



LGC Daily Devotion Guide 2010

Week 6:

February 7 – February 13

I. Adoration

1. Invocation Prayer

“O God, help us to believe in your love, so that we may be certain that you will hear our prayer; help us to believe in your power, so that we may be certain that you are able to do for us above all that we ask or think; help us to believe in your wisdom so that we may be certain that you will answer, not as our ignorance asks, but as your perfect wisdom knows best. All this week we ask through Jesus Christ our Lord. Amen.”
(William Barclay)

2. Adoration through Psalm 6

(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 based on which the psalmist presents his request 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:

February 7: 13: 22-35

(Note: the immediate context of this passage is Jerusalem and the people of Israel)

- (1) Vv. 22-30. Why did Jesus describe the gate to heaven as narrow? Why “many” (referring to the Jews who would be the first to hear the gospel) will not be able to enter? (See John 10:9)
- (2) Why are those who cannot enter called the “wicked” or “evil-doers”?
- (3) As much as Jerusalem will be judged severely, what analogy did Jesus use to describe his heart towards them? What's so special about this analogy?
- (4) *What do you learn about “total surrender” today?*

February 8: 14: 1-24

- (1) Vv. 1-6: Jesus was purposely using the healing of the sick to be an object lesson. What is the lesson and how can it be applied to you today?
- (2) Vv. 7-11: Ask God to show you an occasion that you felt slighted or you forced yourself to be recognized. Ask God for forgiveness.
- (3) Vv. 12-14: As simple as this teaching is, how can you apply it right away?
- (4) Vv. 15-24: Jesus was talking about the feast of salvation He has already prepared for all. What might be the most common excuse people are using these days to refuse His invitation? What would you say to people with such an excuse?
- (5) *What do you learn about “total surrender” today?*

February 9: 14: 25-35

- (1) Use sometime to think about what your main reason is for following Christ?
- (2) What were the consequences of the disciples (especially the twelve, minus Judas) who heard his demand and decided to follow on? So, was Jesus being too harsh or being realistic?
- (3) What did Jesus use to describe those who would follow Him, except that have not “given up everything” to follow Him (v.33)? What is the reason for “losing saltiness” and what is the consequence?
- (4) Therefore, from Jesus’ perspective, what should be the reason for you to follow Him as His disciple? Compare it with your answer to the first question above?
- (5) *What do you learn about “total surrender” today?*

February 10: 15: 1-10

(Note: all three parables in this chapter were said in response to the setting in vv. 1-2. We shall reflect on the first two parables today.)

- (1) Why did the Pharisees and the scribes consider it inappropriate for Jesus to associate with the “sinners”? (Note: the tax collectors were those who helped the hated Romans in their administration of conquered territory and enriched themselves in the process; while sinners were immoral and those who followed occupations that were not compatible with moral standards.) If you were one of the Pharisees, what would your view be of Jesus?
- (2) What does the parable of the lost sheep tell you about how God has sought you and is still seeking for others?
- (3) What do you think about the woman in the second parable? Was she a little crazy? If you were in angel in heaven watching how God has come to look for the lost, what would you think?
- (4) Both parables highlight the same ending (v. 7 & v.10). How would you answer those liberals who say that there is no such thing as “a point of conversion”?
- (5) *What do you learn about “total surrender” today?*

February 11: 15: 11-32

(Note: each parable has a central thought and it is unwise to interpret beyond the main teaching, such as whether the father plays a part in the son’s rebellion!)

- (1) What caused the younger son to come to his senses after all? What does it say about some of your unsaved friends or relatives, and how should you pray for them?
- (2) Read carefully and jot down each of the actions the father does as he welcomes his son home? Which action touches you most? What does it tell you about our God?
- (3) How true is the older son’s statement in v.29? Is his reaction justified? I am sure even the older brother loves the younger one too, but how is he different from the father (see v. 32)?
- (4) *What do you learn about “total surrender” today?*

February 12: 16: 1-13

- (1) How many kinds of “eternal dwellings” are there (v.9)?
- (2) Since the sons of the world are so “wise”, what do they normally gain in this life? But where will they go?
- (3) Since the sons of light need to be faithful in our earthly dealings, what will they gain in the life, but where will they go eternally?
- (4) In this passage, what is the gauge of faithfulness for the sons of light (see v.10)? What does it say to you?
- (5) *What do you learn about “total surrender” today?*

February 13: 16: 14-31

(Note: the immediate context of these words of Jesus is the false sense of security the Jews, especially the Pharisees, had because of the Law and Prophets)

- (1) V.14 & v.18 point out two of the common violations by the Pharisees who appeared to have great respect for the Law of Moses. What were the two violations? Are they also common among Christians today? What does it say to you about our generation?

(Note: Vv. 19-31 describe in physical terms what is a spiritual reality: there is a place of judgment which is painful beyond anyone can bear and once there, the fate is not reversible.)

- (2) Re-read 15:7 &10. Have you gained a greater appreciation of these two verses? How so?
- (3) What is the sin of the rich man (see vv. 19-20 & v.29)?
- (4) What is the principle lying behind v.31? How can you apply to yourself?
- (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.)

February 7

REVIVAL IN THE HOME

THOUSANDS of years ago, in the most beautiful Garden the world has ever known, lived a man and a woman. Formed in the likeness of their Creator, they lived solely to reveal Him to His creation and to each other and thus to glorify Him every moment of the day. Humbly they accepted the position of a creature with the Creator — that of complete submission and yieldedness to His will. Because they always submitted their wills to His, because they lived for Him and not for themselves, they were also completely submitted to each other. Thus in that first home in that beautiful garden, there was absolute harmony, peace, love and oneness not only with God, but with each other.

Then one day, the harmony was shattered, for the serpent stole into that God-centred home, and with him, sin. And now, because they had lost their peace and fellowship with God, they lost it with each other. No longer did they live for God — they each lived for themselves. They were each their own gods now, and because they no longer lived for God, they no longer lived for each other. Instead of peace, harmony, love and oneness — there was now discord and hate — in other words, SIN!

February 8

Revival begins in the Home.

It was into the home that sin first came. It is in the home that we sin more than perhaps anywhere else, and it is to the home that revival first needs to come. Revival is desperately needed in the church — in the country — in the world, but a revived church with unrevived homes would be sheer hypocrisy. It is the hardest place, the most costly, but the most necessary place to begin.

But before we go on, let us remind ourselves again of what revival really is. It simply means new life, in hearts where the

spiritual life has ebbed — but not a new life of self-effort or self-initiated activity. It is not man's life, but God's life, the life of Jesus filling us and flowing through us. That Life is manifested in fellowship and oneness with those with whom we live — nothing between us and God, and nothing between us and others. The home is the place before all others where this should be experienced.

But how different is the experience of so many of us professing Christians in our homes — little irritations, frayed tempers, selfishness and resentments; and even where there is nothing very definitely wrong between us, just not that complete oneness and fellowship that ought to characterise Christians living together. All the things that come between us and others, come between us and God and spoil our fellowship with Him, so that our hearts are not overflowing with the Divine Life.

February 9

What is wrong with our Homes?

Now what at bottom is wrong with our homes? When we talk about homes, we mean the relationship which exists between a husband and wife, a parent and child, a brother and sister, or between any others who, through various circumstances, are compelled to live together. The first thing that is wrong with so many families is that they are not really open with one another. We live so largely behind drawn blinds. The others do not know us for what we really are, and we do not intend that they should. Even those living in the most intimate relationships with us do not know what goes on inside — our difficulties, battles, failures, nor what the Lord Jesus has to cleanse us from so frequently. This lack of transparency and openness is ever the result of sin. The first effect of the first sin was to make Adam and Eve hide from God behind the trees of the Garden. They who had been so transparent with God and with one another were then hiding from God, because of sin; and if they hid from God you can be quite sure that they soon began to hide from one another. There were reactions and thoughts in Adam's heart that Eve was never allowed to know and there were like things hidden in Eve's heart too. And so it has been ever since. Having something to hide from God, we hide it, too, from one another. Behind that wall of reserve, which acts like a

mask, we cover our real selves. Sometimes we hide in the most extraordinary way behind an assumed jocular manner. We are afraid to be serious because we do not want others to get too close and see us as we really are, and so we keep up a game of bluff. We are not real with one another, and no one can have fellowship with an unreal person, and so oneness and close fellowship are impossible in the home. This is what the Scripture calls "walking in darkness" — for the darkness is anything which hides.

February 10

The Failure to Love.

The second thing that is wrong with our homes is our failure really to love one another. "Well," says somebody, "that could never be said of our home, for no one could love one another more than my husband and I love each other!" But wait a minute! It depends on what you mean by love. Love is not just a sentimental feeling, nor even strong passion. The famous passage in I Corinthians 13 tells us what real love is, and if we test ourselves by it we may find that after all we are hardly loving one another at all, and our behaviour is all in the opposite direction — and the opposite of love is hate! Let us look at some of the things that that passage tells us about love.

"Love is longsuffering (*patient*) and is kind."

"Love vaunteth not itself (*does not boast*) is not puffed up (*is not conceited*)."

"Love does not behave itself unseemly (*is not rude*) seeketh not her own (*is not selfish*), is not easily provoked (*does not get irritated*), thinketh no evil (*does not entertain unkind thoughts of another*)."

How do we stand up to those tests in our homes? So often we act in the very opposite way.

We are often impatient with one another and even unkind in the way we answer back or react.

How much envy, too, there can be in a home. A husband and wife can envy the other their gifts, even their spiritual progress. Parents may be envious of their children, and how often is there not bitter envy between brothers and sisters.

February 11

Also “not behaving unseemly,” that is, courtesy, what about that? Courtesy is just love in little things, but it is in the little things that we trip up. We think we can “let up” at home.

How “puffed up,” that is, conceited, we so often are! Conceit comes out in all sorts of ways. We think we know best, we want *our* way and we nag or boss the other one; and nagging or bossing leads on to the tendency to despise the other one. Our very attitude of superiority sets us up above them. Then, when at the bottom of our hearts we despise someone, we blame them for everything — and yet we think we love.

Then what about “seeking not our own,” that is, not being selfish? Many times a day we put our wishes and interests before those of the other one.

How “easily provoked” we are! How quick to be irritated by something in the other. How often we allow the unkind thought, the resentful feeling over something the other has done or left undone! Yet we profess there are no failures in love in our homes. These things happen every day and we think nothing of them. They are all of them the opposite of love, and the opposite of love is hate. Impatience is hate, envy is hate, conceit and self-will are hate, and so are selfishness, irritability and resentment! And hate is SIN. “He that saith he is in the light, and hateth his brother, is in the darkness even until now.” What tensions, barriers and discord it all causes, and fellowship with both God and the other is made impossible.

February 12

The Only Way Out.

Now the question is, do I want new life, revival, in my home? I have got to challenge my heart about this. Am I prepared to continue in this state or am I really hungry for new life, His life, in my home? For not unless I am really hungry will I be willing to take the necessary steps. The first step I must take is to call sin, sin (my sin, not the other person’s) and go with it to the Cross, and trust the Lord Jesus there and then to cleanse me from it.

As we bow the neck at the Cross, His self-forgetful love for the others, His longsuffering and forbearance flow into our hearts. The precious Blood cleanses us from the unlove and illwill and the Holy

Spirit fills us with the very nature of Jesus. I Corinthians 13 is nothing less than the nature of Jesus, and it is all gift to us, for His nature *is* ours, if He is ours. This blessed process can happen every single time the beginnings of sin and unlove creep in, for the cleansing fountain of Blood is available to us all the time.

February 13

All this will commit us very definitely to walking the Way of the Cross in our homes. Again and again we will see places where we must yield up our rights, as Jesus yielded up His for us. We shall have to see that the thing in us that reacts so sharply to another’s selfishness and pride, is simply our own selfishness and pride, which we are unwilling to sacrifice. We shall have to accept another’s ways and doings as God’s will for us and meekly bend the neck to all God’s providences. That does not mean that we must accept another’s selfishness as God’s will for *them* — far from it — but only as God’s will for *us*. As far as the other is concerned, God will probably want to use us, if we are broken, to help him see his need. Certainly, if we are a parent we shall often need to correct our child with firmness. But none of this is to be from selfish motives, but only out of love for the other and a longing for their good. Our own convenience and rights must all the time be yielded. Only so will the love of the Lord Jesus be able to fill us and express itself through 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 all who seek you rejoice and be glad in you;
may those who love your salvation always say,
‘The LORD be exalted.’” Psalm 40:16