



LGC Daily Devotion Guide 2010

Week 3:

January 17 – January 23

I. Adoration

1. Invocation Prayer

“Lead kingly light. I loved to choose and see my path; I loved the garish day, and in spite of fears, pride ruled my will. O, remember not my past, but now lead Thou me on. In Jesus name. Amen.” (Adapted fro John Newman)

2. Adoration through Psalm Three

(We’ll use this Psalm, not for today’s Bible reading, but for the sake of focusing our thoughts on God)

- Read slowly this passage at least three times and gather a different thought about God’s character or deeds each day and translate it into a prayer of adoration.

II. Confession

Pause now and ask the Holy Spirit to reveal to your sins and ask for forgiveness.

III. Thanksgiving

List, one by one, things that you should give thanks for.

IV. Scriptural Reflection: Based on the Gospel of Luke

Reading slowly and reflectively the assigned passage twice at least and consider the questions below each day:

January 17: 5: 27 – 6: 10

- (1) The word ‘why’ occurs three times in this portion, introducing three grounds of offence which His critics found in Jesus’ conduct. What are they? How do Jesus’ answers reveal the principles on which He acted?
- (2) The new revelation which Jesus brought raises three questions:
 - i. Can it be combined with the old?
 - ii. Who are the kind of men to whom the new can be entrusted?
 - iii. What will be the reaction of those who are accustomed to the old on hearing the new?

How are these questions answered in the three short parables of vv. 36-39?

- (3) *What do you learn about “total surrender” today?*

January 18: 6: 11-38

- (1) Vv. 11-19: The excitement of the people was increasing and the hostility of the scribes and Pharisees growing more intense. What special action did Jesus take (vv. 12-13)?
- (2) Vv. 20-38: A picture of the new society of the Kingdom of God. Who are welcome to it and who are not? See vv. 20-26 and cf. 1:53. What is its basic principle, and in what ways does it manifest itself? See vv. 27 & 31. How does it exceed the ordinary standards of men, and to what standard does it aspire? See vv. 35-38. Are you a practicing member of this society of the blessed?
 - (3) *What do you learn about “total surrender” today?*

January 19: 6: 39-49

- (1) If we aspire to be guides to others, what two faults do the two parables in these verses teach us to avoid? Further, on what will our spiritual usefulness depend?
- (2) When the house of our life is tested, what alone will enable it to stand?
- (3) *What do you learn about “total surrender” today?*

January 20: 7: 1-17

- (1) How did the centurion come to believe on Jesus? And how did he conceive of Him in relation to the unseen world and its powers? Why was the Lord so astonished at his faith?
- (2) Picture the two processions meeting at the city of Nain, and the scene that followed. What features in Jesus' character shine out in this story?
- (3) *What do you learn about “total surrender” today?*

January 21 7: 18-35

- (1) What exactly was the doubt in John's mind? Do you find a clue to his perplexity in 3: 16-17? Observe how our Lord took him back to the Scriptures (see vv. 21-23, and Isaiah 8: 14-15, and 35: 4-5 & 60:1)
- (2) Note Jesus' testimony to John. If John in his mission was greater than all the prophets, consider how our Lord's words bring out the surpassing privilege of the “new covenant” believer. See 10: 23-24, and 2 Cor 3: 7-11.
- (3) What does this portion teach (a) about the longsuffering mercy of God, and (b) about the personal responsibility of the hearer?
- (4) *What do you learn about “total surrender” today?*

January 22 7: 36-50

- (1) How did Jesus prove to this Pharisee that it was not ignorance which made Him tolerate this woman's touch? What do you think his attitude to Jesus really was? Did he believe in Him?
- (2) What evidence is there that something had already happened in this woman's life and that she was acting under deep emotion?
- (3) What does Jesus look for in those who receive forgiveness of sins?
- (4) *What do you learn about “total surrender” today?*

January 23 8: 1-21

- (1) What light do vv. 1-3 throw upon the way our Lord and the twelve were at this time supported?
- (2) What evidence is there that Jesus at this time deliberately adopted a new method of teaching? Contrast the method of teaching here with that of 6: 17-49 (and also refer to Matthew 13: 11.)
- (3) What experience have you of the truth of this parable in yourself and in others? What sorts of people do the four soils represent?
- (4) Taking the ‘candle’ or ‘lamp’ as denoting the revelation brought by Jesus, what is the application of vv. 16-18 to those who are His disciples?
- (5) *What do you learn about “total surrender” today?*

V. Meditative Reflection

(This week, we shall continue our meditation based on excerpts of *The Calvary Road* by Roy Hession. Though it is out of print, its messages have transformed many lives over the years.)

January 17

THE WAY OF FELLOWSHIP

WHEN man fell and chose to make himself, rather than God, the centre of his life, the effect was not only to put man out of fellowship with God, but also out of fellowship with his fellow man. The story of man's first quarrel with God in the third chapter of Genesis is closely followed, in the fourth chapter, by the story of man's first quarrel with his fellow, Cain's murder of Abel. The Fall is simply, "we have turned every one to his own way." If I want my own way rather than God's, it is quite obvious that I shall want my own way rather than the other man's. A man does not assert his independence of God to surrender it to a fellow man, if he can help it. But a world in which each man wants his own way cannot but be a world full of tensions, barriers, suspicions, misunderstandings, clashes and conflicts.

Now the work of the Lord Jesus Christ on the Cross was not only to bring men back into fellowship with God, but also into fellowship with their fellow men. Indeed it cannot do one without the other. As the spokes get nearer the centre of the wheel, they get nearer to one another. But if we have not been brought into vital fellowship with our brother, it is a proof that to that extent we have not been brought into vital fellowship with God. The first epistle of John (what a new light Revival sheds on this Scripture!) insists on testing the depth and reality of a man's fellowship with God by the depth and reality of his fellowship with his brethren. Some of us have come to see how utterly connected a man's relationship to his fellows is with his relationship to God. Everything that comes as a barrier between us and another, be it never so small, comes as a barrier between us and God. We have found that where these barriers are not put right immediately, they get thicker and thicker until we find ourselves shut off from God and our brother by what seem to be veritable brick walls. Quite obviously, if we allow New Life to come to us, it will have to manifest itself by a walk of oneness with God and our brother, with nothing between.

January 18

Light and Darkness

On what basis can we have real fellowship with God and our brother? Here I John 1: 7 has come afresh to us " *if we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ, His Son, cleanseth us from all sin.*" What is meant by light and darkness is that light reveals, darkness hides. When anything reproves us, shows us up as we really are — that is light. "Whatsoever doth make manifest is light." But whenever we do anything or say anything (or don't say anything) to hide what we are or what we've done — that is darkness.

Now the first effect of sin in our lives is always to make us try and hide what we are. Sin made our first parents hide behind the trees of the garden and it has had the same effect on us ever since. Sin always involves us in being unreal, pretending, duplicity, window dressing, excusing ourselves and blaming others — and we can do all that as much by our silence as by saying or doing something. This is what the previous verse calls "walking in darkness." With some of us, the sin in question may be nothing more than self-consciousness (anything with "I" in it is sin) and the hiding, nothing more than an assumed heartiness to cover that self-consciousness; but it is walking in darkness none the less.

In contrast to all this in us, verse 5 of this chapter tells us that "God is light," that is, God is the All-revealing One, who shows up every man as he really is. And it goes on to say, "In Him is no darkness at all," that is, there is absolutely nothing in God which can be one with the tiniest bit of darkness or hiding in us.

Quite obviously, then, it is utterly impossible for us to be walking in any degree of darkness and have fellowship with God. While we are in that condition of darkness, we cannot have true fellowship with our brother either — for we are not real with him, and no one can have fellowship with an unreal person. A wall of reserve separates him and us.

January 19

The Only Basis for Fellowship.

The only basis for real fellowship with God and man is to live out in the open with both. "But if we walk in the light, as He is in the light, we have fellowship one with another." To walk in the light is the opposite of walking in darkness. Spurgeon defines it in one of his sermons as "the willingness to know and be known." As far as God is concerned, this means that we are willing to know the whole truth about ourselves, we are open to conviction. We will bend the neck to the first twinges of conscience. Everything He shows us to be sin, we will deal with as sin — we will hide or excuse nothing. Such a walk in the light cannot but disclose sin increasingly in our lives, and we shall see things to be sin which we never thought to be such before. For that reason we might shrink from this walk, and be tempted to make for cover. But the verse goes on with the precious words, "and the Blood of Jesus Christ, His Son, cleanseth us from all sin." Everything that the light of God shows up as sin, we can confess and carry to the Fountain of Blood and it is gone, gone from God's sight and gone from our hearts. By the power of the precious Blood we can be made more stainless than the driven snow; and thus continually abiding in the light and cleansed by the Blood, we have fellowship with God.

But the fellowship promised us here is not only with God but "one with another"; and that involves us in walking in the light with our brother too. In any case, we cannot be "in the open" with God and "in the dark" with him. This means that we must be as willing to know the truth about ourselves from our brother as to know it from God. We must be prepared for him to hold the light to us (and we must be willing to do the same service for him) and challenge us in love about anything he sees in our lives which is not the highest. We must be willing not only to know, but to be known by him for what we really are. That means we are not going to hide our inner selves from those with whom we ought to be in fellowship; we are not going to window dress and put on appearances; nor are we going to whitewash and excuse ourselves. We are going to be honest about ourselves with them. We are willing to give up our spiritual privacy, pocket our pride and risk our reputations for the sake of being open and transparent with our brethren in Christ. It means, too, that we are not going to cherish any wrong feeling in our hearts about another, but we are first going to claim deliverance from it from God and put it right with the one concerned. As we walk this way, we shall find that we shall have fellowship with one another at an altogether new level, and we shall not love one another less, but infinitely more.

January 20

No Bondage.

Walking in the light is simply walking with Jesus. Therefore there need be no bondage about it. We have not necessarily got to tell everybody everything about ourselves. The fundamental thing is our *attitude* of walking in the light, rather than the *act*. Are we willing to be in the open with our brother — and be so in word when God tells us to? That is the "armor of light" — true transparency. This may sometimes be humbling, but it will help us to a new reality with Christ, and to a new self-knowledge. We have become so used to the fact that God knows all about us that it does not seem to register with us, and we inevitably end by not knowing the truth about ourselves. But let a man begin to be absolutely honest about himself with but one other, as God guides him, and he will come to a knowledge of himself and his sins that he never had before, and he will begin to see more clearly than ever before where the redemption of Christ has got to be applied progressively to his life. This is the reason why James tells us to put ourselves under the discipline of "confessing our faults one to another."

In I John 1: 7, of course, the purpose of "walking in the light" is that we might "have fellowship one with another." And what fellowship it is when we walk this way together! Obviously, love will flow from one to another, when each is prepared to be known as the repentant sinner he is at the Cross of Jesus. When the barriers are down and the masks are off, God has a chance of making us really one. But there is also the added joy of knowing that in such a fellowship we are "safe." No fear now that others may be thinking thoughts about us or having reactions toward us which they are hiding from us. In a fellowship which is committed to walk in the light beneath the Cross, we know that if there is any thought about us it will quickly be brought into the light, either in brokenness and confession (where there has been wrong and unlove), or else as a loving challenge, as something that we ought to know about ourselves.

It must not, however, be forgotten that our walk in the light is first and foremost with the Lord Jesus. It is with Him first that we must get things settled and it is cleansing and victory that must first be obtained. Then when God guides us to open our hearts with others, we come to them with far more of a testimony than a confession (except where that is specifically due) and we praise God together.

January 21

Teams of Two for Revival.

Jesus wants you to begin walking in the light with Him in a new way today. Join with one other— your Christian friend, the person you live with, your wife, your husband. Drop the mask. God has doubtless convicted you of one thing more than another that you have got to be honest with them about. Start there. Be a team of two to work for revival amongst your circle. As others are broken at the Cross they will be added to your fellowship, as God leads. Get together from time to time for fellowship and to share your spiritual experience with real openness. In complete oneness pray together for others, and go out as a team with fresh testimony. God through such a fellowship will begin to work wondrously. As He saves and blesses others in this vital way, they can start to live and work as a fellowship too. As one billiard ball will move another billiard ball, so one group will set off another group, until the whole of our land is covered with New Life from the risen Lord Jesus.

January 22

THE HIGHWAY OF HOLINESS

ONE of the things that we must learn if we are to live the victorious Christian life is its utter simplicity. How complicated we have made it! Great volumes are written all sorts of technical phrases are used, we are told the secret lies in this, or that and so on. But to most of us, it is all so complicated that, although we know it in theory, we are unable to relate what we know to our practical daily living. In order to make the simple truths we have been considering even clearer, we want in this chapter to cast them all in picture form.

An "over-all" picture of the life of victory which has come to many of us is that of the Highway in Isaiah 35 : "And a highway shall be there and a way and it shall be called the way of holiness." The picture is that of a Highway built up from the surrounding morass, the world. Though the Highway is narrow and uphill, it is not beyond any of us to walk it, for "the wayfaring men, though fools, shall not err therein." Though there are many dangers if we get off the road, while we keep to the Highway there is safety, for "no lion shall be there, nor any ravenous beast shall go up thereon." Only one kind of person is barred from walking there and that is the unclean one. "The unclean shall not pass over it." This includes not only the sinner who does not know Christ as His Savior, but the Christian who does and yet is walking in unconfessed and uncleansed sin.

The only way on to the Highway is up a small dark, forbidding hill — the Hill of Calvary. It is the sort of hill we have to climb on our hands and knees — especially our knees. If we are content with our present Christian life, if we do not desire with a desperate hunger to get on to the Highway, we shall never get to our knees and thus never climb the hill. But if we are dissatisfied, if we are hungry, then we will find ourselves ascending. Don't hurry. Let God make you really hungry for the Highway; let Him really drive you to your knees in longing prayer. Mere sightseers won't get very far. "Ye shall find Me when ye shall search for Me with all your heart."

January 23

A Low Door.

At the top of the hill, guarding the way to the Highway, stands so gaunt and grim...the Cross. There it stands, the Divider of time and the Divider of men. At the foot of the Cross is a low door, so low that to get through it one has to stoop and crawl through. It is the only entrance to the Highway. We must go through it if we would go any further on our way. This door is called the Door of the Broken Ones. Only the broken can enter the Highway. To be broken means to be "not I, but Christ." There is in every one of us a proud, stiff-necked "I." The stiff neck began in the Garden of Eden when Adam and Eve, who had always bowed their heads in surrender to God's will, stiffened their necks, struck out for independence and tried to be "as gods." All the way through the Bible, God charges His people with the same stiff neck; and it manifests itself in us, too. We are hard and unyielding. We are sensitive and easily hurt. We get irritable, envious and critical. We are resentful and unforgiving. We are self-indulgent — and how often that can lead to impurity! Every one of these things and many more, spring from this proud self within. If it were not there and Christ were in its place, we would not have these reactions. Before we can enter the Highway, God must bend and break that stiff-necked self, so that Christ reigns in its stead. To be broken means to have no rights before God and man. It does not mean merely surrendering my rights to Him but rather recognizing that I haven't any, except to deserve hell. It means just being nothing and having nothing that I call my own, neither time, money, possessions nor position.

In order to break our wills to His, God brings us to the foot of the Cross and there shows us what real brokenness is. We see those wounded Hands and Feet, that Face of Love crowned with thorns and we see the complete brokenness of the One who said, "Not my will, but Thine be done," as He drank the bitter cup of our sin to its dregs. So

the way to be broken is to look on Him and to realize it was our sin which nailed Him there. Then as we see the love and brokenness of the God who died in our place, our hearts will become strangely melted and we will want to be broken for Him and we shall pray,

*" Oh, to be saved from myself, dear Lord,
 Oh, to be lost in Thee,
 Oh, that it might be no more I,
 But Christ that lives in me."*

And some of us have found that there is no prayer that God is so swift to answer as the prayer that He might break us.

VI. A Time for Silence

You have mediated much today with your intellectual faculty today. Now have a moment of silence (the length is up to you, 5 or even 30 minutes), and ask God quietly, “Lord, is there any important message from you today that I might have missed? Show me, your servant is listening?”

VII. Supplication

Use the following chart to cover people and ministries that you want to remember before the Lord:

	Your family	Other people	Church Ministries	Other Ministries	City & World	Others
Sunday						
Monday						
Tuesday						
Wed						
Thursday						
Friday						
Saturday						

VII. Benediction

“May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ.” Romans 15:5-6