material possessions or allowing ourselves to get distracted. We are to bring a blessing of peace to those whom we do encounter and are to trust in a God who meets the needs of His children in accordance with His glorious riches in Christ; not considering the generosity of others to be charity, but as God’s faithful provision through those who receive the message.

The call given to each one is the same: to go in His Name and to follow His instruction—sharing the Good News of the Kingdom in a world where, despite our own disbelief, truly is ripe unto harvest. May we pray diligently to the God of the harvest that He might send out workers into His harvest field—and may we be willing to be the answer to that very prayer!

WEEK 1 – DAY 4

LUKE 10:13–16

Written by Rev Sammy Robinson

I'll never forget that day my Dad sat me down. "Son," he said, "*the sooner you get to grips with the reality that, no matter how hard you try, not everyone is going to like you or understand you, the better.*" I didn't appreciate it at the time, but that was some very good advice. I'm sure by now that each one of us reading today will have experienced some form of rejection, disagreement or have been the object of someone else's scorn. These are not comfortable realities, yet they are exactly that, *reality*.

As Jesus has commissioned The Seventy, He has warned them that not everyone will accept the message of repentance which they brought. Indeed, even as miraculous signs were performed, there would still be those who would reject the Good News of the Kingdom. In today's verses Jesus speaks very plainly. He speaks of cities which were notoriously sinful; of Sodom and Tyre and Sidon; and He uses them as a stark comparison for the cities of Chorazin, Bethsaida and Capernaum. He says to these three cities; cities which had received and rejected His miraculous works; that they were in worse shape and would be judged more harshly than those cities which had a reputation for being places where sin abounded and wild living was the norm. That if the miracles performed in Chorazin, Bethsaida and Capernaum had been performed in Sodom, Tyre and Sidon, that they would have repented of their ways and turned to God already.

It is a mystery as to why Chorazin, Bethsaida and Capernaum would reject the miraculous signs. A mystery why those who had received so many chances and would see with their own eyes the goodness and power of God, would refuse to repent. And, indeed, it is a mystery why Christ offers to us so many opportunities; yet in His self-giving, He does.

As we read today, we must become more aware of this reality: that the more we hear God's truth and the more we see Him move in our lives and situations, the more we become accountable for. The more responsibility we have to respond in repentant surrender which propels us to walk *The Road that Changes Everything* with Him.

May we not fall victim to complacency, rejecting the refining and sanctifying work of our Lord who walks with us; but rather may we press more into His goodness. There may be those who reject our message, there may be those who misunderstand our motives; but let us not reject the outworking of the Good News of the Kingdom in our lives.

WEEK 2 – DAY 5

LUKE 10:17–24

Written by Rev Benjamin Goodwin

One of my favourite television shows when I was a teenager was a show called *Scrubs*. It was based around the friendship of a young doctor and his surgeon friend as they navigated life in the hospital they worked in. I remember many an afternoon post-school being spent watching their antics unfold. One of the highlights of those afternoons came when the theme tune, Lazlo Bane's *Superman* would play. The main line of the chorus went as follows: "*I know that I'm no superman*". (Yes, I know, many of you who have watched the show are now singing along).

As Christians, we can often fall into the trap of making Jesus "Superman". Sometimes, in some places, we even have the children sing a song about Him being our superhero. Yet, a question we have been asking since historians and theologians have been writing about Jesus is this:

"What was it like being Jesus?"

As we read the Gospels, and in particular Luke's account this Lenten season, we can easily be fooled into thinking of Jesus as Superman. After all, it can be very easy to think that considering that in our passage today we see Satan falling from heaven, being defeated, the Seventy being sent out and doing miraculous signs, whilst His unique relationship to His Father is celebrated. This picture in front of us seems to be that of a hero striding victoriously through the world. Yet, in actual fact, Luke paints Jesus not as a superhero but rather we see the unveiling of the very real battle Jesus was facing and fighting.

This is the road Jesus follows that changes everything. Jesus is not merely there to teach a new way of life, nor is His mission only about enabling people to get into heaven. Rather as N.T. Wright explains: "*Jesus' task is to defeat the Satan, to break his power, to win the decisive victory which will open the way to God's new creation in which evil, and even death itself, will be banished.*" (Wright, *Luke for Everyone*).

That is quite some weight to carry. Later, in order to accomplish the task, He takes on the sin of the world on top of all that. Jesus was no superhero, but He was the Saviour walking the road that would change everything as we know it today.

WEEK 2 – DAY 6

LUKE 10:25–37

Written by Rev Benjamin Goodwin

The Parable of the Good Samaritan is a story that has been told throughout time and through various different mediums. It is the story of the most unlikely helper to a person in need. I can remember having to do various dramas in youth group and school to depict this Parable. Reflecting, my favourite was in the style of a man on a train who was beaten up by some football hooligans and is rescued by a metal head. While the style may change and vary, the lesson and message stays the same.

Perhaps as you read this Parable today you know it so well. It has become familiar. Maybe too familiar. Familiar to the point that you have actually begun to miss what is really going on. Today, let us step into the story and watch from the side of the road.

It is interesting that Luke places this Parable after Jesus has begun to reveal the battle He will win at the climax of His death on the cross and His resurrection. As Jesus sent out the Seventy to do great things in His name, we now have Jesus showing how His kingdom will continue to be victorious over all evil.

On *The Road that Changes Everything*, Jesus addresses the question raised by a lawyer. The lawyer wants to understand who his neighbour is. Is it Bob next door? Is it Sadie from down the road? (I don't know who Bob or Sadie are, and the lawyer probably didn't either, but humour me). Jesus responds and begins the famous Parable.

The Parable works on two levels. Both of them help us understand our part in the continued mission of God. The story is about you and me, and Jesus coming along and picking us up from our sinful ways to heal us and make us new. Yet, it doesn't end there. There is more.

Jesus uses a Samaritan (remember, those people the Jews would avoid at all costs)? With segregation, hatred and division at the heart of these two groups of people and yet Jesus uses them to show more of His kingdom. God's kingdom has all sorts in it. That means, just as the lawyer was surprised to hear a Samaritan help a Jew, that there are people who are welcome into the Kingdom that we would probably avoid or even possibly shun.

However, the Mission of God calls us to extend love and grace to the whole world and to do so indiscriminately. If we as disciples are content with living in a way that allows us to watch most of the world lying half dead at the side of a road and pass by, then we probably have everything wrong and are missing the point.

Today let us ask God to help us and open our eyes and hearts to see the people we may pass by or ignore, regardless of our feelings and prejudice. After all, that is how Jesus intends to see His Kingdom reign.

WEEK 2 – DAY 7

LUKE 10:28–42

Written by Rev Benjamin Goodwin

Our Scripture passage today has been spoken on many a time as a sermon or even as a devotional. Maybe you can remember hearing or reading one before. One of the main points that always comes across is posed as a question to the listener or reader: *Are you a Mary or a Martha?*

If you have ever found yourself involved in ministry within the Church then maybe, like me, you've had the thought that it always seems to be about new ideas. What can the church do now that will bring new people in? What programme will engage the community and help bridge the gap between them and church attendance? These questions have been brought forth for leaders to ponder and others have tried to create answers in the form of certain structures or strategies.

Sometimes, we as the people of God can, with the best of intentions, seek to have a busy and full programme going on within our local faith families, that we can become guilty of missing what it *actually* means to engage and connect with our community as the Salt and Light of Jesus Christ. It could be that we've been doing the same thing over and over and have been trying to keep it going, chugging along, draining energy, that it's caused us to take our eye off the calling we've been given to step out in faith and share the Good News of the Kingdom.

Could it be that too many of us have become just like *Martha* when we need to be more like *Mary*? If we believe that Jesus came to change everything as we know it, particularly on this road He is travelling to the cross, then could it be that we need to take a moment and stop to simply present with Jesus to hear, and see, and learn that which is going to capture the heart of the community we serve?

It is in that stillness as we sit at His feet, just like *Mary*, that we find grace and are empowered to do His work. Why? Because it is Jesus who changes everything, not us. Jesus needs to be at the forefront of whatever we as the people of God are doing to reach out in His Name.

Today, may we vow to sit at the feet of Jesus like *Mary*, so that—like *Martha*—we may serve from a place of grace rather than striving. For *Mary* chose the best part and it won't be taken away.

WEEK 2 – DAY 8

LUKE 11:1–13

Written by Rev Benjamin Goodwin

My younger brother and I had a certain tactic that we would use on our mother to obtain the certain food of our choice from a certain fast food chain. I guess you could call it subliminal messaging without the subtlety.

Once we had decided what we felt would deliver sustenance to our growing bodies, we would begin a conversation between ourselves, rather loudly, explaining that a certain food place had just the right quota to fill our hungry bellies. *“You know what? I think such and such would be a good idea.” “Yeah, such and such would go down a treat, wouldn’t you say?” “Oh I have fancied that all day”* and so on, and so forth. You get the picture.

To be honest, it probably didn’t work but it annoyed our mother so much she probably gave in to keep us quiet. So, I guess that it worked to an extent? At least in both our minds it did. If anything we were persistent in our attempt for a certain greasy food.

I wonder, are we as persistent in our prayers?

In today’s Scripture passage, we see that Jesus is encouraging a holy boldness. A continual asking with a refusal to give up. A persistence that forms us and bears fruit is not about routine, rather it is about discipline and consistency in the place of prayer.

Jesus takes this further, by connecting the imagery of father to our Heavenly Father. God is a liberating God, bringing bread for those who are hungry, forgiveness of sins, deliverance from evil. This is the God to Whom we pray and make known our requests. If we as the missional people of God can recapture the beautiful image of our true God, then our persistent prayers for healing in our communities, the salvation of souls, and His Kingdom to come and Will be done may be the catalyst for seeing a new breath of life from the Holy Spirit sweeping through our communities and land.

Today, what do you sense God is asking you to persistently seek Him for in prayer? Why not take some time, even now, to ask and to seek and knock—after all, *“For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened”* (Luke 11:10).

WEEK 2 – DAY 9

LUKE 11:14–32

Written by Rev Benjamin Goodwin

I must admit, I do enjoy an Adam Sandler comedy film. It speaks to my simple mind and simple humour. One of his most famous films is one called *The Waterboy*. The mother of Sandler's character has a hard time seeing him grow and move on into the high school football team and so forth. Throughout the film there are flashbacks to lessons learned by his mother in the past and in the present of the film. Her classic line was, "*It's of the devil!*"

I can remember as I began to learn drums and get involved in the Church Praise Team, that many people still looked at the drums as a tool of the devil. Thankfully, my parents, Pastor and youth group did not. Over time as I began to further develop the skill of drumming and was encouraged by those within the Church, anyone who did think I was playing for the devil eventually started to enjoy the temp, beat and rhythm.

At this point in Luke's Gospel, the Pharisees are starting to publicly and privately say that Jesus' ministry was "*of the devil*" or Beelzebub/Beelzebul. It was a propaganda attack to turn the followers of Jesus away from His Kingdom teaching, by attempting to align the miracles He performed to working for of Satan. If the accusation is true then the battle is lost. Satan attacking his own army shows a split in the Kingdom.

The reality is Jesus has successfully attacked and tied up the man guarding the door. He has won the initial victory (forty days in the wilderness) and now He can give orders to those who serve Satan.

Why am I saying all this? Often as I read this passage of Scripture I am reminded of Rev. Richard Porter, an Ordained Elder within the Church of the Nazarene. He would often draw on the words of Jesus that if a kingdom is divided how will it stand? And He would connect this to the Church. The body of Christ is to bring witness to the world of the Kingdom, but are we doing more harm than good by not embodying the very Kingdom values that we seek to uphold?

"We know the kingdom of God is unshakeable and will never collapse but are we demonstrating the full potential of the gospel Jesus and the apostles preached?" (Porter, *The Kingdom of God*).

As Jesus travels *The Road that Changes Everything* we are reminded that the power He wields to defeat demons is the exact same power He will use to destroy death through His own sacrifice. It is here that we as disciples must find the common ground to be the ambassadors of Christ that demonstrate His kingdom to its full potential as we travel the Road with Him.

WEEK 2 – DAY 10

LUKE 11:33–36

Written by Rev Benjamin Goodwin

What have your eyes been resting on today? What have you gazed at?

Here is a little task to try. Note down every hour, or three times in the day, the main things you have looked at. I'm sure it would be quite remarkable to look at the recordings we will have made by the end of the day.

I can already tell that many of us will write down some sort of screen (television, phone, tablet, computer). From there we need to ask *What are the messages and imagery we are taking in?*

Jesus speaks of a lamp. A lamp creates light outwardly, but here Jesus takes this metaphor and turns it around, rather using the lamp to look inside our self. The body is in darkness and needs illuminated. Jesus is saying to us that that which our gaze is fixed upon is that which brings illumination to our bodies.

What if we took this a little further together? As we consider what we have looked at from our list or even the last few days, how have they affected us as people? Does the illumination look Christ like? Or are we ashamed of what we see? Maybe we don't want to look in the mirror because we know what the result will be?

God created our eyes. They help us find our way around God's creation. Are we gazing at Him and allowing His light to make our whole being beautiful as a result?

As a missional people, we need to be illuminated by God and His truth above everything else. As the song words say *"Turn your eyes upon Jesus. Look full in His wonderful face. And the things of earth will grow strangely dim. In the light of His glory and grace."*

WEEK 3 – DAY 11

LUKE 11:37–54

Written by Rev Sammy Robinson

Some of the most interesting, important or informative conversations I can remember having have taken place over food. Whether it was with family as we gathered day after day to eat dinner at the dining room table; or as my wife and I have had friends over, and we have shared Chinese food together; or even as guests have stayed at our house and we have drunk coffee and eaten some biscuits or cake (or sometimes both)! It's amazing the conversations that can happen whenever food is involved.

Today's reading sees the fourth time in Luke's Gospel account that Jesus teaches His host over some food. Where previously He had conversed with Levi, Simon and Martha, this time Jesus finds Himself teaching in the home of a Pharisee—a key religious leader of his day. Yet, the conversation does not go quite as we might expect. Instead of the exchanging of niceties and friendly conversation, Luke opens our scene with the description of complete and utter disgust, even astonishment, on the part of the Pharisee as Jesus declines to observe the ceremonial washing before partaking of the meal. It is from this place of the Pharisee's surprise that Jesus begins to teach.

Whilst the Pharisees sought to be blameless in their observance of the rites and ceremonies concerning the cleansing of the exterior things, Jesus explained that what really mattered was the state of one's heart. That what mattered most was not ensuring that everything looked nice and clean and sparkly on the outside, but that the inner workings of the heart and soul were aligned with the values of the Kingdom and were not wasting away to decay. That the *reality* of holiness was, and is, more important than the *appearance* of holiness.

The Pharisees tithed, but they neglected justice and the love of God. The Pharisees loved recognition and the places of honour, but they did not honour others. Jesus describes them as "*unmarked graves, which people walk over without knowing it,*" (verse 44) for their outward shows of holiness served as a forcefield toward their own and others' ability to see the internal decay which was taking place without their realising.

May we be careful not to be guilty of the same. As we continue to walk *The Road that Changes Everything*, may it become our prayer that the reality of holiness would take root in our lives. That we would become, more and more, the people that God has called us to be. May we not become stumbling blocks who hinder but rather bridges who help others to enter into the knowledge of *knowing* God, not just *about* Him. For this is what He requires of us, "*To act justly and to love mercy and to walk humbly with your God*" (**Micah 6:8**).

WEEK 3 – DAY 12

LUKE 12:1–12

Written by Pastor Isabel Hamill

As Jesus continues His long walk toward the cross, Luke paints a vivid picture: crowds so large they are stepping on each other just to get close. Yet Jesus doesn't speak to the crowd first. He looks at His disciples—His friends—and talks to them quietly but urgently. That moment feels familiar to every believer on mission: the world may press in, but Jesus speaks first to the heart.

He warns them about "*the leaven of the Pharisees,*" the quiet drift toward hypocrisy. It's a tender warning, not a harsh one. Jesus knows how easy it is for us to say the right things while our hearts are tired or tangled. On mission—whether across the world or across the street—we can feel pressure to appear strong, faithful, unshaken. But Jesus invites authenticity. He reminds us that God already sees us fully, and still calls us lovingly. The cross ahead will reveal not only sin, but grace big enough to heal it.

Then Jesus speaks to their fear. He knows His friends are stepping into a risky calling. And He doesn't pretend otherwise. Instead, He lifts their eyes: There is only One whose opinion holds eternal weight. When we fear God rightly, we discover we don't have to fear people endlessly. And right in the middle of that hard teaching, Jesus speaks of sparrows and counted hairs—small, ordinary things that remind us how closely the Father pays attention to His children. Mission isn't carried out by heroes, but by people who know they are held.

Finally, He promises that the Holy Spirit will give them the words they need when the moment comes. That promise steadies tired hearts. We don't walk into conversations or cultures alone; God meets us where our courage feels thin.

As we follow Jesus on His path toward the cross, Luke 12 invites us into a quieter, deeper kind of mission—one shaped by honesty, by holy fear, and by Spirit-filled dependence. May we walk with Jesus closely enough that His nearness becomes our courage, and His cross becomes our message.

WEEK 3 – DAY 13

LUKE 12:13–21

Written by Pastor Isabel Hamill

As Jesus continues walking toward the cross, a voice suddenly cuts through the crowd: *“Teacher, tell my brother to divide the inheritance with me!”* The moment feels abrupt, almost out of place. Jesus has been speaking about the Kingdom, about courage, about the Father’s care—and someone wants Him to settle a family dispute. Yet moments like this happen in ministry all the time. People bring their worries, their frustrations, their demands, and sometimes they miss the bigger thing that God is actually saying to them.

Jesus gently but firmly refuses to play the role expected of Him. Instead, He looks deeper and warns the crowd: *“Be on your guard against all kinds of greed; life does not consist in the abundance of possessions.”* On *The Road that Changes Everything*, the journey to the cross, Jesus keeps pulling His disciples away from the illusion that *more stuff equals more life*. Mission inevitably exposes what we’re clinging to. Jesus isn’t simply addressing money here—He’s addressing the restless heart that thinks, *“If I just had a little more, I’d finally be secure.”*

To bring the point home, Jesus tells the story of a successful farmer whose barns couldn’t contain his harvest. From the outside, he looks like someone who has “made it.” But the tragedy of the story, however, is not his wealth—it’s that he never once turns his eyes toward God. His plans are full of “I will,” “I’ll build,” “I’ll store,” “I’ll relax,” but empty of any awareness that his life is held by another. Jesus calls him a fool not because he was rich, but because he lived as though he was self-sufficient and had endless tomorrows.

For anyone who walks with Jesus on mission, this Parable is a quiet heart check. What are the barns we’re tempted to build? *Comfort? Reputation? Stability?* Jesus invites us to loosen our grip, not because He wants to leave us empty, but because He wants our treasure—our security, joy, purpose—to be rooted in God Himself.

As Jesus moves closer to the cross, He reminds us that real life is found not in storing, but in surrendering; not in holding tightly, but in trusting deeply. Mission flows from that kind of freedom: hearts unburdened, hands open, and eyes lifted toward the God who calls us into His kingdom.

WEEK 3 – DAY 14

LUKE 12:22–34

Written by Pastor Isabel Hamill

As Jesus continues His journey toward the cross, He turns again to His disciples; this time with words that feel like a deep breath for weary souls. He speaks about worry. Not in a dismissive way, but with the understanding of someone who knows exactly how heavy life can feel.

Jesus begins with the everyday concerns that shape most of our lives: food, clothing, the basic things everyone needs. He isn't scolding; He's reassuring. *"Do not worry about your life,"* He says, not because these things don't matter, but because the Father who called us sees every detail.

He points them to ravens, ordinary birds with no barns or savings and to lilies, which bloom beautifully without striving. It's as if He's saying, *"Lift your eyes for a minute. Notice how the Father cares for what seems small. You are worth infinitely more."* On mission, this truth becomes crucial. There are seasons when resources feel thin, when uncertainty tightens the chest, when the future looks unclear. Jesus doesn't pretend those moments don't exist. Instead, He invites His followers to root their trust deeper than their circumstances.

Then He says something tender and almost surprising: *"Do not be afraid, little flock."* **Little flock.**

Not mighty army.

Not impressive movement.

Just a small group of people learning to trust a Shepherd who leads with strength and gentleness. *"Your Father has been pleased to give you the kingdom."*

Not *will* give. Has *given*. Mission isn't about earning God's favour; it flows from already being held by it.

Jesus goes on to tell His disciples to loosen their grip on possessions, not out of guilt, but because open hands make room for a generous heart. *"Where your treasure is, there your heart will be also."* On the road to the cross, He is shaping them into people who seek God first, trusting that everything else finds its place in the Father's care.

As we walk *The Road that Changes Everything* with Jesus, Luke 12 reminds us that we do not go alone or unnoticed. The God who dresses lilies and feeds birds carries us too. In His Kingdom, trust becomes our testimony, and peace becomes our witness.

WEEK 3 – DAY 15

LUKE 12:35–48

Written by Pastor Isabel Hamill

As Jesus walks ever closer to the cross, His teaching in Luke 12 turns toward watchfulness. The tone shifts—still gentle, still full of grace, but with an urgency that comes from knowing time is short. He invites His disciples to live with their *“lamps burning,”* like servants who don’t want to miss the moment their master returns.

There’s something deeply missional about that image. Jesus is calling His followers to a posture of readiness—not frantic, not fearful, but awake to what God is doing. Mission doesn’t begin with a plane ticket; it begins with a heart that says, *“Lord, whenever You speak, I’m listening. Wherever You lead, I’m willing.”*

Jesus describes servants waiting for their master late into the night, listening for footsteps at the door. What’s astonishing is the twist in the story: when the master returns, he puts on the servant’s clothes and waits on them. It’s a picture of grace so unexpected it takes your breath away. The One we serve is the One who serves us. The cross will soon reveal that in full.

But Jesus also speaks honestly about responsibility. To follow Him is to carry His heart into the world—to act with compassion, integrity, and faithfulness. *“To whom much is given, much will be required.”* These words aren’t meant to burden us; they remind us of the privilege we’ve been entrusted with. God has placed His message, His mercy, and His mission into the hands of ordinary people who belong to Him.

Jesus isn’t calling His disciples to perfection, but to faithfulness—small, steady obedience in the everyday moments: kindness when it’s easier to look away, courage when silence feels safer, generosity when we’d rather hold back. This is the watchfulness He’s talking about. Staying awake to His Kingdom, even when the world feels distracted or weary.

As Jesus moves toward the cross, Luke 12:35–48 becomes a gentle invitation to live alert to His presence, responsive to His call, and grateful for His grace. We watch and we serve—not to earn His favour, but because we already live under the care of a Master who kneels to serve His servants. May our lamps keep burning as we follow Him into the world walking *The Road that Changes Everything.*

WEEK 3 – DAY 16

LUKE 13:1–9

Written by Rev Sammy Robinson

Have you ever listened to someone speak and thought to yourself, “Yeah, that’s all well and good, but what does this have to do with me?” If so, it’s fair to say that you’re not on your own. The truth is, as heartbreaking, as perhaps significant, as informative as a piece of information or a story might be, unless it has that personal connection, the likelihood is that you’ll forget it over time. Consciously or subconsciously we often ask ourselves, “...but what does this have to do with me?”

As Luke begins Chapter 13 in today’s reading, we may have found ourselves asking that very question. It’s a strange beginning. Historians and Biblical scholars alike aren’t entirely sure of the full story of the event which is reported to Jesus in the opening verses, yet that’s not really the important part of the account; rather, Jesus’ focus is on repentance. By comparing the intentional massacre of Galileans by Pilate and the accidental deaths caused by the falling of the tower of Siloam, Jesus conveys a very significant and hard truth: without true repentance, all will perish. It doesn’t matter who we are, what we’ve done, how we speak, look or think; each one of us is born into the same reality: “for all have sinned and fall short of the glory of God” (**Romans 3:23**).

Yet, as we were reminded yesterday, we live under the care of a Master who kneels to serve His servants. How can this be? As Jesus moves from the comparison above to the fig tree in verses 6 to 9, could it be that we see ourselves in this illustration? Could it be that we, though unfruitful for so long, have been given every opportunity to repent as Christ Himself has dug around and fertilised, by His Prevenient Grace in our lives, wooing and drawing us to Himself? Could it be that He Who is all-powerful, righteous and just is “patient with (us), not wanting anyone to perish, but everyone to come to repentance” (**2 Peter 3:9**)?

“Yeah, that’s all well and good, but what does this have to do with me?” Well, perhaps that question’s been answered. Perhaps this passage has everything to do with us, and our loving and patient Saviour invites us to repentance today.

WEEK 4 – DAY 17

LUKE 13:10–17

Written by Rev Benjamin Goodwin

I sometime wonder how on earth I got into the sort of music I am into. I am a hard rock, punk rock, nu-metal head banger. There is something about the riff of a distorted guitar and the blasting drums that I enjoy. I believe my parents also wonder how on earth I got caught up in that music scene. I mean I was raised on Classic FM, Elvis Presley, ABBA, The Pet Shop Boys, Country & Western and gospel hymns to name a few.

Jesus at many times during His earthly ministry, I think asked the same question: *How on earth did you guys arrive at this point?*

The Sabbath was a big part of the Jewish tradition but it had, over time, slowly began to lose its true meaning. Michael Wilcock explains: *"The Sabbath day was an epitome of Jewish religion: a gift from God, full of spiritual meaning, but so fossilized and encrusted with traditions that it had become practically lifeless."* (Wilcock, *The Message of Luke*).

There is a power dynamic as we watch the scene unfold before us. Again, it is Jesus and the Kingdom way being attacked by the religious leaders of the synagogue, and what they believed was the true way of God. Perhaps, had we have been there, we would have been praising God for watching as the miraculous healing of this woman took place before our eyes, but instead we see the religious leader point to Jesus as a blasphemous man, working on the day of rest. Oh how dare He do that! Jesus, you have crossed a line!

Yet we know that He hadn't crossed a line. In fact, He is fighting against the institution of religion that has taken everything of God and has made following Him burdensome to so many. Are we really going to stop doing good that glorifies the name of God on the Sabbath? Our Sabbath day, Sunday, when we as Christians gather to worship and praise God is a day in which we witness as a gathered people who God is. Grant Zweigle says: *"When the people fail to bear witness to the saving deeds of the Lord, they lose their identity as a people..."* (Zweigle, *Worship, Wonder and Way*). What Kingdom are we building? Who are we serving?

We as a people need to witness the truth of Jesus and the Kingdom. However, could it be that we have fallen into the trap of taking the gift of God and making it our own and now we are stuck? Have we been guilty of making it all about us rather than witnessing to how great our God is? Do we need to come in repentant prayer and seek His forgiveness? May we not lose our identity but regain it as we ask God to shape us more and more in His image.

WEEK 4 – DAY 18

LUKE 13:18–21

Written by Rev Tim Burton

'Are you Listening?'

Have you ever found yourself in the middle of a conversation interrupting the other person to share your thoughts, only to find you have completely misheard what they were saying? We can be at risk of that sort of behaviour when we read the two short analogies of the Kingdom of God in Luke 13: 18-21. Here, the Kingdom of God is likened to a mustard seed and to yeast. If we do not hear the whole message that Jesus is sharing here, if we cut Him off midsentence then we can think peculiar things about the Kingdom of God. *It is like a mustard seed? So small and insignificant? Why would people give their lives sacrificially for that?* Or, regarding the comparison to yeast, if we don't allow Christ to finish His thought, we can be left thinking that yeast is yukky and smelly and decide to have nothing to do with it.

Listening to Jesus means listening to all He would say and receive the full teaching of His Word. In this passage, that is a greater understanding of the Kingdom of God and how it is working in our world. It is growing amazingly (like a mustard seed) and it is having an effect towards all it touches and is embedded within (like yeast).

So, as we recognise we should listen to the end of the various teachings of Jesus, what good practice it would be to also allow others in our lives to finish their thoughts and give good listening practice to them! This quality of listening can be difficult to apply. It may not come naturally to many of us. But it can be learned. Good listening is not listed in the spiritual gifts given by God to the Church, so the implication is that we can all learn to listen better. To be, "*quick to hear, slow to speak and slow to become angry*" (**James 1:19**). It will improve our ability to connect to others and build better relationships for the purpose of sharing the truths of the Kingdom of God through our witness; the Kingdom that Jesus speaks of here. Let us be warned not to be those Jeremiah spoke about: "*Their ears are closed so they cannot hear*" (**Jeremiah 6:10**).

WEEK 4 – DAY 19

LUKE 13:22–30

Written by Rev Tim Burton

Are you Entering?

We are introduced in this passage of Scripture to Jesus again teaching by building word pictures. In response to the question, “*Are only a few people going to be saved?*” (v23) Jesus presents a graphic scene of a narrow door and an owner of the house into which the door leads. Jesus has previously taught about wide and narrow doors (or gates) in Matthew 7:13–14. What is introduced here is the idea that the narrow door provided by God for our salvation has a time limit on it. There is an owner of the house responsible for the door and he will close it in his time. A second new thought concerns who gets to enter through this narrow door. Some have had ample opportunity and neglected to go in. Others will now have an invitation extended to them.

When the narrow door is closed there is a desperation, a pleading (v25) from those wanting to enter the house through the door. There is knowledge within them of something wonderful which has been lost. This is followed by a determined owner declaring he would not reopen the door for these for whom it has been open for some time. Even as the longing people tell the owner that he knows them, there is a strong statement of rejection for those who have not entered through the narrow door when they received their invitation.

After describing the scene of utter sadness for those now unable to enter, Jesus presents a renewed invitation for others from around the world to be welcomed. The narrow door is not just for the first invited, but for all. As some choose not to enter in, others will be called. God is the owner of the house and the keeper of the door. God invites us to respond to the way of salvation offered through Jesus’ sacrifice. We come at His invitation, not in our own way or timing, or by our own inclination. God invites. Let us move at the impulse of His love through the narrow door while we can. Let us offer the divine invitation towards others to also find and enter through this narrow door into the place of feasting in God’s presence that He has provided.

WEEK 4 – DAY 20

LUKE 13:31–35

Written by Rev Benjamin Goodwin

As I was growing up I had a fascination with the animal kingdom. It still very much exists today. I enjoy watching documentaries about all the creatures, great and small, that inhabit the land, sky and sea. So much drama can take place amongst the various species.

There is always a unique bond between the mother and/or father as they care for their young. This is different for every type of living creature. You may have heard or even used the saying “*never get between a mother bear and her cubs.*” This is an expression used to remind that the mother bear will fiercely protect her young.

Jesus uses the image of a hen here. It has been found that mother hens will protect their chicks by covering them with their wings to protect from fires and even attacking predators, like a fox. Stories have found the mother hen dead but under her wings, surviving live chicks. She has given her life that her young may live. What a picture of what Jesus was going to do for Israel at this moment in Luke’s account of the Gospel and as we now know has in fact be done for all of us! “*Greater love has no one than this: to lay down one’s life for one’s friends*” (John 15:13).

As chapter 13 ends we see Jesus looking toward His destiny of dying on the cross for Israel and the whole of creation. We can see the journey Jesus is taking to Jerusalem and what it will ultimately mean. Jesus is offering a way of repentance to enter His Kingdom and find peace. Jesus longs to protect His followers, His disciples, His church, His bride like that mother hen. Jesus has taken on the full force of the disaster that you and I should have been hit by. Jesus gave His life that we all may live.

Now, isn’t that is good news worth sharing Church!?

WEEK 4 – DAY 21

LUKE 14:1–14

Written by Rev Tim Burton

Three in One

What a remarkable setting! Jesus has been invited into the home of a Pharisee for a meal. The host must have presumed Jesus would speak. He must have been prepared to have presented to him a way of life different from that which he had been living. Every previous encounter we see of Jesus, every point of teaching, would have challenged this host's worldview and life practice. Yet a meal is shared anyway. The reader is left uncertain as to the motivation. Was it to catch Jesus in a falsehood, or incorrect practice as Pharisees had done before, or was it a genuine interest in hearing Jesus teach? During this mealtime, Jesus does speak, and act.

He offers three values of the Kingdom of God to challenge those gathered and our lives today:

- **Are we loving?** At the appearance of a man suffering physically, Jesus acts in love. He heals, even though it is a Sabbath day. The question posed is one of the lawfulness of the act of healing on the Sabbath. This is the language that the Pharisee and his other guests would understand. But the lesson provided by Jesus is, *do you love?* Is the heart of your actions towards others based in love for them?
- **Are we humble?** Jesus then turns His attention to where people are sitting and speaks to the value of personal humility. Do we live in a way that allows others to honour us rather than presenting ourselves to be honoured? Put another way, *are we living with a preference to others rather than ourselves?*
- **Are we generous?** The very principle of invitation is challenged by Jesus. Do we only welcome those from whom we expect an equal response? "I have invited you, so now you invite me." Jesus teaches a different spirit in our welcoming of others to include those who have nothing to give back. To see the least, the lonely and the lost. Are we living generously; not expecting returns from our sharing of resources?

Jesus challenges us to live differently, to have a new nature worked within us by His Spirit's presence. His presence changed the conversation at that table, and He longs for His presence to change us too. Jesus proclaimed Kingdom values for life. May we live them out to His glory!

WEEK 4 – DAY 22

LUKE 14:15–24

Written by Rev Benjamin Goodwin

In the animated film *Beauty and the Beast*, there is a scene in which the “living furniture” characters welcome Belle to the castle with a song entitled “*Be Our Guest*.” What follows is a grand display of the banquet table being set with everything you can imagine.

Jesus tells this Parable, found in today’s Scriptures, about a party in response to a comment made by a guest at another party. The host invites guests to come and be part of this great banquet. It comes time for everyone to get ready and get the party started and share in food and friendship and celebration. This invitation appears to have been sent out with plenty of notice so the guests can plan appropriately to be there; but then come the excuses.

Investment, work and love. By no means are these bad “excuses” but, they can become idols of the heart that can steal away our allegiance to Christ and His Kingdom.

When those who had invites don’t come, the party doesn’t stop. The servant returns to the master and from there new invites are sent out. The poor, the crippled, lame blind, broken hearted and anyone else. And there was still room at the table!

Do we we need to be more aware that there may be times when we can be like the invited guests who make the excuses not to attend? Have there been times when we been guilty of being ‘*party attendee blockers*’ trying to control who can attend the great banquet God is preparing. Perhaps we should learn to accept the invitation and go along with everyone else who is invited?

Heaven is calling “*Be our guest*.” It is not just for you but for “*everyone who calls on the name of the Lord will be saved...*” (**Joel 2:32**).

WEEK 5 – DAY 23

LUKE 14:25–35

Written by Rev Sammy Robinson

The older I get, the more measured I've become. I know I'm not on my own in that, for I've witnessed it in others too. Call it wisdom, call it maturing, call it getting order, call it whatever you like—I'm a lot less inclined now than I was ten years ago to '*jump in with both feet*' without weighing up the *pros* and *cons* first. For example, with no experience of running to fall back on, at eighteen years old I declared I was going to run a half marathon. As you can imagine, this did not go well. I didn't do enough training, I didn't seek expert advice and, to be truthful, I didn't really want to do it.

The result? Injury, embarrassment and a whole lot of guilt.

If someone were to ask me now if I would do it again, I would very carefully weigh up the *pros* and *cons*, realising that, for me, there wouldn't really be any *pros* and politely decline; saving myself guilt and injury in the process.

As Jesus continues His journey to the Cross, large crowds are following Him. Today's reading paints the picture of Jesus turning to the crowd and teaching them; teaching them about the importance of weighing up the *pros* and *cons*, of counting the cost of what it really means to be His disciple.

As the reality of impending Cross looms large in His mind, Jesus extends to the crowd the same demands of discipleship that He previously extended to the Twelve (**Luke 9:18-27**) and to those half-hearted followers in **Luke 9:57-62**. His words painted a reality that this journey would not be a victory march, but a death march. That to travel with Him on *The Road that Changes Everything* would, and still does, require wholehearted loyalty and total devotion to Him and His Kingdom. To follow after Jesus demands that we love everything less than we love Him, including our families: yet we can do so in the knowledge that in our love for Him, we learn to truly love others. To follow after Jesus means a new way of living, as new creations whose old habits, desires and way of living are crucified with Him and are replaced with His thoughts, His desires, His way of living.

Yet, not one of us is forced to live this way; but just as the crowd that day, all are invited—not to *jump in with both feet* without thinking, but to count the cost before deciding. For following Him does come at a cost; but if we're making a *pros* and *cons* list, He's definitely worth it!

WEEK 5 – DAY 24

LUKE 15:1–7

Written by Rev Lorraine Bell

If you're reading this in 2026, today is Saint Patrick's Day, the Patron Saint of Ireland. He was kidnapped by Irish raiders and taken as a slave to Ireland. Tradition suggests he spent six years there working as a shepherd and that during this time he had an encounter with God. Our reading today is about a shepherd.

The Pharisees were always complaining that Jesus ate with sinners, the poor, the tax collectors and touched the untouchables like lepers and the dead. Pharisees wouldn't contaminate themselves with such people. Yet Jesus was willing to go to those who needed Him. He was willing to meet people at their need. To tell them of their need of salvation and that God loves them.

He tells them a story about a shepherd who leaves his ninety-nine sheep to go and look for the one who was lost. *Why?* He still had ninety-nine sheep. He leaves them because each sheep was valued. The ninety-nine sheep were safe in the sheepfold while he went searching for the one that was lost.

The prophet Ezekiel states *"For this is what the Sovereign LORD says: I myself will search for my sheep and look after them. As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep."* *"I myself will tend my sheep and make them lie down, declares the Sovereign LORD. I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak...I will shepherd the flock with justice"* (Ezekiel 34:11-12, 15-16).

That's what God does for us. He seeks out those who are lost. God forgives sinners like you and I while Heaven rejoices when one sinner returns to God.

Prayer: *Dear Lord, help us to follow the example of Jesus, the great Shepherd of the sheep. May we be a shepherd within our communities, seeking the lost and caring for the poor. In Jesus' Name. Amen*

WEEK 5 – DAY 25

LUKE 15:8–10

Written by Rev Lorraine Bell

I wonder have you ever lost something that was precious to you? I know that I have; I lost my Mum's wedding ring, the one that my Dad gave her on their wedding day.

In our reading today, the lady has lost a coin. This was no ordinary coin but part of a semedi headdress which would have been given to her by her betrothed. It represented their coming marriage; a symbol of their commitment to one another.

She was, understandably, extremely upset, as every coin was precious to her. Besides the monetary value it was of sentimental value. She search diligently to find the coin and when she found it she was so overjoyed and had a party with her friends to celebrate.

Unlike this lady, I never found my Mum's wedding ring! She was very upset, and so was I!

God cares about each individual; we are precious to Him. God grieves when one soul is lost, so much so, "*The Son of Man came to seek and to save the lost*" (Luke 19:10). He rejoices, in fact heaven has a party, when one soul comes back to Him.

As the Church we are called and commissioned to share Jesus' love and concern for the lost soul. To rejoice when a soul comes back to God. What a joy and a privilege to lead a soul back to God!

May the Lord help us to reach the lost, to bind up the broken hearted to listen, care and embrace them for Jesus. How? By allowing the Holy Spirit to lead and guide us and being obedient to His promptings. It is He who enables us to reach the lost and see God's Kingdom extended.

Prayer: *Dear Holy Spirit, help us to share Jesus with some soul today within our community. Help us, Lord, to show forth Christ's love and compassion to those in need. Holy Spirit guide us in all that we do and say in Jesus' Name, Amen.*

WEEK 5 – DAY 26

LUKE 15:11–32

Written by Rev Lorraine Bell

I love celebrations, do you? This story starts with heartbreak but ends in a celebration.

Jesus tells the story of a son who demands his inheritance so that he can go and spend it whatever way he liked. To be free to live his life the way he pleased. He couldn't wait until his father retired, or when he would die; he wanted his inheritance now! By law he would receive a third of his father's estate and the elder brother, two thirds. He was arrogant and disregarded his father's authority by requesting the inheritance early—essentially communicating by his request that he wished his father were already dead.

His father granted his desire of the inheritance, and the young man went to another land and squandered the lot. A famine hit the land and there was no money left. He was so desperate he went and worked on a pig farm. He was starving and started to eat the pig's food. For a Jew this was the lowest of the low; pigs were unclean animals. He had reached rock bottom. He thought, "*my father's servants were better treated than this,*" and decided to return home.

Maybe you have a son or a daughter who have chosen a different path than yours and find themselves living '*the high life*'. Every person matters to God, even if they feel small, forgotten or unimportant. They are important to Him. Our Heavenly Father seeks out those who are lost, hurting or far from Him, just like this earthly father in our story today. God loves us. He is a gracious and merciful God Who reaches out to the lost or those who have wandered away.

His father kept watching for his son's return despite his waywardness. When he saw his son afar off, he ran to meet him. He wanted to protect his son as, under the customs of the day, he could have been stoned for his disregard for his father.

The son cries, "*Father, I have sinned against heaven and against you. I am no longer worthy to be called your son*" (Luke 15:21).

His father rejoiced, embraced and kissed him, gave him a fine robe, placed a ring on his finger and sandals on his feet. He then celebrates his son's return with a party.

Just as the Shepherd and the woman rejoiced over finding their sheep and coin, God rejoices over one sinner who repents and returns home. They are adopted back into the family of God, clothed in His righteousness and given the inheritance of eternal life.

Meanwhile the elder son returns and he is not happy. He was full of bitterness and unforgiving. He did not experience the joy of his brother's return.

Let us not allow anything to keep us from forgiving others, for if we do, we will be the ones to miss out.

Prayer: *Thank you, Lord, for your love, grace and mercy that you extend to those who are lost. We pray for insert name here who has turned their back on you. Bring them back home to the family of God. May we rejoice with the angels that a soul who has come back to God. In Jesus' Name, Amen.*

WEEK 5 – DAY 27

LUKE 16:1–15

Written by Rev Sammy Robinson

Today's passage is a bit of a confusing one. Following directly after the *Lost Parables*, it even seems a little bit of out of place. This writer would even confess that it is one which for a long time they simply did not understand. That was until the Eurasia Regional Conference in November 2025, where one of the General Superintendents of the Church of the Nazarene, Rev Dr Carla Sunberg, opened the text and the Spirit illuminated it to my heart. The thoughts shared on this passage today were formed, largely, by what was heard that day.

The truth is, we are living in a season of change that cannot be easily explained. Even as we continue to journey *The Road that Changes Everything*, many of us do so uncertain of what lies behind us, and unclear of what is ahead. In all the uncertainty, there may even be a temptation for us to cling tightly to that which seems *familiar*, or even *safe*.

Yet, this is nothing new. It is into this kind of world that Jesus speaks this unsettling Parable of the dishonest manager. Immediately following the stories of Luke 15, the contrast feels sharp and even jarring. The prodigal son returns in true repentance and is embraced by a loving Father; yet the manager acts shrewdly rather than from a place of repentance.

Why does Jesus speak this parable? Is he commending dishonesty? Does that not contradict all that which He had spoken, taught and lived up until this point? It's important for us to recognise that Jesus' words are not spoken to commend dishonesty, but rather to expose misplaced loyalty. Jesus knows how power, debt and influence work; and He even acknowledges that reality: "*the people of this world are more shrewd in dealing with their own kind than are the people of the light*" (**Luke 16:8**). The tragedy of the Parable is not the manager's cleverness, but rather that his cleverness reaps no eternal reward. We see that without true repentance; any change is merely temporary and therefore does not last.

Jesus, in His self-giving love, calls us as His followers to something deeper, to something eternal—to renewed and continual participation in the divine life. Heaven rejoices not over shrewd deals or short-term wins, but over sinners who come home transformed.

Today, may we vow as His people to count the cost, to no longer cling to the *familiar* and the *safe* and to choose not just cleverness—but true repentance, deep connection in Christ, and lives which are set ablaze by the Holy Spirit of God.

WEEK 5 – DAY 28

LUKE 16:16–31

Written by Rev Sammy Robinson

I love an underdog story; always have, probably always will. The bottom of the table club securing victory over the league leaders; the golfer seven shots off the lead at the start of the final round coming back and securing the Major; the commoner winning the heart of the princess; or even the OG of all underdog stories—shepherd boy David defeating literal giant warrior Goliath on the battlefield. Seeing the *unlikely* prosper fills my heart with joy.

Yet, as we continue our journey with Jesus today, we are confronted with an underdog story which lands a lot less comfortably. Jesus, continuing His teaching, tells the story of two men who lived very different lives. One is rich, clothed in purple (signally royalty) and fine linen, enjoying lavish feasts day in and day out. The other is Lazarus, a poor man covered in sores, laid at the gate and longing for even some scraps from the table of the other. Judging this story by appearances alone, it's easy for us to assume exactly how the story might end—yet, in their deaths, Jesus flips the narrative.

In death, everything is reversed. Lazarus is carried to Abraham's side, while the rich man finds himself in torment. At first glance, this reads and sounds like the ultimate underdog victory; but this is not a Parable which Jesus tells to warm our hearts. Rather, it's one He tells to awaken our soul: the issue which Jesus addresses here is not *wealth vs poverty*, but *sight vs blindness*. The rich man's condemnation came not as a result of his possessions, but as a result of his failure to see—to see Lazarus, day after day, lying at the gate; unseen, unnoticed and unloved.

However, what makes this Parable even more unsettling is that even in his torment, the rich man still does not see Lazarus as a person, but rather as someone who might serve him and his needs. The rich man shows remorse, but not repentance; he is aware of the consequences of his actions, but he does not allow said consequences to transform his heart. The great chasm which Jesus speaks of as separating the two men also serves as an illustration of the distance that already existed in life.

Jesus' warning is stark, and it is clear: there comes a point when opportunities to respond to God's grace run out. Those who ignore the Call of the Kingdom, the call to justice, mercy, and compassion—they will not be persuaded even by the resurrection itself.

I wonder who lies at our gate? Where have comfort, familiarity, or even distraction begun to dull our sensitivity to the promptings of the Spirit? As we continue on *The Road that Changes Everything* may we not wait for eternal reversal to teach us what love requires now. Today is the day to see, to respond, and to live lives shaped by the transforming mercy of God.

WEEK 6 – DAY 29

LUKE 17:1–10

Written by Rev Benjamin Goodwin

Humility.

That can seem like quite a loaded word. What is *humility*? How best can I live in a *humble manner*? What does humble pie even taste like? Apparently, someone wrote a book entitled *Humility and How I Achieved It*. Talk about a self-contradictory title!

In our reading today, we have a collection of sayings by Jesus that sort of seem all muddled in together and make a bit of a *Picasso-esque* reading. However, they work together to teach us. One of those connections is our word for today; *humility*. The common thread points us as disciples towards learning and showing humility to be a true servant of God. We see three lessons about humility through *forgiveness*, *faith* and *obedience*.

Jesus drops the 'big F word': *forgiveness*. Repeated forgiveness. This is not about scoring moral high points. Forgiveness is to be shown in a humble way, one in which we do not take advantage of the situation or seek our own gain. It is showing the forgiveness that was shown to us in the first place by God and extending it to another. It is the grace of God, His unmerited favour, that is the real source of humility.

Much like the disciples would then, we will begin to realise that this forgiveness often requires more faith than we think we have. This is not about having a great faith, but rather a faith in the great God. This is the Creating Father Who is active in Jesus, the Son, and is present with us by the Holy Spirit. Faith is like looking out a window. The size and shape and design do not matter. What matters is what we see when we look out of it. Our prayer is to see God for who He really is and draw upon *His* power to build our faith.

Humility is found in obedience. Rev. Richard Porter writes about obedience saying: "*Obedience is how we honour and worship God. Obedience draws us closer to Him, and the closer we get to Him, the more we love Him. Our priorities become fine tuned to the will of Heaven.*" (Porter, *The Adventure Driven Life*). All authentic service to God is carried out from a thankful heart. It is not about selfish gain. God is never in our debt. We learn true humility from God Himself.

WEEK 6 – DAY 30

LUKE 17:11–19

Written by Rev Benjamin Goodwin

I can remember my Dad teaching me and my brothers about being thankful. He would often sing a song with words to the effect of *“just be thankful for the good things that you’ve got and the good things that you’ve got are for many just a dream.”* Boy, did the three of us feel so frustrated when those words were uttered by our father as we knew it was a teaching moment. But...it is why I eat my vegetables, so thank you Dad!

What has been hilarious as I’ve grown older is the twist. My Dad is a grateful man, but he definitely likes things his way. Now, my brothers and I have now find ourselves re quoting those lyrics to him. He smiles as we sing it. Our Mum laughing. Aha! Now the apprentice has become the master.

Yesterday, Jesus taught us about *humility*. Today, it is all about having an attitude of gratitude. Ten lepers, all healed. Nine go away to the priest, while only one returns to give thanks. And what more, it was not a Jew as the hearers would have expected, but a Samaritan. Yet, the nine are no less cured than the one who returns.

In the Parables of the lost sheep and lost coin, it is the one that goes missing. The rest are safe. However, in this moment with Jesus, it flips around. One person shows gratitude while the rest go on their way without a second thought. It is the outsider, not the Jews who praise God in this lesson.

When did you last give thanks to God? No, I mean *really* give thanks. The apostle Paul reminds us to be *“always giving thanks to God the Father for everything”* (**Ephesians 5:20**). Thankfulness flows from the heart of the worshipper. Grant Zweigle explains: *“We were created with capacity to know and be known by God. We were created with ability to be attentive to the presence of God in our midst, and to respond, turning our attention toward the divine presence”* (Zweigle, *Worship, Wonder and Way*). The Samaritan leper who returns to Jesus, in the healing, was attentive to being in the presence of God through Jesus.

Today, are we the one who practices gratitude, worshipping in the presence of the Almighty? Or do we find ourselves in the group of nine who carries on back into life without acknowledging the reality of God has done for us? The healing by Jesus allows all ten to be made whole in community, but also with Him. Thankfulness flows from the heart of a true worshipper. Have we given thanks for *our* being made whole today?

WEEK 6 – DAY 31

LUKE 17:20–37

Written by Rev Benjamin Goodwin

In the world of professional wrestling there is an iconic match stipulation called *The Ladder Match*. Above the ring hangs the championship, below opponents fend each other off to find space and time to grab a ladder, set it up under the championship and then climb to the top to retrieve the prize. It is an exciting spectacle to watch. Being part of one, not so much (this writer has experience: Do *not* try this at home!)

Reading the passage for today, my mind was immediately drawn to the words in verse 21. The Kingdom is “*in your midst*”. This has also been translated as the kingdom is “*within you*”. However, maybe my favourite translation is that it is “*within your grasp*”.

There is something about the word *grasp*. It is an active word. And in this context it seems like we can reach out and touch the Kingdom in a very real and tangible way. The wrestlers in the ladder match will all have a point when they get so close they can almost feel it before taking a bump to the floor. As Jesus talks with the Pharisees, He explains that they are so close yet so far to grasping the reality of the Kingdom.

Too often we can settle for the Kingdom as a private, inner relationship with God. Yet, as we read the Gospels we see that Jesus usually speaks of the Kingdom in regard to what happens in the public sphere rather than in a private setting. The Kingdom being *in our midst* is closer. It is present, yet hidden, waiting to be discovered.

If we are to go with the translation of the Kingdom being *within our grasp*, well now, we have an active decision to make. We need to participate. What is this decision? It is the decision to believe, trust and follow Jesus as the Way, Truth and Life. N.T. Wright says “*God’s sovereign plan to put the world to rights is waiting for you to sign on*” (Wright, *Luke for Everyone*).

Perhaps, today, we need to ask ourselves if we have fully committed to that decision? We cannot be lukewarm in the Mission of God. The active call to reach out and feel, and touch the kingdom is there. And we can know it to be true, just as Thomas found out when he touched the pierced marks of Jesus. Have you signed on to the Way? You still can. It is within *your grasp*.

WEEK 6 – DAY 32

LUKE 18:1–34

Written by Rev Benjamin Goodwin

There is a lot to cover in this reading but not enough typing characters to say it all (according to the editor)! With this in mind, we will focus on verses 15 to 30, but if you hear God speaking to you through another section, be still and stay with Him rather than reading here.

As we continue to follow Jesus on *The Road that Changes Everything*, we are met with a challenge as the young ruler comes and asks Jesus a good question. A question which, in truth, he was not ready to hear the answer to. This is all about entering the Kingdom and what sharing in the Kingdom life is like now and until the day Christ returns.

The young ruler, in short, looks into the eyes of the Good Teacher, seeking to be blessed by his own devotion, but ends up turning away sad. I wonder how often we have walked towards Jesus, impressed with how we have shown our devotion, only for Jesus, by His Spirit, to strike at our heart with conviction with getting it all *topsy-turvy* again? As we draw closer to Jerusalem and the final days of Jesus' earthly ministry, Luke enables us to see right into the heart of what it means to be a true follower of Jesus.

The Kingdom of God is seen in Jesus and is active. Those who live in humility and trust find this new life that is available now through Christ. This was a challenge to the earthly identity of the ruler. Jesus' words in verse 22 confront the ruler to abandon what makes him who he is now and to instead trust fully in Jesus for the real, new, authentic life; a life which can only be found in Him.

This interaction ought to spark a question for reflection: *When Jesus confronts us with the truth, how do we react?* Do we walk away sad, or do we repent and ask for more of Him and less of self?

Our treasure is not here on Earth, but in Heaven with God. We as the people of God are called to be a living example of finding new homes, new families and new possibilities. The Church is to be an example of the age to come. It is here that all God's people, and those looking towards us catch a glimpse of God's new world. May our prayer be to live and learn *that way* more and more each day.

WEEK 6 – DAY 33

LUKE 18:35–19:10

Written by Rev Benjamin Goodwin

There is a *Zacchaeus* in every community, estate, town and city. In fact, there is one probably in your faith family. What do we mean by this? The phrase that comes to mind, or should I, the say question is this:

Can a leopard change its spots?

A tax collector working for the Roman Empire is the most *non-kosher* person a Jew could be seen with. In other words, Zacchaeus was an unclean traitor.

Yet, Jesus sees Zacchaeus and calls to him. Jesus eats and relaxes with him! When Jesus is present, change happens. To have been a fly on the wall for that conversation! Whatever is said by Jesus leads to transformation for we read, *“salvation has come to this house”*. I will never know the exact conversation that took place between Jesus and Zacchaeus; but I know Jesus had one with me and His beautiful grace was extended to me that I may know freedom.

What I believe we hear far too often, particularly within our faith families, concerning the interactions with our Zacchaeus', are comments like *“Eating with that person!? But they keep letting the side down! There is no way!”*

We talk a lot about Jesus getting His hands dirty, but if we are honest, we can often get uncomfortable and selfish when we see it happen to the local Zacchaeus.

Zacchaeus climbed a tree, responding to the gentle grace already at work in his heart, and from there would encounter the salvation Jesus brought. Then, only days later, as Jesus continued His journey to Jerusalem, He would go to the cross, completing the saving work that had begun in Zacchaeus' life.

Jesus died for all. We can sometimes forget that and try to pick and choose who we let in. We are not called to be gate keepers. Rather, we are to walk with all those who would come, towards the narrow gate. Missional people bring others along for the journey.

Yes, *even* the Zacchaeus' who are hard to love.

WEEK 6 – DAY 34

LUKE 19:11–27

Written by Rev Benjamin Goodwin

My younger brother stood there. Arms stretched, with worry, confusion and panic on his face. I stood there next to him amazed he was even doing what I was seeing him do. In his hands, a young baby. A pastor had just handed his child to my younger brother so that he could go and get something from the lunch hall during a church holiday. We had been entrusted to care for this child for what felt like a lifetime (but was merely 2 minutes). But those two minutes had both of us *scared!*

The pastor came back, took his son and said, “*thank you*”. We wiped the sweat from our brows, not because of the hard work, but because of how much we worried someone had entrusted us with the safety of their baby.

It’s a funny story from my life that I still remind my younger brother of because he looked like a very awkward baboon lifting a lion cub out in front of him (think *The Lion King*, Rafiki, Simba and the Circle of Life)!

The Parable recorded by Luke in today’s reading is similar to the Parable Matthew records that we may be more familiar with: the Parable of the Ten Talents (**Matthew 25:14-30**). This is a Parable that explains what Jesus Himself is doing and what it *all* meant. N.T. Wright, writing about this, explains: “*He was coming to Jerusalem, the end and goal of His long journey. And He was challenging His hearers to see and understand this event as the long awaited rightful return of Israel’s God, the sovereign one, the rightful king. This was the hidden meaning of His journey all along. This was the hidden meaning of His journey all along. This was what it would look like when the true God finally returned to Zion*”(Wright, *Luke for Everyone*).

Jesus challenges the hearers of the Parable to three things. **Firstly**, the Kingdom of God is coming with judgment and mercy. **Secondly**, God’s judgment is being prepared as Jesus makes His way to Jerusalem (where the people will reject Him). **Thirdly**, the Parable dramatically reveals that, yes, the Kingdom is coming, but that it is *He Who embodies* the Kingdom. As Jesus travels to Jerusalem, He will make right all that is wrong through His sacrifice.

As this devotional series was being put together, many of the writers sat down to write during the Season of Advent. During Advent, we remember the first coming as well as waiting and preparing ourselves for His Second Coming. Our reality as His Church is that we have been entrusted with living as God’s holy people. It is our mission to show the world the reality of King Jesus. When Christ returns, what will he say to us? Will we receive mercy and reward or will we meet ultimate judgment?

Lord, forgive us when we have failed to live as You have called us. We repent and ask for a renewal in our heart to truly live as Your disciples have been called to live.

WEEK 7 – DAY 35

LUKE 19:28–44

Written by Rev Sammy Robinson

I wonder if you've ever been to a parade. Now, the word *parade* will mean different things to different people from different countries and cultures. I'm talking about the streets dressed in colour, familiar rhythms filling the air—shared celebration bringing people together. Different cultures do it in different ways, but we understand instinctively what it means to gather, to mark something important, and declare who we are and where we belong.

As Jesus enters Jerusalem in Luke 19, we witness a very different kind of parade. At first glance, it hardly compares to the ones swirling through our minds. Jesus rides in on a borrowed colt, greeted by cloaks on the road and voices crying out in praise. And yet, this quiet procession marks the beginning of the most significant week that the world has ever known.

Our tour guide, Luke, draws our attention to the preparation that takes place before the celebration. Before the crowd gathers, before the shouts of "*Hosanna*," there is obedience in the small things. Two disciples are sent ahead to fetch a colt that has never been ridden. The details matter. This is not improvisation; it is intentional obedience. Jesus knows where He is going, and He knows the kind of King He is revealing Himself to be.

By choosing a donkey, Jesus fulfils the ancient promise of Zechariah: a King who comes not with force, but with humility; not to dominate, but to save. This is a parade that unsettles expectations. The crowd is not wrong to celebrate, after all, Jesus *is* the promised Messiah; but they misunderstand the nature of His victory. He has not come to overthrow the Roman occupiers through force and violence, but rather to confront something far deeper: the power of sin, death, and all that tarnishes God's creation.

The cries of "*Hosanna—save us!*" ring out with genuine hope. Yet we know how quickly celebration can turn to disappointment when Jesus does not meet the expectations of the crowd. Palm branches are easily laid down when the road feels triumphant; but crosses are heavy and harder to carry when the way becomes costly.

This Triumphal Entry, the story of Palm Sunday, invites us to reflect and ask a searching question: *are we following Jesus for the parade, or for the road that leads to the cross?*

The Road that Changes Everything reminds us that true discipleship is not, and cannot be, sustained by fanfare, but rather by faithfulness. The King who enters Jerusalem in humility calls us to live holy lives shaped not by comfort or control, but by surrendered obedience—trusting that the way of the cross—though costly—is ultimately the way of life.

WEEK 7 – DAY 36

LUKE 19:45–20:26

Written by Rev Sammy Robinson

I love marriage. I love being married. I love *love*. One of the many things marriage has taught me is that there are moments when love looks gentle, and moments when it must be firm. That's why, when a husband and wife make vows, they promise to love one another "*for better, for worse; for richer, for poorer; in sickness and in health.*" We tend to be far more at ease with the gentle side of love than the firm side—but both are needed. And it's the same with the love of God.

We're naturally drawn to the Jesus Who welcomes children, heals the sick, and tells stories of lost sons coming home. Yet today's reading reminds us that the same love that gathers is the same love that confronts, and the same grace that forgives also purifies.

When Jesus enters the temple courts, He finds His Father's House has been turned into a marketplace. The hustle and bustle of market trading has taken the place of quiet, thoughtful worship; Presence has made way for profit. Seeing this, Jesus overturns tables and drives out those who have turned the House of Prayer into a place of exploitation. Jesus' words are piercing and filled with purpose: "*My house will be a house of prayer; but you have made it a 'den of robbers'*" (Luke 19:46).

Let us not misunderstand; Jesus has not lost control nor is He out of order; rather, righteous anger springs up within Him and holy love is put into action.

Jesus is reclaiming that which belongs to His Father, all the while confronting a system that has allowed convenience, comfort, and corruption to build a barrier between the people and God. The temple was meant to be a place where *all* were invited to draw near—*especially* the poor and the outsider—instead, restrictions were put in place, and Jesus simply could not leave it in that state.

Immediately after this act of cleansing, we see Jesus teaching daily in the temple, while the religious leaders do all they can to question His authority and regain the control they once had. Jesus, however, reveals that the issues they bring are not really about taxes or politics or procedure; but rather about who *really* reigns. Whose image do we bear? Whose kingdom do we serve?

As we continue along *The Road that Changes Everything*, drawing closer and closer to our destination, this passage once again invites us to turn our gaze inward. *What tables might Jesus long to overturn in our hearts? Where have distraction, self-interest, or misplaced priorities taken precedence over prayer and the pursuit of holiness in our lives?* The very same Jesus who cleansed the temple longs to cleanse His people too—not to condemn us, but to restore us to what we were created to be.

Today, may we welcome Christ's searching, purifying work in us. May He reign in our lives without rival or equal, so that we, like His Father's house, might once again be known for prayer, holiness and transforming grace.

WEEK 7 – DAY 37

LUKE 20:27–21:4

Written by Rev Sammy Robinson

Last winter, I watched a ten-year-old girl we know quite well teach me and others what true generosity looks like. After receiving money for her birthday, Eva decided that she already had too much stuff –and that other children had too little.

Her birthday fell close to Christmas and she was moved by the thought of children her age having to spend Christmas in the hospital. Armed with nothing more than a tender heart and a little cash, she went out and bought sixty books for the Children's Unit, hoping to bring comfort and joy to those who would be spending Christmas in the hospital. What started as an act of generosity quickly became a national story, picked up by newspapers and news outlets.

In a few short days, Jesus Himself would give much more than His birthday money—but before we get there, at the end of today's passage, He pauses to honour another giver—a widow with two small coins and a heart like Eva's.

The Teachers of the Law had been trying to trap Jesus all day, but every attempt failed. Questioning Him about resurrection, authority, allegiance to Caesar, hoping to discredit Him in front of those gathered. Yet, as He so often does, Jesus exposes their motives: they cared more about control than truth, more about religious appearances than about genuine surrender.

It is here He pauses. It is in this place that He honours one whom everyone else overlooked: A widow.

Despite the fact that there were many others putting in much larger amounts into the temple offering pot, it is the poor widow with her two mites, worth almost nothing, who is honoured. Jesus calls His disciples to His side and teaches them, *"This poor widow had put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on"* (Luke 21:3-4).

She is honoured not for the size of her gift, but because of the depth of her surrender. Whilst the others gave out of their abundance, she gave all she had to live on. Whilst they wouldn't have noticed not having it to spend, her giving required trust because it was all that she had.

On The Road that Changes Everything, Jesus once again teaches of a Kingdom whose values are the opposite of that of this world. Of a Kingdom where holiness is shaped more internal surrender than outward show. Where true devotion is not measured by what we hold on to tightly, but by that which we place trustingly into God's hands. Recognising that He calls *us* to Himself, not our *stuff*.

Today, may we offer our lives—all we are, all we have, all we hope to be—trusting that surrender to the King is the only path to true victory.

MAUNDY THURSDAY – DAY 38

LUKE 21:5–22:53

Written by Rev Sammy Robinson

Pace has gathered, and the end of the road is near at hand. As Jesus has travelled *The Road that Changes Everything* one thing has become clear: the closer He gets to Jerusalem, the more urgency is felt. Luke clearly paints the picture of a dwindling in numbers of those following Him, an upturn in the aggressive opposition He receives, and that the weight of that which was to come lies heavily upon Him.

And Luke, our tour guide, invites us in; into one of the most intimate and sacred moments of Jesus' earthly ministry—we recline with Him and His disciples at the table in the Upper Room. Jesus takes the unleavened bread, holds it aloft and breaks it, claiming that it signifies His body, which would be broken for them. In a similar fashion, He takes the cup of wine, declaring it represents a new covenant in His blood, blood which would soon be poured out for the forgiveness of sins. A simple meal through which Jesus reveals the very heart of the Good News of the Kingdom: of a Saviour who gives Himself fully for those whom He loves.

Yet, even in this holiest of moments, darkness is not far off.

Luke paints a picture with words, of Satan entering Judas, one of the Twelve who had agreed to betray Jesus for thirty pieces of silver. And he leaves, with Christ's permission, to do that which he has agreed to do. Perhaps, in our familiarity with this account, we can be guilty of glossing over the fact that Judas had walked with Jesus for three years, heard His teaching, witnessed His miracles, and even shared in His mission. How did we get from that to this? From devotion to betrayal?

Judas reminds us that proximity to Jesus is not the same as surrender to Jesus. That it is possible to be close to holy things; to place ourselves in the right environments, surround ourselves with the right people and say the right things, and still cling tightly to hidden sin, ambition, or even disappointment. As Jesus explains once again that He will offer His life, Judas decides to sell Him for a price. And despite it all, Jesus still washes his feet, breaks bread with him and offers him His grace—Jesus does not withdraw His love, even when He is betrayed with a kiss.

Today, by His Spirit and His Word, Christ invites us to examine our own hearts. To seriously ask ourselves whether we're simply walking alongside Christ, or whether we're laying our lives, without restriction, into His hands?

The Road that Changes Everything will always lead us to the cross—to a place of total surrender, costly grace, and transforming love. Today, may we choose surrender over comfort; His grace over our desires; and may we be entirely devoted to the Cause of the King and of the Kingdom. For it is here that life, life in all of its fullness, is found and where we are truly made new.

GOOD FRIDAY – DAY 39

LUKE 22:54–23:43

Written by Rev Sammy Robinson

Picture the scene: night has fallen, and with it comes the darkest stretch of *The Road that Changes Everything*. The crackling of a fire lights the courtyard where Peter stands warming his hands, while inside Jesus is being questioned, mocked, and struck. Only hours earlier Peter had sworn he would follow Jesus to prison and to death. Now, faced with the fear of being associated, he denies even knowing Him—not once, not even twice, but three times.

And just as the final denial leaves his lips, the rooster crows.

Luke paints another picture, of Jesus turning and looking straight toward Peter; yet this look is not one of anger nor condemnation, but a look which carries both sorrow and love. As Jesus looks upon his face, Peter remembers the words Jesus spoke about his betrayal, and he breaks down weeping. This road has led him not to courage, but to collapse: yet even here, grace is already at work!

Jesus is dragged before the council, then Pilate, then Herod—passed from ruler to ruler like an inconvenience needing to be disposed of. Time after time His innocence is declared, yet the gathered crowd still demands crucifixion. And so the sinless Son of God is led outside the city, carrying a cross meant for a criminal.

And it is between two thieves that Heaven’s King is lifted up.

The mocking shouts surround Him. The soldiers gamble for His clothes. Insults are hurled at Him. And yet from the cross comes a prayer that changes everything: *“Father, forgive them, for they do not know what they are doing.”*

Meanwhile, one of the criminals joins in the abuse. But the other, the other who is broken and honest, turns to Jesus with a simple plea: *“Remember me when You come into Your kingdom.”*

Jesus’ response is one of mercy, which still echoes through all eternity: *“Today you will be with Me in paradise.”*

Peter’s collapse and the thief’s faith both teach us the same truth: that holiness is not achieved by strength, but through surrender. Peter falls—yet he will be restored. A criminal believes—and he is welcomed home, simply because the Man on the middle cross said he could come. The cross reveals the great depth of His divine grace.

As we walk *The Road that Changes Everything*, we are reminded that no denial is too deep, no sin too great, and no failure beyond the reach of His redeeming love!

Today, may we turn again to the crucified King, to Jesus—not trusting in our own faithfulness, but resting fully in His grace that forgives, restores, and makes all things new. Thanks be to God!

HOLY SATURDAY – DAY 40

LUKE 23:44–56

Written by Rev Sammy Robinson

Silence. Deafening silence.

For three years, there had been so much noise—the noise of crowds pressing in, of voices crying out, of the disciples asking Jesus questions. Yet now, as the sun sets on the Friday evening, there's just silence. Not quite awkward, but definitely heavy.

The cries of the women have faded. The soldiers have gone home. The sky, which had been dark in the middle of the day, has begun to clear. Jesus' body, broken and bruised, now rests in a borrowed tomb. A tomb that seems unfitting for the One who called Himself the Way, the Truth, and the Life.

In the darkness of the noonday, the temple curtain, the physical representation of the barrier between holy God and sinful humanity, was torn in two. And with a final breath, Jesus cries out, "*It is finished!*" And it was. Yet it doesn't feel like the story's complete, does it?

Welcome to *Holy Saturday*—that silent day in between. The day when hope seems buried behind the stone. The day when it seemed like nothing happened, as promises fell silent and it appeared like heaven was as far from earth as it had ever been.

The disciples, well, they've all scattered; locked themselves indoors. The women who followed Jesus faithfully watched as Joseph of Arimathea gently took Christ's body, wrapped it in linen, and laid Him in a tomb which was meant for someone else. Love performs one last act of devotion, even when all seems lost.

I wonder if, like me, you've ever been here? In a Holy Saturday moment of your own? Where the promise God gave you feels buried with no hope of resurrection. Where prayers seem to echo into a void. Where hope is lost, and all you can do is wait—wondering what it was all for and if anything will ever change. The weight of waiting sure is heavy, eh?

Yet even here—*especially* here—God is at work!

That torn curtain? Not a tragedy, but a *declaration*. A declaration that the sin which caused separation from a holy God has been removed forever. That access to the Father has been opened wide and made possible for everyone. That redemption has been secured for all those who would trust in Him. Though Jesus' body lies in the grave, the victory has already been won—our human eyes and minds just can't see it yet!

Holy Saturday teaches us that God often does His deepest work in the background, in the silence. That we must never mistake His silence for His absence; for even when we can't see it, He's working and moving and is still faithful.

As we read this today, we may find ourselves living in our very own Holy Saturday seasons—in the between place of a promise made and a fulfilment realised, between prayers prayed and prayers answered, between tears cried and joy realised. We might find ourselves in a time when all we can do is trust that God is good and as faithful as His Word says that He is.

On *The Road that Changes Everything*, Holy Saturday reminds us that surrender doesn't need to be noisy and shouted from the rooftops, but rather that sometimes, most of the time, it looks like quiet faith—believing that *He who has called you is faithful* and that *He will do it* (see **1 Thessalonians 5:24**).

Today, let us rest in the finished work of Christ, our Saviour. Trusting in the God who keeps His promises even in the dark, and may we hold fast to hope, knowing that the tomb is not the end of the story!

Because Sunday is coming. Resurrection is near. And life will rise again.



A LENTEN
DEVOTIONAL

