

Session One

THE NECESSITY AND VALUE OF A PERSONAL DEVOTIONAL LIFE

Fill in the blank: A _____ is the best cook. @

A. Necessity

What aspect of our life and ministry is referred to in each of the passages listed below?

_____ 1 Kings 19:10c	<u>ISOLATION, LONELINESS</u>
_____ Acts 18:24-26	<u>LACK OF UNDERSTANDING</u>
_____ Psalm 38:3-4	<u>GUILT</u>
_____ Proverbs 6:25-28	<u>LUST (TEMPTATION)</u>
_____ Ecclesiastes 4:4-6	<u>IDLENESS/BUSYNESS</u>
_____ Psalm 22:6-8	<u>EARTHLY SCORN</u>
_____ Jeremiah 1:6	<u>UNCERTAINTY OVER ABILITY</u>
_____ Psalm 116:3	<u>DEATH</u>
_____ 2 Corinthians 11:28-29	<u>ANXIETY OVER CONGREGATION</u>
_____ Numbers 20:6-12	<u>FRUSTRATION/ANGER</u>

Rank these in order by asking yourself, AWhich one do I have the greatest struggle with right now? @ (#1), down to AWhich one do I have the least struggle with right now? @ (#10)

B. Value

Who is the most important person who has ever spoken to you? What is the most important secret you were ever privy to? Why do you remember them?

Read Luke 2:47-48.

What two words indicate that the problem with Jesus in the temple lay with Mary and Joseph? ASTONISHED, ANXIOUSLY

How did they get to that point? "ORDINARY JESUS," TOO MUCH FAMILIARITY WITH JESUS, TOOK JESUS FOR GRANTED, DID NOT APPLY JESUS TO THEMSELVES

What can we be certain of when we read the Bible, 1 Corinthians 2:9-12, 16? WE HAVE THE MIND OF CHRIST

What do the following terms have in common?

- | | | | |
|--------------------|----------------|----------------|-----------------------------|
| A) Airline food | B) Black light | C) Good person | D) Nondenominational church |
| E) Organized crime | F) Euthanasia | G) Dry ice | H) Effective ministry |

What promise does God connect to His Word?

Hebrews 4:12 -

Romans 1:16 -

1 Thessalonians 2:13 -

What does God=s Word do for us?

Psalms 119:9, 11 -

Psalms 119:99 -

Psalms 119:18 -

Psalms 119:111 -

Psalms 119:25 -

Psalms 119:113 -

Psalms 119:28 -

Psalms 119:152 -

Psalms 119:41-42 -

Psalms 119:160 -

Psalms 119:45 -

Psalms 119:169 -

Psalms 119:96 -

Psalms 119:176 -

When people visit the pope, he gives them an >audience.= What does it mean to >give an audience?= How does God give us an >audience= with Him?

What does God promise when we come to Him?

Psalms 145:18-19 -

James 5:16 -

Session Two

TEN EXCUSES CALLED WORKERS GIVE FOR NOT LEADING A PERSONAL DEVOTIONAL LIFE

Match the sayings with the sinful and/or misguided excuses for neglecting personal devotions.

- | | |
|------------------------------------------------------------------------|-----------------------------------------|
| <u>C</u> 1. If the gloves don't fit, you must
acquit. | A. <i>PRIDE</i> |
| <u>G</u> 2. I gave at the office. | B. <i>LAZINESS</i> |
| <u>J</u> 3. My wife takes care of that. | C. <i>POOR TIME MANAGEMENT</i> |
| <u>A</u> 4. A foolish consistency is the
hobgoblin of little minds. | D. <i>ILL-CONCEIVED PRIORITIES</i> |
| <u>E</u> 5. Law is not made for good men. | E. <i>FALSE FREEDOM (LICENSE!)</i> |
| <u>I</u> 6. Que sera, sera. | F. <i>LACK OF ROLE MODELS</i> |
| <u>D</u> 7. First things first. | G. <i>SUBSTITUTING PROFESSIONAL USE</i> |
| <u>F</u> 8. Imitation is the highest form of
flattery. | H. <i>TOO BORING</i> |
| <u>B</u> 9. Go to the ant, thou sluggard. | I. <i>LOW APPRECIATION OF PRAYER</i> |
| <u>H</u> 10. There is nothing new under the sun. | J. <i>SUBSTITUTING FAMILY USE</i> |

How do the Bible passages listed under each of these excuses for neglecting regular personal devotions help us to see how invalid they are?

IT IS TOO DIFFICULT TO SET ASIDE A SPECIFIC TIME EACH DAY FOR PERSONAL DEVOTIONS.

Ephesians 5:15-16 -

I GET ENOUGH DEVOTIONAL CONNECTION TO THE WORD AS I STUDY IT IN PREPARATION FOR SERMONS AND BIBLE CLASSES.

1 Corinthians 9:27 -

THE DAILY DEVOTIONS I HAVE WITH MY FAMILY ARE ENOUGH FOR ME.

Hebrews 5:16-6:1 -

I HAVE SPENT ENOUGH TIME LEARNING GOD=S WORD THAT I DO NOT NEED REGULAR PERSONAL DEVOTIONS.

1 Peter 2:2-3 -

I DO NOT LIKE TO BE TIED DOWN TO THE STRUCTURE (TIME, MATERIALS, ETC.) DEMANDED BY REGULAR PERSONAL DEVOTIONS.

Galatians 5:13, 16-18 -

PERSONAL PRAYER CAN BE IMPORTANT, BUT I DO NOT SEE IT CHANGING THINGS ALL THAT OFTEN. GOD IS GOING TO DO WHAT GOD IS GOING TO DO.

James 4:2, 5:16 -

I WOULD LIKE TO HAVE REGULAR PERSONAL DEVOTIONS, BUT I HAVE TOO MANY OTHER MATTERS THAT ARE MORE DEMANDING OF MY ATTENTION.

1 Timothy 2:1-2 -

I HAVE KNOW A NUMBER OF PASTORS WHO DO NOT HAVE REGULAR PERSONAL DEVOTIONS.

1 Corinthians 11:1 -

REGULAR PERSONAL DEVOTIONS SEEM A CHORE AND A LOT OF WORK TO DO PROPERLY. THEY WOULD JUST ADD TO MY WORKLOAD AND TAKE AWAY FROM MY DISCRETIONARY TIME.

Proverbs 8:10-11 -

I FIND IT DIFFICULT TO CONCENTRATE WHEN STUDYING GOD=S WORD FOR MY PERSONAL USE. I NEED A FOCUS, SUCH AS SEARCHING FOR THE ANSWER TO A QUESTION, TO FEEL ENERGIZED WHEN DOING IT. MOST DEVOTIONAL MATERIAL IS QUITE REPETITIVE ANYHOW.

2 Timothy 3:14-17 -

Session Three

THE PERSONAL DEVOTIONAL LIFE OF JESUS

Match the name of the Christological heretic/heresy with its description.

- | | |
|----------------------------|-----------------------------------------------------------------------------------------------|
| <u>H</u> 1. Adoptionism | 1. <i>Jesus is the created Son of God, of like substance with Him</i> |
| <u>E</u> 2. Alloeosis | 2. <i>Jesus is one mode of God=s existence</i> |
| <u>F</u> 3. Apollinaris | 3. <i>There is no communion of natures in the person of Christ</i> |
| <u>A</u> 4. Arius | 4. <i>There were two natures of Christ before, but one after, His incarnation</i> |
| <u>G</u> 5. Docetism | 5. <i>This figure of speech can be used to deny the communication of attributes in Christ</i> |
| <u>K</u> 6. Ebionitism | 6. <i>Jesus did not have a human soul</i> |
| <u>D</u> 7. Eutyches | 7. <i>Jesus had no real but only an apparent body</i> |
| <u>C</u> 8. Nestorius | 8. <i>Jesus became the Son of God by the indwelling of God</i> |
| <u>J</u> 9. Photinians | 1. <i>Jesus had two bodies: a mystical, heavenly body and a visible, corporeal body.</i> |
| <u>I</u> 10. Pierre Poiret | 10. <i>Jesus has no body since His exaltation into heaven</i> |
| <u>B</u> 11. Sabellius | 11. <i>Jesus is human only.</i> |

The second verse of the hymn, AOh, Darkest Woe,@ (CW 137) begins, AO sorrow dread! God=s Son is dead!@ In the original German, this line goes, *O grosse Not! Gott selbst ist tot*, which means, AO sorrow dread! God Himself is dead!@ Why do you think it was translated the way it was? Was it necessary to change the original meaning that dramatically?

Who is Jesus?

Colossians 2:9 -

PERSONAL UNION: *Jesus is one person who is God and human at the same time*

SHARING NATURES: *the union of the divine and human nature in Jesus, so that the human nature is the nature of the Son of God and the divine nature is the nature of the Son of Man (AGod is manBthis man is God@)*

Compare Luke 2:11 with Luke 2:15. What are the striking phrases and words?

STATE OF HUMILIATION: *Jesus never once gave up any of His divine power and glory, which have been shared fully with His human nature since His incarnation. According to His human nature only, Jesus did not always or fully use or show His divine power and glory*

How did Jesus use Scripture in and from His personal devotional life?

Luke 2:46-52 -

Luke 4:4, 8, 12 -

Luke 4:24-27 -

Matthew 13:11-17 -

How did Jesus incorporate prayer in His personal devotional life?

Luke 9:18 (kata mona~) -

Mark 1:35 (prwi> ennuca lian anasta~) -

Mark 6:45-48 -

Luke 5:16 (hn uJpocwrwn) -

John 17:15-17 -

Matthew 26:39-42 -

Hebrews 5:7 -

John 12:27 -

Luke 22:44 -

Luke 6:12-16 -

How do the words of Jesus give us direction and encouragement in our devotional lives?

Direction

John 13:16 -

Luke 10:38-42 -

John 8:47 -

Matthew 6:5-13 -

Encouragement

John 15:3-4 -

John 15:7 -

Matthew 13:23 -

Matthew 24:35 -

Matthew 11:28-30 -

Matthew 7:7-11 -

Session Four

THE DEVOTIONAL LIVES OF THE PATRIARCHS, PROPHETS, APOSTLES AND OTHERS

THIS IS SHEP-PARDY!

How do the personal devotional lives and writings of these people serve as examples for us?

Jacob

Genesis 28:12 -

Genesis 28:17 -

Genesis 32:7-12 -

Moses

Exodus 3:5-6 -

Exodus 34:8-9 -

Deuteronomy 32:1-4 -

David

2 Samuel 12:15-17, 22-23 -

Psalms 12:1-8 -

Psalms 38:1-8, 17-18, 21-22 -

Psalms 60:1-5 -

Psalms 131:1-3 -

Elijah

1 Kings 19:9b-14 -

Mary

Luke 2:16-19

Peter

1 Peter 1:23-25 -

1 Peter 5:6-7 -

2 Peter 1:12-13 -

2 Peter 3:18 -

Paul

Romans 2:19-21 -

Romans 3:2 -

Romans 8:26-27 -

Romans 10:17 -

1 Corinthians 8:2 -

1 Corinthians 9:24-27 -

2 Corinthians 9:6 -

Ephesians 6:18 -

Philippians 3:12-14 -

Colossians 2:2-4 -

1 Thessalonians 5:19-20 -

2 Timothy 1:14 -

Session Five

THE DEVOTIONAL LIFE OF MARTIN LUTHER

Match the Canonical Hours with the definition of their names and the time they occurred.

MEANING	CANONICAL HOUR	TIME	<i>I was a pious monk, and so strictly did I observe the rules of my order that I may say: If ever a monk got to heaven through monasticism I, too, would have got there. . . If this life had lasted longer, I would have martyred myself to death with vigils, praying, reading and other labor.</i> B Martin Luther, WLS (<u>What Luther Says</u>):3034
A. Evening	<u>B</u> Compline <u>Z</u>	S. Midnight	
B. Finished	<u>F</u> Lauds <u>T</u>	T. Dawn	
C. First	<u>D</u> Matins <u>S</u>	U. 6:00 a.m.	
D. Morning	<u>E</u> None <u>X</u>	V. 9:00 a.m.	
E. Ninth	<u>C</u> Prime <u>U</u>	W. Noon	
F. Praise	<u>G</u> Sext <u>W</u>	X. 3:00 p.m.	
G. Sixth	<u>H</u> Tierce <u>V</u>	Y. 6:00 p.m.	
H. Third	<u>A</u> Vespers <u>Y</u>	Z. 9:00 p.m.	

What happens when you eat Pop Rocks and drink Coke? Why should you never lick an envelope? What invention has the auto industry suppressed for over forty years? What famous event from July 1969 was actually staged? How many hours a day did Martin Luther spend in prayer?

MYTH-BUSTING. Veit Dietrich was with Martin Luther at Coburg during the Diet of Augsburg. “On June 30 he wrote to Melanchthon at Augsburg about Luther: ‘I cannot sufficiently admire that man’s unique constancy, joy, confidence, and hope in these days of most sore distress. And daily he nourishes them by diligent contemplation of the Word of God. Not a day passes in which he does not spend in prayer at least three hours, such as are most precious for study,’” This Is Luther, page 190. Why did Luther spend so much time in prayer? Why could he spend so much time in prayer?

How do these non-mythical words of Luther apply to a pastor in his personal devotional life?

Those fastidious spirits are to be reprov'd who, when they have heard a sermon or two, find it tedious and dull, thinking that they know all that well enough and need no more instruction. For just that is the sin . . . called akhdia, i.e., torpor or satiety, a malignant, dangerous plague with which the devil bewitches and deceives the hearts of many. LC TP:99

Beware of being nauseated by the Word and disgusted with it. . . The Word of God is a food that increases the appetite of him who eats it. The Word should abound among us. . . We have the most certain promises and assurance that the Word will not lack fruit if we diligently use it. WLS:4805

If I want to curse someone badly, I would curse him with contempt of the Word of God. Then he would have everything that is bad at once, namely, internal, external and eternal evil. WLS:4813

We Christians should make every day a holy day and give ourselves only to holy activities—that is, occupy ourselves daily with God’s Word. . . . At whatever time God’s Word is taught, preached, heard, read or pondered, there the person, the day, and the work are sanctified by it. LC TC:89, 92

If I were to recount all the profit and fruit which God’s Word produces, whence would I get enough paper and time? . . . Shall we frivolously despise such power, profit, strength and fruit—we, especially, who claim to be pastors and preachers? If so, we should not only have nothing given us to eat, but be driven out, being baited with dogs, and pelted with dung, because we not only need all this every day as we need our daily bread, but must also daily use it against the daily and unabated attacks and lurking of the devil. LC Pre:12, 13

Take a psalm in the morning, or some other chapter of Scripture, and study it for a while. This is what I do. . . . I do this only in order to keep myself well acquainted with these matters, and I do not want to let the mildew of the notion grow that I know them well enough. WLS:238

I am also a doctor and preacher, yea, as learned and experienced as all those may be who have such presumption and security. . . . I must still read and study daily, and yet I cannot master it as I wish, but must remain a child and pupil of the Catechism. . . . Yet these delicate, fastidious fellows would with one reading promptly be doctors above all doctors, know everything and be in need of nothing. This is a sure sign that they despise both their office and the souls of people. LC Pre:7, 8

I implore . . . pastors and preachers not to try to be doctors too soon. . . . Let them continue to . . . learn and meditate and ponder. Let them never stop until they have proved by experience that they have taught the devil to death and have become wiser than God Himself. LC Pre:19

When you feel in you conscience that you are guilty, be very, very careful not to contend with God in an effort to defend or excuse your sin. Rather do this: When God points His spear at you, do not flee from Him; on the contrary, flee to Him with a humble confession of guilt and a plea for pardon. Then God will draw back His spear and spare you. WLS:970

I still find it necessary every day to look for time during which I may pray. I am satisfied if, when I retire, I can recite the Ten Commandments, pray the Lord’s Prayer, and then add a Bible verse or two. Meditating on these, I fall asleep. WLS:3458

Prayer is far more difficult than preaching the Word. . . . When we are preaching the Word, we are more passive than active; God is speaking through us. But praying is very difficult work. This is the reason why it is also very rare. WLS:3478

You may read a book and learn how and what you should pray, but a prayer must come from the heart spontaneously; it must speak its own language, according to the fervor of the heart. WLS:3467

Session Six

THE LECTIO CONTINUA DEVOTIONAL PLAN

Which do you prefer:

- 1) flying 1500 miles (2500 kilometers) to your destination or driving there?
- 2) watching a movie or following a television series?
- 3) an all-in-one dish (such as pizza) or a six course meal?

Why do you prefer one over the other?

A. Definition of a *lectio continua* plan

1. *Lectio continua*: continued/joined reading

2. In corporate worship

Historic readings -

ILCW/CW readings -

3. In personal devotions

a. The Bible

b. The Book of Concord

c. Other material

1) LAW & GOSPEL

6) EV. LUTH. DOGMATICS

2) OUR GREAT HERITAGE

7) LUTHER'S WORKS

3) WAUWATOSA THEOLOGY

8) GOD SO LOVED THE WORLD

4) EXAMEN

9) WLQ

5) CHRISTIAN DOGMATICS

10) EARLY CHURCH FATHERS

B. Advantages of a *lectio continua* plan

CONTEXTUAL

COMPREHENSIVE (READ ENTIRE BOOK OF BIBLE, ETC.)

CONVENIENT (easy to figure out how much to read)

CONNECTED (related to preceding and succeeding)

CONTROL (in charge of what to read and how much to read)

C. Disadvantages of a *lectio continua* plan

RELEVANCE (how pertinent to place in life/ministry)

ROUTINE (variety—all history, poetry, etc.)

RESTRICTIVE (difficult to grasp devotional nature in genealogies)

RITUALISTIC (mechanical plan, # of chapters per day)

REPLETION (filled up, just want to finish some section)

D. Developing a *lectio continua* plan

1. How much material do you want to go through?
2. How soon do you want to complete it?
3. How much time do you want to spend on it during your devotional time?
4. How frequently are you going to schedule devotional times?
5. What kind of Abreaks@ have you built into this plan?

Session Seven

A LIFE AND CALL ORIENTED DEVOTIONAL PLAN

A. Weekly ordinaries

ORDINARIES: in liturgy, those parts of the service that remain the same each week; in this devotional plan, those parts which remain the same throughout the week

1. Collect for the week

Where does this collect come from? How has it been altered?

2. Confession and absolution

Why include confession and absolution in a personal devotion?

What is the unique form of these confessions and absolutions?

3. Psalm and hymn

What is the basis for the choice of the psalm and hymn?

Where would you look if you wanted to use something different?

4. Prescribed readings for the Sunday/day in the church year

Where did Series A, B and C come from? Where did the Historic Series originate?

Why do the Synodical Conference and Soll Series have a special place?

On what days in particular might a pastor want to use these texts for his personal devotion?

5. Benediction

What is the character of a benediction?

Where else might a pastor use these weekly benedictions?

B. Weekly propers

PROPERs: in liturgy, those parts of the service that change each week; in this devotional plan, those parts which change each day.

What is your name? 1)	2)
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1. Daily division of emphasis

How do the six emphases that this program focuses on reflect a pastor=s life and ministry?

CHRISTIAN -

STUDENT -

PROCLAIMER -

EVANGELIST -

ADVOCATE -

COUNSELOR -

Are there other important aspects of a pastor=s life and ministry that are not included?

How many groups of Bible readings and other references are listed under each aspect? How can these groups be used? What advantage is there to using them this way?

2. Daily readings

Why are the four types of readings proper and edifying for daily devotions?

How might you read the Scripture references? the Book of Concord references?

What might reading the other citations (*What Luther Says*, anthology) lead you to do?

3. Daily prayers

These prayers have a specific and general character. How are they specific? How are they general?

Session Eight

INCORPORATING PRAYER INTO THE DEVOTIONAL PLAN

A. Corporate and private prayer

True/false or Agree/disagree

- ___ 1. No examples are found in Scripture of prayers spoken jointly by a group of people.
- ___ 2. Corporate prayer is always a jointly spoken prayer.
- ___ 3. The more people who pray for something, the more likely God will answer that prayer.
- ___ 4. Private prayer is more conversational and colloquial; corporate prayer is more reverent and solemn.
- ___ 5. Jesus held private prayer in higher regard than corporate prayer.

B. A plan for intercessory prayer

[g p (Isaiah 53:12) -

ejnteuxi~ (1 Thessalonians 2:1) -

Whom am I going to pray for?

How often am I going to pray for them?

What sort of intercession am I going to make for them?

C. Prepared prayer or *ex corde* prayer?

AGREE/DISAGREE: *It is a sin for an adult Christian to neglect to pray the Lord's Prayer.*

What are some of the factors (challenges, blessings, ease, difficulties) to taken into consideration when contemplating the regular use of prepared prayers? of *ex corde* prayers?

D. Praying devotionally on the basis of portion of Scripture

AGREE/DISAGREE: *If you cannot pray, you cannot preach.*

Questions to answer before praying devotionally.

1. What are the main thoughts of the text?
2. In relation to what aspect of my life and ministry am reading this text?

John 3:16 - as a Christian, student, proclaimer, evangelist, advocate, counselor

3. To whom is the prayer to be addressed? Why?
4. What types of prayer are to be included in the prayer?

- | | |
|----|----|
| a. | c. |
| b. | d. |

E. Wrestling with God in prayer (aka “Heroic Prayer?”)

Scriptural examples of wrestling with God in prayer/praying heroically

Jacob, Genesis 32:22-30 (cf. Genesis 28:13-15)

Hannah, 1 Samuel 1:9-11 (cf. 1 Samuel 1:17)

Elijah, 1 Kings 18:37 (cf. 1 Kings 18:36)

Jesus, Luke 22:42 (cf. Luke 22:43)

Paul, 2 Corinthians 12:8 (cf. 2 Corinthians 12:9)

Analyze Luther’s comments on his prayer for Melancthon: *There our Lord God had to give in to me; for I threw down the sack before His door and rubbed into His ears all His promises that He would hear prayer which I could enumerate from Scripture, saying that He would have to hear me if I were to trust His promises.* (Christian Dogmatics, Volume III, pp 82-83, Franz Pieper)

“[Luther] himself was once present at the bedside of a woman who became critically ill in childbirth. Deeply moved by her plight, he comforted her and confidently prayed with her for her restoration. However, in this case God did not let himself be prevailed upon. The woman died. Luther [bowed] humbly beneath the divine disposal of events in this situation.” (Luther and Prayer, pp 145-146, Martin Lehmann)