



LGC Daily Devotion Guide 2010

Week 7:

February 14 – February 20

I. Adoration

1. Invocation Prayer

“O Lord, melt me with your distinguishing, repeated mercies, and in this morning (or night) season, let me arise and give thanks unto Thee, and let my talking be of Thy loving kindness and tender mercies all the day long. In Jesus name. Amen.”
(Adapted from George Whitefield’s prayer of September 14, 1740)

2. Adoration through Psalm 7

(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 each day 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 14: 17: 1-19

- (1) Luke records four different topics in vv. 1-10. Reflect on these questions:
 - i. Vv. 1-3: why was Jesus so angry about those who are a stumbling block to others? How can you avoid being one?
 - ii. V. 4: would such forgiving promote irresponsibility? If so, why would Jesus teacher give us such a command?
 - iii. Vv. 5-6: By asking Jesus to increase their faith, the “apostles” were confessing the smallness of their faith. So, what kind of an answer was that by Jesus?
 - iv. Vv.7-10 What does it teach you about how you should look at your ministry at church?
- (2) All the lepers had faith in Jesus’ healing power, but since only one came back to thank Jesus (note the way he came back and thanked Jesus), how would you describe the main difference in their faith, and what is the consequence of this difference?
- (3) *What do you learn about “total surrender” today?*

February 15: 17: 20-37

- (1) Since Jesus says the Kingdom of God is not a visible one, but within the hearts, then what is the relationship between His return and the Kingdom of God? What is the recurring theme of vv.22-37?
- (2) Jesus likens the day of His return to those of Noah’s and Lot’s. What are common to Noah’s and Lot’s days? What about our days at the present? Any different?
- (3) Vv. 32 asks us to “remember Lot’s wife” with a further explanation in v.33. How does Lot’s wife be an example of v.33?

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

February 16: 18: 1-14

- (1) What is the main context of vv.1-8 (i.e. what kind of petition is being compared between the woman in the parable and God’s chosen ones?) What kind of God do we have?
- (2) Vv. 9-14: this is such an obvious and familiar parable, but how come we, as born-again Christians, not Pharisees, continue to commit the same mistake? When was the last time you committed such a mistake?
- (3) *What do you learn about “total surrender” today?*

February 17: 18: 15-30

- (1) I am sure Jesus’ disciples were no Pharisees, what might be the reasons that they “rebuked” those who brought babies before Jesus? They must have some justifications. How does Jesus’ “rebuke” apply to us in church today?
- (2) Vv. 18-23: By correcting the young ruler’s concept of good, Jesus was proclaiming who He really is, before answering his question about eternal life. Why did Jesus only ask him about the latter part of the Ten Commandments and not the first four? What do selling everything and following Christ have to do with the first four Commandments? (see Exodus 20: 3-11)
- (3) Why would “riches” be such a stumbling block to entering heaven? Does it mean that the poor would necessarily go to heaven more readily?
- (4) *What do you learn about “total surrender” today?*

February 18 18: 31-42

- (1) What kind of response would Jesus have wanted as he announced his upcoming sufferings and death to his 12 confidants? How did He feel about their response? Did you have similar experience of disappointment?
- (2) Compare the disciples’ attitude towards babies (18:15-17)

to that of the people’ toward the blind beggar. What similarities can you detect?

- (3) It was obvious that Jesus gave him his sight, why did he say, “your faith has saved you”?
- (4) *What do you learn about “total surrender” today?*

February 19 19: 1-28

- (1) From who Zacchaeus was, how he sought out Jesus and why, can you understand why all these had led to his “salvation”?
- (2) What was the main difference between Zacchaeus and the young ruler in chapter 18? Why did Jesus not require him to “sell everything”?
- (3) Vv. 11-28: The background to this parable is against the people’s expectation that Jesus would bring about the Kingdom of God (v.11). In this parable, apart from the master and the three servants, there are also His enemies (v. 14 & v.27). How true was the statement of the wicked servant in v.21? Why was his excuse not justified? Within the context of this parable, what is the definition of a “servant” (of which you are one)?
- (4) *What do you learn about “total surrender” today?*

February 20 19: 29-48

- (1) Why did the Pharisees ask Jesus to rebuke His disciples (Note: the echoes of the Messianic passages in Zechariah 9:9-10, Psalm 118:26 and Luke 2; 14 to what they were witnessing that day)
- (2) Compare to what the people were used to, in welcoming a Roman Caesar and that of Christ’s entrance into Jerusalem. What Jesus’ a joke? What is the message?
- (3) If you have internet access, read the story of the fall of Masada and you might come to a greater appreciation of the grief of Jesus:
www.pbs.org/wgbh/pages/frontline/shows/religion/maps/primary/josephusmasada.html
- (4) It appears the Bible considers the temple as first and

foremost a temple of (or for) prayers. Should a N.T. church be any different? How can our church be called a “house of prayer”?

- (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 14

When we have been broken at Calvary, we must be willing to put things right with the others — sometimes even with the children. This is, so often, the test of our brokenness. Brokenness is the opposite of hardness. Hardness says, “It’s your fault!” Brokenness, however, says, “It’s my fault!” What a different atmosphere will begin to prevail in our homes when they hear us say that! Let us remember that at the Cross there is only room for one at a time. We cannot say, “I was wrong, but you were wrong too. You must come as well!” No, you must go alone, saying, “I’m wrong.” God will work in the other more through your brokenness than through anything else you can do or say. We may, however, have to wait — perhaps a long time. But that should only give us to feel more with God, for, as someone has said, “He too has had to wait a long time since His great attempt to put things right with man nineteen hundred years ago, although there was no wrong on His side.” But God will surely answer our prayer and bring the other to Calvary too. There we shall be one; there the middle wall of partition between us will be broken down; there we shall be able to walk in the light, in true transparency, with Jesus and with one another, loving each other with a pure heart fervently. Sin is almost the only thing we have in common with everyone else, and so at the feet of Jesus where sin is cleansed is the only place where we can be one. Real oneness conjures up for us the picture of two or more sinners together at Calvary.

February 15

THE MOTE AND THE BEAM

That friend of ours has got something in his eye! Though it is only something tiny — what Jesus called a mote — how painful it is and how helpless he is until it is removed! It is surely our part as a friend to do all we can to remove it, and how grateful he is to us when we have succeeded in doing so. We should be equally grateful to him, if he did the same service for us.

In the light of that, it seems clear that the real point of the well-known passage in Matthew 7: 3-5 about the beam and the mote is not the forbidding of our trying to remove the fault in the other person, but rather the reverse. It is the injunction that at all costs we should do this service for one another. True, its first emphasis seems to be a condemnation of censoriousness, but when the censoriousness in us is removed, the passage ends by saying, “Then shalt thou see clearly to cast the mote out of thy brother’s eye.” According to the New Testament, we are meant to care so much for the other man that we are willing to do all we can to remove from his eye the mote which is marring his vision and hindering his blessing. We are told to “admonish one another” and “exhort one another” and to “wash one another’s feet” and “to provoke one another to love and good works.” The love of Jesus poured out in us will make us want to help our brother in this way.

February 16

What blessing may not come to many others through our willingness humbly to challenge one another, as led by God. A humble Swiss, named Nicholas of Basle, one of the Society of the “Friends of God,” crossed the mountains to Strassburg and entered the Church of Dr. Tauler, the popular preacher of that city. Said Nicholas, “Dr. Tauler, before you can do your greatest work for God, the world and this city, you must die — die to yourself, your gifts, your popularity, and even your own goodness, and when you have learned the full meaning of the Cross, you will have a new power with God and man.” That humble challenge from an obscure Christian changed Dr. Tauler’s life, and he did indeed learn to die, and became one of the great factors to prepare the way for Luther and the Reformation. In this passage the Lord Jesus tells us how we may do this service for one another.

February 17

What is the Beam?

First, however, the Lord Jesus tells us that it is only too possible to try to take the tiny mote, a tiny speck of sawdust, out of the other’s eye when there is a beam, a great length of timber, in ours. When that is the case, we haven’t a chance of casting out the mote in the other,

because we cannot see straight ourselves, and in any case it is sheer hypocrisy to attempt to do so.

Now we all know what Jesus meant by the mote in the other person’s eye. It is some fault which we fancy we can discern in him; it may be an act he has done against us, or some attitude he adopts towards us. But what did the Lord Jesus mean by the beam in our eye? I suggest that the beam in our eye is simply our unloving reaction to the other man’s mote. Without doubt there is a wrong in the other person. But our reaction to that wrong is wrong too! The mote in him has provoked in us resentment, or coldness, or criticism, or bitterness, or evil speaking, or illwill — all of them variants of the basic ill, unlove. And that, says the Lord Jesus, is far, far worse than the tiny wrong (sometimes quite unconscious) that provoked it. A mote means in the Greek a little splinter, whereas a beam means a rafter. And the Lord Jesus means by this comparison to tell us that our unloving reaction to the other’s wrong is what a great rafter is to a little splinter! Every time we point one of our fingers at another and say, “It’s your fault,” three of our fingers are pointing back at us. God have mercy on us for the many times when it has been so with us and when in our hypocrisy we have tried to deal with the person’s fault, when God saw there was this thing far worse in our own hearts.

But let us not think that a beam is of necessity some *violent* reaction on our part. The first beginning of a resentment is a beam, as is also the first flicker of an unkind thought, or the first suggestion of unloving criticism. Where that is so, it only distorts our vision and we shall never see our brother as he really is, beloved of God. If we speak to our brother with that in our hearts, it will only provoke him to adopt the same hard attitude to us, for it is a law of human relationships that “with what measure ye mete, it shall be measured to you again.”

February 18

Take it to Calvary.

No! “First cast out the beam out of thine own eye.” That is the first thing we must do. We must recognize our unloving reaction to him as sin. On our knees we must go with it to Calvary and see Jesus there and get a glimpse of what that sin cost Him. At His Feet we must repent of it and be broken afresh and trust the Lord Jesus to

cleanse it away in His precious Blood and fill us with His love for that one — and He will, and does, if we will claim His promise. Then we shall probably need to go to the other in the attitude of the repentant one, tell him of the sin that has been in our heart and what the Blood has effected there and ask him to forgive us too.

February 19

Very often bystanders will tell us, and sometimes our own hearts, that the sin we are confessing is not nearly so bad as the other’s wrong, which he is not yet confessing. But we have been to Calvary, indeed we are learning to live under the shadow of Calvary, and we have seen our sin there and we can no longer compare our sin with another’s. But as we take these simple steps of repentance, *then* we see clearly to cast out the mote out of the other’s eye, for the beam in our eye has gone. In that moment God will pour light in on us as to the other’s need, that neither he nor we ever had before. We may see then that the mote we were so conscious of before, is virtually non-existent — it was but the projection of something that was in us. On the other hand, we may have revealed to us hidden underlying things, of which he himself was hardly conscious. Then as God leads us, we must lovingly and humbly challenge him, so that he may see them too, and bring them to the Fountain for sin and find deliverance. He will be more likely than ever to let us do it — indeed if he is a humble man, he will be grateful to us, for he will know now that there is no selfish motive in our heart, but only love and concern for him.

February 20

When God is leading us to challenge another, let not fear hold us back. Let us not argue or press our point. Let us just say what God has told us to and leave it there. It is God’s work, not ours, to cause the other to see it. It takes time to be willing to bend “the proud stiff-necked I.” When we in turn are challenged, let us not defend ourselves and explain ourselves. Let us take it in silence, thanking the other; and then go to God about it and ask Him. If he was right, let us be humble enough to go and tell him, and praise God together. There is no doubt that we need each other desperately. There are blind spots in all our lives that we shall never see, unless we are prepared for another to be God’s channel to 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

“Hasten, Lord, hasten that happy hour, when I shall be received into Abraham’s bosom, and praise Thee to all eternity for what Thou hast done for our souls! Even so, come Lord Jesus!” (By George Whitefield, June 5, 1740)