

At His Feet

A 7-Day Reading Plan on Devotion and Presence

Devotion is not a discipline. It is a response.

7 Days · 8-12 min/day · All levels · NKJV

Devotion is not a discipline. It is a response. The women in this plan were not trying harder to love Jesus — they had encountered Him, and what they found at His feet was worth returning to, again and again, through grief and uncertainty and the long in-between years. Anna never left the temple. The woman in Luke 7 came uninvited and wept. Mary of Bethany fell at His feet in grief. Martha confessed her faith before the tomb was opened. Mary Magdalene followed Him city to city, giving from her substance.

Seven days. Seven encounters. One invitation: come, and stay. Each day includes a NKJV Scripture passage, reflection, prayer, and journal prompt. The final day ends with your own devotion declaration — the specific way you will "not depart from the temple" in the season ahead.

DAY 1 · ANNA · THE LONG DEVOTION

She Never Left

Luke 2:36–38

TODAY'S SCRIPTURE

Luke 2:36–38

"Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day. And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem."

New King James Version (NKJV)

REFLECTION

Anna had been a widow for most of her adult life. The text says she "did not depart from the temple" — not she went frequently, not she made it a priority. She did not depart. The temple was where she lived, where she worshipped, where she fasted and prayed night and day. When Simeon held the infant Jesus and declared Him the consolation of Israel, Anna was there. Of course she was there. She was always there.

Eighty-four years is a long time to wait. Her devotion was not the bright-burning devotion of the young and eager — it was the settled devotion of someone who had made God her permanent address. She had not left when she was widowed. She had not left when the wait stretched into decades. And then the moment arrived — the moment all her decades of prayer had been pointed toward — and she was present for it. Not rushing in from elsewhere. Already there. Devotion is not a discipline you start when things get exciting. It is the thing you do in the in-between, so that when the moment comes, you are already in the

room.

PRAYER

"Lord, I want to be someone who does not depart — who makes You my permanent address, not my occasional visit. Teach me the long devotion of Anna. Let me be found on the ordinary days in the place where You are. And let me be there when the moment arrives — not rushing in from somewhere else, but already present. Amen."

Journal prompt:

Anna waited for decades in the temple — and was there when the Messiah arrived, because she had never left. What does "not departing from the temple" look like in your own life? What is the specific practice of presence that keeps you close to God during the ordinary in-between years?

DAY 2 · THE WOMAN WITH THE ALABASTER JAR · SHE LOVED MUCH

She Wept at His Feet

Luke 7:37–38, 47–48, 50

TODAY'S SCRIPTURE

Luke 7:37–38, 47–48, 50

"And behold, a woman in the city who was a sinner, when she knew that Jesus sat at table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood behind Him at His feet weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil." ... "Therefore I say to you, her sins, which are many, are forgiven, for she loved much... Your sins are forgiven... Your faith has saved you. Go in peace."

New King James Version (NKJV)

REFLECTION

She came uninvited, knowing what every person at the table thought of her. She came anyway — because she had encountered Jesus, and what she had received from Him was so far beyond what she had ever been given that she could not manage it. She stood behind Him, weeping. She had brought perfume, but the tears came first. She washed His feet with her tears before she anointed them with oil. Her love and her grief were inseparable — poured out together on the One who had, somehow, made her new.

Jesus said: "she has been forgiven much, therefore she loves much." Not the reverse. The love is the response to the forgiveness. Extravagant love is the signature of a person who understands exactly how much they have been given. The room was scandalized. Jesus was moved. He called what she did faith. He said it had saved her. She did not speak a single word in this passage — everything she expressed, she expressed at His feet. Sometimes devotion is entirely wordless: just the coming, just the weeping, just the fragrance filling the room.

PRAYER

"Lord, let me love the way she loved — not carefully, not proportionally, not with one eye on how it appears. She came uninvited and wept, and You said it was faith. Let me come to You today the same way: without managing the grief, without worrying about the impression. Just the coming. Just the weeping. Just the fragrance. Amen."

Journal prompt:

"She has been forgiven much, therefore she loves much." Write an honest accounting of what you have been forgiven. How does the scale of what you have received shape the scale of how you love? Where in your life is your love currently proportional and careful — and where is God inviting something more extravagant?

DAY 3 · MARTHA · DEVOTION THAT DECLARES

Yes, Lord, I Believe

John 11:20–27

TODAY'S SCRIPTURE

John 11:20–27

""Now Martha, as soon as she heard that Jesus was coming, went and met Him... Martha said to Jesus, 'Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You.' Jesus said to her, 'I am the resurrection and the life. He who believes in Me, though he may die, he shall live... Do you believe this?' She said to Him, 'Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.'""

New King James Version (NKJV)

REFLECTION

Martha is usually seen as the less spiritually attentive sister — the one distracted, the one who complained. But in John 11, Martha runs to meet Jesus and speaks one of the great confessions of faith in the New Testament. She voices her grief — "if You had been here" — and then says the line that distinguishes her: "But even now I know that whatever You ask of God, God will give You." Even now. Before the tomb is opened. In the irreversible fact of four days' death. She believes.

When Jesus asks "Do you believe this?", Martha does not answer with a condition or a theology. She answers with a Person: "I believe that You are the Christ, the Son of God." She does not claim to understand. She does not pretend she is not in grief. She makes a choice — in the middle of her devastation, before a single thing has been resolved — to confess who she believes Jesus is. This is devotion that does not depend on circumstances: the declaration of faith made at the worst possible moment, not in the resolution. Martha's great confession is not the victory speech. It is the prayer at the tomb.

PRAYER

"Lord, in the middle of what I cannot resolve, let me say what Martha said: Yes, Lord, I believe. Not that I understand — not that I am at peace — not that I have the answers. I believe that You are the Christ. That is the confession I can make even in this. And that is enough. Amen."

Journal prompt:

Martha's confession came before the resurrection — in the middle of her grief, before anything had changed. What is the confession of faith you are able to make right now, in the middle of your present circumstances, before they are resolved? Write it as Martha wrote it: "Yes, Lord, I believe that You are..."

DAY 4 · MARY OF BETHANY · DEVOTION IN THE DARK

She Fell at His Feet

John 11:28–35

TODAY'S SCRIPTURE

John 11:28–35

""Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, 'Lord, if You had been here, my brother would not have died.' Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled. And He said, 'Where have you laid him?' They said to Him, 'Lord, come and see.' Jesus wept.""

New King James Version (NKJV)

REFLECTION

When Jesus called for Mary, she arose quickly — the same Mary who sat at His feet while her sister worked, who chose the good part, who was accused of not helping. When He called, she moved immediately. And then she fell at His feet — not in peaceful worship this time, but in grief and the most intimate form of accusation: "Lord, if You had been here, my brother would not have died." She is devastated. She is at His feet. Both things are true simultaneously. Devotion does not require peaceful emotions. It only requires coming.

Jesus saw her weeping. He groaned in the spirit — the Greek suggests a deep interior agitation, something between sorrow and indignation at death's existence. He was troubled. He asked where the body had been laid. And then the two shortest, most extraordinary words in the Gospel of John: Jesus wept. He did not answer Mary's accusation. He did not explain the delay. He entered her grief. This is what devotion draws out of God: not immunity from loss, not immediate answers, but the God who weeps with you at the tomb. Your grief, brought to His feet, brings Him to yours.

PRAYER

"Lord, let me fall at Your feet even in the moments I do not understand what You have allowed. Mary's devotion was not conditional — she came to You in grief, with her accusation still in her mouth, and You wept with her. Let me bring You the unresolved grief. Let me be at Your feet even when I have no peaceful words. Amen."

Journal prompt:

Mary fell at His feet holding both her love and her accusation: "Lord, if You had been here..." Is there something you have been carrying toward God that holds both love and confusion together? Write it honestly. Then sit with this: the response Jesus gave Mary was not an answer. It was tears. What does it mean to you that He weeps?

She Followed and She Gave

Luke 8:1–3

TODAY'S SCRIPTURE

Luke 8:1–3

"Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and infirmities — Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for Him from their substance."

New King James Version (NKJV)

REFLECTION

This is the quiet verse that tells us everything about where Mary Magdalene came from and where she went. Out of her had come seven demons. What captivity felt like from the inside, what she lost, what she became in that time — we don't know. What we know is that Jesus cast them all out. And then she followed Him — not home, not back to her previous life. She followed Him city after city, village after village, and she provided for His ministry from her own substance.

The word for "provided" — *diakon* — is the same word used for ministry, deaconship, serving. Mary Magdalene was a minister to the Son of God. She used her resources, her time, her presence, to sustain His work. This is not heroic in the conventional sense — it is faithful in the daily sense: showing up, traveling, giving what she had, staying connected to the One who had set her free. Devotion in its most durable form is not the feeling or the dramatic gesture. It is the showing up, road after road, from a life that has been changed and cannot stop giving back.

PRAYER

"Lord, let me be someone who provides for Your work from my substance — my time, my resources, my energy, my presence. Not when it is dramatic or recognized, but consistently, on the ordinary roads. Let gratitude for what You have done in me produce devotion that looks like showing up every day. Amen."

Journal prompt:

Mary Magdalene's devotion was expressed through consistent, resource-giving presence — following Jesus from city to city, giving from her substance. What does "providing for Him from your substance" look like in your specific, ordinary life? What time, energy, or capacity has He freed you to give — and where is He asking you to travel with it?

DAY 6 · MARY & MARTHA · WHEN DEVOTION DRAWS THE RESURRECTION

"Lazarus, Come Forth!"

John 11:38–44

TODAY'S SCRIPTURE

John 11:38–44

""Then Jesus, again groaning in Himself, came to the tomb... Jesus said, 'Take away the stone.' Martha... said to Him, 'Lord, by this time there is a stench, for he has been dead four days.' Jesus said to her, 'Did I not say to you that if you would believe you would see the glory of God?'... And Jesus lifted up His eyes and said... 'Lazarus, come forth!' And he who had died came out bound hand and foot with graveclothes... Jesus said to them, 'Loose him, and let him go.'""

New King James Version (NKJV)

REFLECTION

It was the devotion of Mary and Martha that brought Jesus to Bethlehem. They had sent word: "Lord, behold, he whom You love is sick." Not a command. Not a demand. Just the name and the need, spoken to the One who could act. And Jesus came — deliberately, with purpose, later than they had hoped — and stood in front of the sealed tomb. Martha's honest worry: "Lord, there is a stench; he has been dead four days." Jesus: "Did I not say that if you would believe you would see the glory of God?" Then: "Lazarus, come forth." And he came out.

There is a detail in Jesus' final command — "Loose him, and let him go" — that deserves attention. He raised Lazarus. But He gave the loosing to the people standing there. What God resurrects, the community is invited to unwrap. The graveclothes that bound what had been dead are removed by human hands. This is the pattern: He commands the stone to roll. He speaks the name. He calls what was dead to life. And then He invites those who love the person to help loose what bound them. Devotion does not only receive the miracle. It participates in the unwrapping.

PRAYER

"Lord, I believe that You call the dead to life. Stand at the tombs in my world — the things I have given up on, the people I have stopped praying for, the areas that have the stench of too many sealed days — and speak. Lazarus, come forth. Then use me to help loose what You have raised. Amen."

Journal prompt:

"Loose him, and let him go." Is there someone in your life — or something in you — that God has called out of death into new life, but still needs loosing from old graveclothes? Write about what resurrection has begun that still needs unwrapping. And: what graveclothes is He calling you to help remove in someone you love?

DAY 7 · THE ONE THING · THE HEART OF DEVOTION

Come, and Stay

Psalm 27:4 · Matthew 11:28–30 · Revelation 3:20

TODAY'S SCRIPTURE

Psalm 27:4 · Matthew 11:28–30 · Revelation 3:20

"One thing I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple." // "Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls." // "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me."

New King James Version (NKJV)

REFLECTION

Seven days. Five women. And beneath every story, the same heartbeat: one thing. David named it in Psalm 27 — not safety, not success. "One thing I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD." Anna lived it for eighty-four years. The woman in Luke 7 couldn't stop coming back. Mary fell at His feet in joy and in grief and in worship. Martha confessed her faith before the tomb opened. Mary Magdalene traveled the roads with her substance. What they all understood: there is one thing that holds everything else.

And He is the one who initiated it. "I stand at the door and knock." Devotion is a response — but it is a response to an invitation already extended. He stood at the door of every woman in this plan and called her name: come to Me. And the one who hears and opens will find Him at the table, ready to dine. This is what the posture "at His feet" is ultimately about: not discipline, not performance, not earning presence. It is responding to the One who is already knocking. He is knocking now. The only question is whether you will open the door — and stay.

PRAYER

"Lord, this is the one thing I desire: to dwell with You. Not to perform, not to produce — to dwell. To behold the beauty. Come in, as You promised. I am opening the door. I am staying at the table. That is the whole of what I want to give You: presence for presence. Come, and I will not depart. Amen."

Journal prompt:

Look back over the seven days. Which woman's posture — Anna's faithful waiting, the sinful woman's extravagant love, Martha's confession before the tomb, Mary's grief at His feet, Mary Magdalene's traveling service — most describes where you currently are with God? Write her name and why. Then write what it looks like for you to be "at His feet" today, specifically, in the life you are actually living.

"One thing I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life."

Psalm 27:4 · New King James Version (NKJV)

He is at the door. He is knocking.

Open, and stay.

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