



## LGC Daily Devotion Guide 2010

Week 4:

January 24 – January 30

### I. Adoration

#### 1. Invocation Prayer

“Lord, I am pleading, hear Thou my prayer. Let me Thy blessed fellowship share. From day to day Thy servant I’d be. Grant me a closer walk with Thee...near to Thy side I ever would be. In Jesus name. Amen.” (Haldor Lillenas)

#### 2. Adoration through Psalm 4

(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 24: 8: 22 – 39

There are three main groups of characters in these two incidents: the disciples on the boat, the demon-possessed man and the people of the region (including those tending the herd of pigs).

- (1) Who was Jesus to the disciples after the storm was calmed? Why would you say so?
- (2) Who was Jesus to the people in the region? Why would you say so?
- (3) Who was Jesus to the demon-possessed man, after he was healed? Why would you say so? (Read v. 39 carefully)
- (4) *What do you learn about “total surrender” today?*

#### January 25: 8: 40-56

- (1) “Don’t bother the teacher” basically means he was too late (v.49). Was Jesus too late? Have you ever felt Jesus was too late? From the story of Jairus, what can you learn about the reason when God seems to be late?
- (2) When the woman who has been bleeding for 12 years touched Jesus’ cloak, in what aspect did she have faith in Jesus, and in what aspect she did not?
- (3) *What do you learn about “total surrender” today?*

#### January 26: 9: 1-17

- (1) Since the disciples were given power to cure and to drive out demons, why would they be rejected? What about the gesture of shaking dust off their feet, was it not rude? Why not?
- (2) What was the basic difference in attitude towards the hungry crowd between Jesus’ and the disciples?
- (3) Picture yourself for a moment as one of the disciples taking part in the passing out of the fish and bread, what might be the thing that would leave the greatest impression on you?
- (4) *What do you learn about “total surrender” today?*

**January 27: 9: 18-36**

- (1) Can you blame the erroneous speculations of the people as to who Jesus was? What sets the disciples (especially Peter) apart in this respect?
- (2) In setting out the “must” of following him, Jesus asked us to deny ourselves and to take up our cross daily. In v.24 he gave the reason with the word, “for”. What was the reason he gave? How is it related to the “must” of following Him?
- (3) How did Peter react to seeing the vision of transfiguration? (see v.33) What did God answer Him from the cloud? With this answer, can you understand why Jesus allowed him to have such a special spiritual experience?
- (4) *What do you learn about “total surrender” today?*

**January 28 9: 37-62**

- (1) 9:1 says Jesus had given the Twelve the power to drive out “all demons”, and yet the disciples failed to drive out this particular demon. What reason did Jesus give in Mark 9:29? Why didn’t the disciples pray?
- (2) V.57 This man appeared to decide to follow Jesus voluntarily, but Jesus let him know one aspect of what it means by following Him. What is this aspect?
- (3) V.58 This other man was invited by Jesus to follow Him and he wanted to go and bury his father “first”. Was Jesus’ reply to him too harsh? There are at least two very important points that Jesus wanted to him to understand about “following” Him? What might they be?
- (4) V.61 Still another man indicated his willingness to follow, but not before returning home and say good-bye “first”. Again was Jesus’ reply unreasonable? What did his saying good-bye amount to, in Jesus’ mind?
- (5) *What do you learn about “total surrender” today?*

**January 29 10: 1-24**

- (1) Jesus was expanding His team of servants (or missionaries) and was giving them some instructions in vv. 1-11 & 16. What can you learn from these instructions concerning our mission today? List at least three of them.
- (2) What does Jesus’ remark in v.20 say about our attitude of serving Him?
- (3) Jesus implied that the disciples were more blessed. Why? Who are really more blessed, the disciples or you? Why?
- (4) *What do you learn about “total surrender” today?*

**January 30 10: 25-42**

- (1) Why was asking “who is my neighbor” an effort by the expert in the law to justify himself? What was he trying to justify?
- (2) This expert was asking, “Who is my neighbor”, but did this particular parable of the “good Samaritan” really answer his question? Did Jesus tell him who his neighbor was, or rather, who should he be a neighbor to? What is the difference between the two?
- (3) There are many people who try to commend Martha in this story as well, but the Bible does not say even one good word about her attitude. Can you see why?
- (4) *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 24

#### *A Constant Choice.*

But do not let us imagine that we have to be broken only once as we go through the door. Ever after it will be a constant choice before us. God brings His pressure to bear on us, but we have to make the choice. If someone hurts and slights us, we immediately have the choice of accepting the slight as a means of grace to humble us lower or we can resist it and stiffen our necks again with all the disturbance of spirit that that is bound to bring. Right the way through the day our brokenness will be tested, and it is no use our pretending we are broken before God if we are not broken in our attitude to those around us. God nearly always tests us through other people. There are no second causes for the Christian. God's will is made known in His providences, and His providences are so often others with their many demands on us. If you find yourself in a patch of unbrokenness, the only way is to go afresh to Calvary and see Christ broken for you and you will come away willing to be broken for Him.

Over the Door of the Broken Ones is sprinkled the precious Blood of the Lord Jesus. As we bend to crawl through, the Blood cleanses from all sin. For not only have we to bend to get through, but only the clean can walk the Highway. Maybe you have never known Jesus as your Saviour, maybe you have known Him for years, but in either case you are defiled by sin, the sins of pride, envy, resentment, impurity, etc. If you will give them all to Him who bore them on the Cross, He will whisper to you again what He once said on the Cross, "It is finished," and your heart will be cleansed whiter than snow.

### January 25

#### *The Gift of His Fulness.*

So we get on to the Highway. There it stretches before us, a narrow uphill road, bathed in light, leading towards the Heavenly

Jerusalem. The embankment on either side slopes away into thick darkness. In fact, the darkness creeps right to the very edges of the Highway, but on the Highway itself all is light. Behind us is the Cross, no longer dark and forbidding but radiant and glowing, and we no longer see Jesus stretched across its arms, but walking the Highway overflowing with resurrection life. In His Hands He carries a pitcher with the Water of Life. He comes right up to us and asks us to hold out our hearts, and just as if we were handing Him a cup, we present to Him our empty hearts. He looks inside - a painful scrutiny - and where He sees we have allowed His Blood to cleanse them, He fills them with the Water of Life. So we go on our way rejoicing and praising God and overflowing with His new life. This is revival. You and I full of the Holy Spirit all the time, loving others and concerned for their salvation. No struggling, no tarrying. Just simply giving Him each sin to cleanse in His precious Blood and accepting from His hands the free gift of His Fulness, and then allowing Him to do the work through us. As we walk along with Him, He is always there continually filling so that our cups continually overflow.

So the rest of our Christian life simply consists now of walking along the Highway, with hearts overflowing, bowing the neck to His will all the time, constantly trusting the Blood to cleanse us and living in complete oneness with Jesus. There is nothing spectacular about this life, no emotional experiences to sigh after and wait for. It is just plain day to day living the life the Lord intended us to live. This is real holiness.

### January 26

#### *Off the Highway.*

But we may, and sometimes do, slip off the Highway, for it is narrow. One little step aside and we are off the path and in darkness. It is always because of a failure in obedience somewhere or a failure to be weak enough to let God do all. Satan is always beside the road, shouting at us, but he cannot touch us. But we can yield to his voice by an act of will. This is. The beginning of sin and slipping away from Jesus. Sometimes we find ourselves stiffening our necks to someone, sometimes to God Himself. Sometimes jealousy or resentment assails us. Immediately we are

over the side, for nothing unclean can walk the Highway. Our cup is dirtied and ceases to overflow and we lose our peace with God. If we do not come back to the Highway at once, we shall go further down the side. We must get back. How? The first thing to do is to ask God to show what caused us to slip off; and He will, though it often takes Him time to make us see. Perhaps someone annoyed me, and I was irritated. God wants me to see that it was not the thing that the person did that matters, but my reaction to it. If I had been broken, I would not have been irritated. So, as I look longingly back to the Highway, I see the Lord Jesus again and I see what an ugly thing it is to get irritable and that Jesus died to save me from being irritable. As I crawl up again to the Highway on hands and knees, I come again to Him and; His Blood for cleansing. Jesus is waiting there to fill my cup to overflowing once again. Hallelujah! No matter where you leave the Highway, you will always find Him calling you to come back and be broken again, and always the Blood will be there to cleanse and make you clean. This is the great secret of the Highway — knowing what to do with sin, when sin has come in. The secret is always to take sin to the Cross, see there its sinfulness, and then put it under the Blood and reckon it gone.

So the real test all along the Highway will be — are our cups running over? Have we the peace of God in our hearts? Have we love and concern for others? These things are the barometer of the Highway. If they are disturbed, then sin has crept in somewhere — self-pity, self-seeking, self-indulgence in thought or deed, sensitiveness, touchiness, self-defence, self-consciousness, shyness, reserve, worry, fear and so on.

### **January 27**

#### *Our walk with Others.*

An important thing about the Highway which has not been mentioned yet is that we do not walk this Highway alone. Others walk it with us. There is, of course, the Lord Jesus. But there are other wayfarers, too, and the rule of the road is that fellowship with them is as important as fellowship with Jesus. Indeed, the two are intimately connected. Our relationship with our fellows and our relationship with God are so linked that we cannot disturb one

without disturbing the other. Everything that comes between us and another, such as impatience, resentment or envy, comes between us and God. These barriers are sometimes no more than veils— veils through which we can still, to some extent, see. But if not removed immediately, they thicken into blankets and then into brick walls, and we are shut off from both God and our fellows, shut in to ourselves. It is clear why these two relationships should be so linked. “God is love,” that is, love for others, and the moment we fail in love towards another, we put ourselves out of fellowship with God — for God loves him, even if we don’t.

### **January 28**

But more than that, the effect of such sins is always to make us “walk in darkness” — that is, to cover it up and hide what we really are or what we are really feeling. That is always the meaning of “darkness” in Scripture, for while the light reveals, the darkness hides. The first effect of sin in us is always to make us hide; with the result that we are pretending, we are wearing a mask, we are not real with either God or man. And, of course, neither God nor man can fellowship with an unreal person.

The way back into fellowship with the Lord Jesus will bring us again into fellowship with our brother, too. All unlove must be recognized as sin and given to the Lord Jesus for His Blood to cover — and then it can be put right with our brother also. As we come back to the Lord Jesus like this, we shall find His love for our brother filling our hearts and wanting to express itself in our actions toward him and we shall walk in fellowship together again.

So this is the Highway life. It is no new astounding doctrine. It is not something new for us to preach. It is quite unspectacular. It is just a life to live day by day in whatever circumstances the Lord has put us. It does not contradict what we may have read or heard about the Christian life. It just puts into simple pictorial language the great truths of sanctification. To start to live this life now will mean revival in our lives. To continue to live it will be revival continued. Revival is just you and I walking along the Highway in complete oneness with the Lord Jesus and with one another, with cups continually cleansed and overflowing with the life and love of God.

**January 29**

THE DOVE AND THE LAMB

VICTORIOUS living and effective soul-winning service are not the product of our better selves and hard endeavours, but are simply the fruit of the Holy Spirit. We are not called upon to produce the fruit, but simply to bear it. It is all the time to be His fruit. Nothing is more important then, than that we should be continuously filled with the Holy Spirit, or to keep to the metaphor, that the “trees of the Lord should be continuously full of sap” — His sap.

How this may be so for us is graphically illustrated by the record, in the first chapter of John, of how the Holy Spirit came upon the Lord Jesus at His baptism. John the Baptist had seen Jesus coming to him and had said of Him, “Behold, the Lamb of God that beareth the sin of the world.” Then as he baptised him, he saw the heavens opened and the Spirit of God descending like a Dove and lighting upon Him.

*The Humility of God.*

What a suggestive picture we have here — the Dove descending upon the Lamb and resting herself upon Him! The Lamb and the Dove are surely the gentlest of all God’s creatures. The Lamb speaks of meekness and submissiveness and the Dove speaks of peace (what more peaceful sound than the cooing of a dove on a summer day). Surely this shows us that the heart of Deity is humility. When the eternal God chose to reveal Himself in His Son, He gave Him the name of the Lamb; and when it was necessary for the Holy Spirit to come into the world, He was revealed under the emblem of the Dove. Is it not obvious, then, that the reason why we have to be humble in order to walk with God is not merely because God is so big and we so little, that humility befits such little creatures — but because God is so humble?

The main lesson of this incident is that the Holy Spirit, as the Dove, could only come upon and remain upon the Lord Jesus because He was the Lamb. Had the Lord Jesus had any other disposition than that of the Lamb — humility, submissiveness and self-surrender — the Dove could never have rested on Him. Being

herself so gentle, she would have been frightened away had not Jesus been meek and lowly in heart.

Here, then, we have pictured for us the condition upon which the same Holy Spirit can come upon us and abide upon us. The Dove can only abide upon us as we are willing to be as the Lamb. How impossible that He should rest upon us while self is unbroken! The manifestations of the unbroken self are the direct opposite of the gentleness of the Dove. Read again in Galatians 5 the ninefold fruit of the Spirit (“love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, self-control”) with which the Dove longs to fill us! Then contrast it with the ugly works of the flesh (the N.T. name for the unbroken self) in the same chapter. It is the contrast of the snarling wolf with the gentle dove!

**January 30**

*The Disposition of the Lamb.*

How clear, then, that the Holy Spirit will only come upon us and remain upon us as we are willing to be as the Lamb on each point on which He will convict us! And nothing is so searching and humbling as to look at the Lamb on His way to Calvary for us and to be shown in how many points we have been unwilling to take the position of the lamb for Him.

Look at Him for a moment as the Lamb. He was *the simple Lamb*. A lamb is the simplest of God’s creatures. It has no schemes or plans for helping itself—it exists in helplessness and simplicity. Jesus made Himself as nothing for us, and became the simple Lamb. He had no strength of His own or wisdom of His own, no schemes to get Himself out of difficulties, just simple dependence on the Father all the time. “The Son can do nothing of Himself, but what He seeth the Father do.” But we — how complicated we are! What schemes we have had of helping ourselves and of getting ourselves out of difficulties. What efforts of our own we have resorted to, to live the Christian life and to do God’s works, as if we were something and could do something. The Dove had to take His flight (at least as far as the conscious blessing of His Presence was concerned) because we were not willing to be simple lambs.

**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 grace of the Lord Jesus Christ. And the love of God, and the fellowship of the Holy Spirit be with you all. Amen”

2 Corinthians 14