

NEW TESTAMENT  
READINGS &  
DEVOTIONALS



# New Testament Readings & Devotionals

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VOLUME 1

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C.M.H. Koenig Books

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# 1

## Reading: Luke 1

*"He has satisfied the hungry with good things and sent the rich away empty."* Luke 1:53

Beware of placing any limit whatever to the grace of Jesus. Be your circumstances what they may; remember that "God is able to make all grace abound towards you; that you always, having all sufficiency in all things, may abound to every good work."<sup>1</sup> Make no allowance for sin, frame no excuses for inactivity, shrink from no cross, be disheartened by no difficulty, give place to no temptation, yield to no excessive grief; for Jesus has spoken it, and He now speaks it to you, "My grace is sufficient for you."<sup>2</sup> Since, then, the grace of Jesus is illimitable, take with you in your journeying to the one Source of supply a vessel of large capacity that you may receive abundantly. Remember that, as a believer in the Lord Jesus, "All things are for your sake, that the abundant grace might, through the thanksgiving of many, redound to the glory of God."<sup>3</sup> Let your life be a perpetual traveling to this grace. Do not be satisfied with what you have already received. Go, again and yet again, to this Divine Fountain, taking every corruption as it is developed, every

sin as it is felt, every sorrow as it rises, to Jesus; remembering for your encouragement, that though you have received much, yet "He gives more grace,"<sup>4</sup> and is prepared to give you much more than you have yet received.

Rejoice that the emptiness of the vessel is no plea against the filling of the vessel. If the Spirit of God has made you "poor in spirit," has wrought in you a "hungering and thirsting for righteousness," betake yourself to the grace of Jesus.<sup>5</sup> The full vessel He needs not, nor does the full vessel want Him. He invites, He draws, and He receives none save the empty. He will have all the honor of our salvation. He will magnify His grace in the creature's nothingness. Your emptiness shall eternally glorify His fullness. With the example and the words before me of him who styled himself the 'chief of sinners,' I hesitate not to encourage the greatest sinner to come to Christ. "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy... And the grace of our Lord was exceeding abundant with faith and love which are in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."<sup>6</sup> Truly might he exclaim, "By the grace of God I am what I am."<sup>7</sup> Beware then, I beseech you, of going to Christ for salvation in any other character than as an empty sinner. Had the vessels been brought other than empty, to receive the miraculous oil, they would have been refused, filled though they had been with ambrosia itself. Nothing should mingle with the oil. Nothing should shade the luster of the miracle. And so is it with the grace of Jesus. Brilliant genius, profound erudition, costly benevolence, and the purest ethics of natural religion, avail nothing in the matter of the soul's salvation. These are the ambrosia, of which the vessel must be emptied before it comes to Christ. It must all be laid aside as constituting a plea of acceptance. The only plea admissible with Christ is that without His grace

you perish forever. "Lord, save, or I perish."<sup>8</sup> (Winslow, Evening Thoughts, p. Mar 28)

Footnotes:

1. 2 Corinthians 9:8.
2. 2 Corinthians 12:9.
3. 2 Corinthians 4:15.
4. James 4:6.
5. Matthew 5:3, 6.
6. 1 Timothy 1:13-15.
7. 1 Corinthians 15:10.
8. Matthew 8:25.

## 2

# Reading: John 1:1-14

*“The only begotten of the Father, full of grace and truth.”* John 1:14

Believer, you can bear your testimony that Christ is *the only begotten of the Father*, as well as the first begotten from the dead. You can say, “He is divine to me, if he be human to all the world beside. He has done that for me which none but a God could do. He has subdued my stubborn will, melted a heart of adamant, opened gates of brass, and snapped bars of iron. He hath turned for me my mourning into laughter, and my desolation into joy; he hath led my captivity captive, and made my heart rejoice with joy unspeakable and full of glory. Let others think as they will of him, to me he must be the only begotten of the Father: blessed be his name. And he is *full of grace*. Ah! had he not been I should never have been saved. He drew me when I struggled to escape from his grace; and when at last I came all trembling like a condemned culprit to his mercy-seat he said, “Thy sins which are many are all forgiven thee: be of good cheer.”<sup>1</sup> And he is *full of truth*. True have his promises been, not one has failed. I bear witness that never servant had such a master as I have; never brother such a kinsman as he has been to me; never

spouse such a husband as Christ has been to my soul; never sinner a better Savior; never mourner a better comforter than Christ hath been to my spirit. I want none beside him. In life he is my life, and in death he shall be the death of death; in poverty Christ is my riches; in sickness he makes my bed; in darkness he is my star, and in brightness he is my sun; he is the manna of the camp in the wilderness, and he shall be the new corn of the host when they come to Canaan. Jesus is to me all grace and no wrath, all truth and no falsehood: and of truth and grace he is *full*, infinitely full. My soul, this night, bless with all thy might 'the only Begotten.'<sup>2</sup> (Spurgeon, p. Evening May 10)

Footnotes:

1. Matthew 9:2.
2. John 3:16.

# 3

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## Reading: Matthew 1

*“Thou shalt call his name Jesus.”* Matthew 1:21 (AKJV)

When a person is dear, everything connected with him becomes dear for his sake. Thus, so precious is the person of the Lord Jesus in the estimation of all true believers, that everything about him they consider to be inestimable beyond all price. “All thy garments smell of myrrh, and aloes, and cassia,”<sup>1</sup> said David, as if the very vestments of the Savior were so sweetened by his person that he could not but love them. Certain it is, that there is not a spot where that hallowed foot hath trodden – there is not a word which those blessed lips have uttered – nor a thought which his loving Word has revealed – which is not to us precious beyond all price. And this is true of the names of Christ – they are all sweet in the believer’s ear. Whether he be called the Husband of the Church,<sup>2</sup> her Bridegroom,<sup>3</sup> her Friend;<sup>4</sup> whether he be styled the Lamb slain from the foundation of the world<sup>5</sup> – the King,<sup>6</sup> the Prophet, or the Priest<sup>7</sup> – every title of our Master – Shiloh, Emmanuel,<sup>8</sup> Wonderful, the Mighty Counselor<sup>9</sup> – every name is like the honeycomb dropping with honey, and luscious are the drops that distil from it. But if there be one name

sweeter than another in the believer's ear, it is the name of Jesus. Jesus! it is the name which moves the harps of heaven to melody. Jesus! the life of all our joys. If there be one name more charming, more precious than another, it is this name. It is woven into the very warp and woof of our psalmody. Many of our hymns begin with it, and scarcely any, that are good for anything, end without it. It is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.

*“Jesus, I love thy charming name,  
’Tis music to mine ear.”*  
(Spurgeon, p. Morning Feb 8)

Footnotes:

1. Psalm 45:8.
2. Ephesians 5:23.
3. Matthew 9:15.
4. John 15:15.
5. Revelation 13:8.
6. Revelation 17:14.
7. Hebrews 4:14.
8. Isaiah 7:14; Matthew 1:23.
9. Isaiah 9:6.

# 4

## Reading: Luke 2:1-38

*“All they that heard it wondered at those things.”* Luke 2:18 (AKJV)

We must not cease to wonder at the great marvels of our God. It would be very difficult to draw a line between holy wonder and *real worship*; for when the soul is overwhelmed with the majesty of God’s glory, though it may not express itself in song, or even utter its voice with bowed head in humble prayer, yet it silently adores. Our incarnate God is to be worshipped as “the Wonderful.”<sup>1</sup> That God should consider his fallen creature, man, and instead of sweeping him away with the besom of destruction, should himself undertake to be man’s Redeemer, and to pay his ransom price, is, indeed marvelous! But to each believer redemption is most marvelous as he views it in relation to himself. It is a miracle of grace indeed, that Jesus should forsake the thrones and royalties above, to suffer ignominiously below *for you*. Let your soul lose itself in wonder, for wonder is in this way a very practical emotion. Holy wonder will lead you to *grateful worship* and *heartfelt thanksgiving*. It will cause within you *godly watchfulness*; you will be afraid to sin against such a love as this. Feeling the presence of the mighty God in the gift of

his dear Son, you will put off your shoes from off your feet, because the place whereon you stand is holy ground. You will be moved at the same time to *glorious hope*. If Jesus has done such marvelous things on your behalf, you will feel that heaven itself is not too great for your expectation. Who can be astonished at anything, when he has once been astonished at the manger and the cross? What is there wonderful left after one has seen the Savior? Dear reader, it may be that from the quietness and solitariness of your life, you are scarcely able to imitate the shepherds of Bethlehem, who told what they had seen and heard, but you can, at least, fill up the circle of the worshippers before the throne, by wondering at what God has done. (Spurgeon, pp. Eve, Jan 26)

Footnote:

1. Isaiah 9:6.

## Reading: Matthew 2

*“... For we saw his star at its rising and have come to worship him.”*

Matthew 2:2

Reader! let you and I ponder well the sweet and interesting record here given of the birth of Christ. If angels, who needed no redemption, praised God at his birth, with what holy rapture and joy ought our songs to go forth in thanksgivings for the same. Behold! with what unequalled humbleness the Son of God, as man, when he came and tabernacled in our flesh, manifested himself to the church. But behold! how God the Father honored his nativity, in not only sending wise men from the east to worship him, but in causing a star to point to the Savior. Was not this indeed sweetly fulfilling that blessed scripture; *the Gentiles shall come to thy light, and kings to the brightness of thy rising.*<sup>1</sup> But did the Lord God, in order that his blessed Son should be known, grant such a starry influence to the wise men; and will he withhold the light of his grace from the hearts of his people? Will he not reveal Christ in all his glory, and suitableness, and all sufficiency, that, like them, we may fall down and worship him, and present him more than gold, and

frankincense, and myrrh, even those graces of his Holy Spirit which are his own?

And was it needful that the Lord of life and glory should go down into *Egypt*, that what the Prophet had said of calling God's dear Son out of Egypt might be fulfilled?<sup>2</sup> Surely then, Lord, it must be needful to call all thy sons from the Egypt of this world; for all by nature are in that house of bondage, before that an act of sovereign grace hath called them out. Was Jesus, the holy, harmless, undefiled Lord Jesus, here also, as in a thousand other instances, the forerunner and glorious Head of his redeemed? Oh for grace to follow the Lamb whithersoever he goeth!

But Oh! thou true and only real Nazarite of God! Precious Jesus, thou art indeed the Branch, the Plant of Renown, the Spiritual Joseph of thy people, whose branches run over the wall. Blessings be on the Head of Him, and on the Crown of the Head of Him that was the *Netzar*, the Separate, from thy brethren! Methinks I hear my Lord again say, as he did once in the days of his flesh: *for their sakes I sanctify myself*<sup>3</sup> Ever precious, and dear name, Jesus Christ of Nazareth! Thou art thy church's *Nazarene*! (Hawker, Poor Man's New Testament Commentary: Matthew-John, pp. 20–21)

Footnotes:

1. Isaiah 60:3.
2. Matthew 2:15; Hosea 11:1.
3. John 17:19.