

How Not To Worry About The Other Person?

Do you suffer from “comparisonitis,” a sickness that can make you very unhappy?

What Does The Bible Say?

18 “I tell you the truth, when you were young, you were able to do as you liked; you dressed yourself and went wherever you wanted to go. But when you are old, you will stretch out your hands, and others will dress you and take you where you don’t want to go.” 19 Jesus said this to let him know by what kind of death he would glorify God. Then Jesus told him, “Follow me.”

20 Peter turned around and saw behind them the disciple Jesus loved—the one who had leaned over to Jesus during supper and asked, “Lord, who will betray you?” 21 Peter asked Jesus, “What about him, Lord?”

22 Jesus replied, “If I want him to remain alive until I return, what is that to you? As for you, follow me.”(John 21:18–22 NLT)

We should never worry about what God is doing with someone else. We keep our eyes on Jesus.

We no longer ask, “Why him, or why me?”

Following Jesus can be challenging, so what? That’s Christianity.

And so, dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you. Let them be a living and holy sacrifice—the kind he will find acceptable. This is truly the way to worship him. (Romans 12:1 NLT)

What does it mean to make your life a living sacrifice?

How Can You Obey?

41 He walked away, about a stone's throw, and knelt down and prayed, 42 "Father, if you are willing, please take this cup of suffering away from me. Yet I want your will to be done, not mine." 43 Then an angel from heaven appeared and strengthened him. (Luke 22:41–43 NLT)

When you say, "Your will not mine," you are saying that you are expendable?

When you live your life as expendable, you have finally begun to live like Jesus.

Begin to add to all your prayers, "I want your will to be done, not mine."

God deals with all of us differently, and that is His right. However, we all get the same retirement plan – heaven.

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Notes:

Today's Insights to The Biblical World comes from Heiser, M. S. (2018). Brief Insights On Mastering The Bible: 80 Expert Insights On The Bible, Explained In A Single Minute (p. 48). Grand Rapids, MI: Zondervan.

Explore:

You give God your body (Romans 12:1). Before we trusted Christ, we used our body for sinful pleasures and purposes, but now that we belong to Him, we want to use our body for His glory. The Christian's body is God's temple (1 Cor. 6:19–20) because the Spirit of God dwells within him (Rom. 8:9). It is our privilege to glorify Christ in our body and magnify Christ in our body (Phil. 1:20–21).

Just as Jesus Christ had to take on Himself a body in order to accomplish God's will on earth, so we must yield our bodies to Christ that He might continue God's work through us. We must yield the members of the body as "instruments of righteousness" (Rom. 6:13) for the Holy Spirit to use in the doing of God's work. The Old Testament sacrifices were dead sacrifices, but we are to be living sacrifices.

There are two "living sacrifices" in the Bible and they help us understand what this really means. The first is Isaac (Gen. 22);

the second is our Lord Jesus Christ. Isaac willingly put himself on the altar and would have died in obedience to God's will, but the Lord sent a ram to take his place. Isaac "died" just the same—he died to self and willingly yielded himself to the will of God. When he got off that altar, Isaac was a "living sacrifice" to the glory of God.

Of course, our Lord Jesus Christ is the perfect illustration of a "living sacrifice," because He actually died as a sacrifice, in obedience to His Father's will. But He arose again. And today He is in heaven as a "living sacrifice," bearing in His body the wounds of Calvary. He is our High Priest (Heb. 4:14–16) and our Advocate (1 John 2:1) before the throne of God.

The verb "present" in this verse means "present once and for all." It commands a definite commitment of the body to the Lord, just as a bride and groom in their wedding service commit themselves to each other. It is this once-for-all commitment that

determines what they do with their bodies. Paul gives us two reasons for this commitment: (1) it is the right response to all that God has done for us—“I beseech you therefore, brethren, by the mercies of God” (*italics mine*); and (2) this commitment is “our reasonable service” or “our spiritual worship.” This means that every day is a worship experience when your body is yielded to the Lord.

Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 554.

Explore:

You give Him your mind (Romans 12:2a). The world wants to control your mind, but God wants to transform your mind (see Eph. 4:17–24; Col. 3:1–11). This word transform is the same as transfigure in Matthew 17:2. It has come into our English language as the word “metamorphosis.” It describes a change from within. The world wants to change your mind, so it exerts pressure from without. But the Holy Spirit changes your mind by releasing power from within. If the world controls your thinking, you are a conformer; if God controls your thinking, you are a transformer.

God transforms our minds and makes us spiritually minded by using His Word. As you spend time meditating on God’s Word, memorizing it, and making it a part of your inner man, God will gradually make your mind more spiritual (see 2 Cor. 3:18).

Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 554.

Explore:

You give Him your will (Romans 12:2b). Your mind controls your body, and your will controls your mind. Many people think they can control their will by “willpower,” but usually they fail. (This was Paul’s experience as recorded in Rom. 7:15–21). It is only when we yield the will to God that His power can take over and give us the willpower (and the won’t power!) that we need to be victorious Christians.

We surrender our wills to God through disciplined prayer. As we spend time in prayer, we surrender our will to God and pray, with the Lord, “Not my will, but Thy will be done.” We must pray about everything, and let God have His way in everything.

For many years I have tried to begin each day by surrendering my body to the Lord. Then I spend time with His Word and let Him transform my mind and prepare my thinking for that new

day. Then I pray, and I yield the plans of the day to Him and let Him work as He sees best. I especially pray about those tasks that upset or worry me—and He always sees me through. To have a right relationship with God, we must start the day by yielding to Him our bodies, minds, and wills.

Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1 (Wheaton, IL: Victor Books, 1996), 554–555.

Explore:

Jesus prays on the Mount of Olives

(Luke 22:39–46)

Jesus and his disciples leave the upper room where they have shared the Passover meal. They make their way out of the city and across the Kidron Valley to the Mount of Olives. This is a favourite place where they have often come in the past.

Jesus feels Satan's temptation pressing hard on them. It is a temptation to doubt that they are on the right course; a temptation to give in, or run away. The only defense against temptation is prayer—and Jesus urges his friends to pray for one another.

Jesus himself kneels in prayer, instead of standing as he would usually do. He prays that the cup of suffering may be removed. This cup contains not just betrayal, injustice, torture and death—although these would have been awful enough. The ultimate suffering for Jesus is that he carries the sin and guilt of the human race—and this cuts him off from God his holy Father. His agony is so great that his sweat runs off him like drops of blood.

The disciples fall asleep, worn out with grief and worry. When Jesus wakes them he urges them again to get up and pray.

Andrew Knowles, *The Bible Guide*, 1st Augsburg books ed. (Minneapolis, MN: Augsburg, 2001), 497–498.

Explore:

Jesus' words "if you are willing" addressed the disposition of his loving Father. Jesus was not praying to an impotent Father but the omnipotent Father, for whom all things are possible. Indeed, Jesus had declared regarding the rich ruler, "What is impossible with men is possible with God" (Luke 18:27). God can do anything! In fact, Isaiah records that on one occasion God had taken the cup of wrath that Judah had drunk and put it into the hands of their godless tormentors (cf. Isaiah 51:17–23, esp. 23). Perhaps God would do a similar thing for his Son! Perhaps there could be a later appointed "hour" (cf. Mark 14:35). Perhaps there could be some other "cup"—some other way.

Jesus' Gethsemane prayer testifies to the authenticity of the Incarnation, that he was a real man (as well as truly God). As a

man, Jesus had placed the exercise of his omniscience at the discretion of the Father. Jesus was genuinely saying that if there was any other way, he wanted the Father to use it. He was not seeking to disobey the will of God, but in his manhood he desired to not suffer the shame of the cross and all it entailed.

“Take”

Jesus’ plea to “take this cup from me” was grounded in the fact of his absolute sinless purity, and the fact that the cup was filled with sin and wrath. The cup was steaming with a brew that was so awful, so fearful, so dreadful, so unbearable, so appalling, so horrendous that Jesus’ soul was revulsed and convulsed. How could he drink such filth? How could he bear his Father’s wrath? Though in the Upper Room he had declared that “this cup is the new covenant in my blood, which is poured out for you” (22:20) and thus embraced his own death on the cross so he could give

them the blessings of the New Covenant, he now recoiled at the personal horror he was about to endure.

“Yet”

“Father, if there is any possible way out, please do it—Yet not my will, but yours be done.” Jesus was caught between two proper desires. It is proper and good to want to avoid death, alienation, and wrath. But it is also proper and best to want to do God’s will, whatever the cost. Jesus chose the best!

And he did it all with complete sincerity. There was no ignorant devotion like that of Peter, “Lord, I am ready to go with you to prison and to death” (v. 33). Jesus knew what he was acceding to. As he sincerely prayed that the cup be taken from him if it was the Father’s will, he just as sincerely prayed—though “every emotion in his heart, every fibre and cell in his flesh rose up against the prospect”—“Yet not my will, but yours be done.” But “Your will be done!” was the cry of a conqueror because “the

man who does the will of God lives forever” (1 John 2:17). Jesus wanted the Father’s will more than anything!

Was Jesus’ prayer heard? Yes, though his request was denied.

The writer of Hebrews, apparently referring explicitly to Gethsemane, comments, “During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission” (5:7). His submission was “yet not my will, but yours be done.” That is the prayer God answers. Jesus’ prayer was a prayer of great faith because he trusted the Father with everything. All true prayers of faith end with, “yet not my will, but yours be done.”

R. Kent Hughes, *Luke: That You May Know the Truth, Preaching the Word* (Wheaton, IL: Crossway Books, 1998), 334–335.

Explore:

Peter knocked at the outer entrance, and a servant girl named Rhoda came to answer the door. When she recognized Peter's voice, she was so overjoyed she ran back without opening it and exclaimed, "Peter is at the door!"

"You're out of your mind," they told her. When she kept insisting that it was so, they said, "It must be his angel."

But Peter kept on knocking, and when they opened the door and saw him, they were astonished. (12:13–16)

The believers praying for Peter thought it was "his angel" that the flustered servant girl had encountered at the door. Surely, some would say, they were referring to his guardian angel. But Rhoda had only heard a voice at the door. Why would Peter's guardian angel have a voice that sounded like Peter's? What the

believers really were thinking, some say, is that Peter had been killed, and “his angel” was their way of referring to his disembodied spirit. No wonder they were hesitant to open the door.

Besides these passages, there’s no other obvious scriptural evidence for individual guardian angels, so the case for them isn’t a strong one.

But if this is disappointing news to you, and you’re dismayed to think there may not be a specific angel responsible for your protection, you need not jump up in fear to check the locks on your doors and windows. There’s plenty of evidence that God himself is looking out for you, in addition to all the angels he chooses to use in carrying out the job.

I love John Calvin’s thoughts on this:

Whether or not each believer has a single angel assigned to him for his defense, I dare not positively affirm....

This, indeed, I hold for certain, that each of us is cared for not by one angel merely, but that all with one consent watch for our safety.

“After all,” he adds,

it is not worthwhile anxiously to investigate a point which does not greatly concern us. If anyone does not think it enough to know that all the orders of the heavenly host are perpetually watching for his safety, I do not see what he could gain by knowing that he has one angel as a special guardian.

One thing we know for sure: Our God uses his awesome power in a compassionate, loving way to help those who need help. I like that about God. I’ve felt His love and compassion in many ways in recent months, and I know he’s that kind of God. While on the one hand he’s holy, there’s the other side of it too: He condescends to be concerned about such as us, and will even

dispatch one angel or an army of them for our service and protection.

There's great hope in that.

This is a good time to remind ourselves again that angels are created beings — God's created beings. He's told us much about them, but he's also withheld much. Even if he told us everything, however — even if we knew all there is to know about angels — the simple truth still would stand that they belong to God. They're his, and he can do with them whatever he wills. They aren't ours to control or to use. They aren't ours to satisfy either our physical and emotional needs or our intellectual curiosity.

They serve us, but they are not our servants. God alone is their Master. When they minister to us, it's because God has so directed, and not because we have commanded or even requested their service.

David Jeremiah, *What the Bible Says about Angels: Powerful Guardians, a Mysterious Presence, God's Messengers* (Sisters, OR: Multnomah Books, 1996), 187–189.

Question 1 of 5

Do you believe each person has a guardian angel? Would you please explain why or why not?

Question 2 of 5

Have you ever felt the Holy Spirit tell you something to do that was strange, like with Debby?

Would you please explain to your group?

Question 3 of 5

Have you ever felt that you were being treated unfairly by God?
Please explain.

Question 4 of 5

What does it mean to you to be expendable for Christ?

Question 5 of 5

Why is it hard to pray not my will but yours in your prayers?
Where do you think this will lead?