



LGC Daily Devotion Guide 2010

Week 8:

February 21 – February 27

I. Adoration

1. Invocation Prayer

“Almighty God, in this wondrous world thou dost manifest thy power and thy beauty: open the eyes of all to see that whatsoever has any being, is a mirror wherein we may behold thee, the root and fountain of all being: through Jesus Christ our Lord. Amen.” (John Donne, 1571-1631)

2. Adoration through Psalm 8

(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:

February 21: 20: 1-18

- (1) Vv. 1-8. If Jesus had cared to explain to these hostile leaders about his authority, would it have changed their mind? Why or why not?
- (2) Applying the above to yourself, can you see why sometimes God does not choose to answer your prayer or show you His will?
- (3) Vv. 9-18. This is a parable clearly directed to the people of God, the Jews, and how their sins would lead to God “giving the vineyard to others”, why did the people respond with these words, “May these never be”? (v.16) What does this response tell you about the people?
- (4) *What do you learn about “total surrender” today?*

February 22: 20: 19-26

- (1) Why did the spies praise Jesus? Were these praises justified?
- (2) Look up Proverbs 27:21 also, and see how you should respond to men's praise.
- (3) The question posted by the spies seems to indicate that there was a debate among them about whether it was right for the people of God to pay taxes. What might be the justification of the argument against paying tax?
- (4) Jesus' reply obviously indicates that we should pay tax to the government, but how should we distinguish between what is “Caesar's” and what is God's? Is “Caesar's” not God's?
- (5) *What do you learn about “total surrender” today?*

February 23: 20: 27-47

- (1) What might be the common objections today against resurrection?
- (2) Do you have doubt about resurrection? If you do (or someone does), how would Jesus' reply in vv. 37-38 help overcome such a doubt?
- (3) What is the answer to Jesus' question in v.44 (see Romans 1:3-4)? Why is knowing the answer to this question so important to our faith in Christ?
- (4) *What do you learn about "total surrender" today?*

February 24: 21: 1-19

- (1) We know that the temple did provide some kind of food bank service for the poor. Still, to put in "all she had to live on" is a very unusual act, so unusual that it invited Jesus' public commendation. Can you think of the reason(s) why the poor widow would do such an unusual act (i.e. what motivated her to do so?) How does this challenge you in your giving?
- (2) Jesus is talking about the signs leading to "the end" (v.9) which obviously goes beyond the temple destruction of 70 A.D. List the signs in vv. 10-11, and see
 - What have happened historically
 - What are happening in our days, and
 - What have yet to happen.
- (3) Do you think we are living in the "end-time"? Why or why not? How then should we live?
- (4) *What do you learn about "total surrender" today?*

February 25 21: 20-38

(Note: historically the prophecies of the destruction of Jerusalem appeared to have been fulfilled in 70 A.D., but if we bring into end-time prophecies about Jerusalem from other parts of scripture, like Zechariah 12 & 13, it seems that the full magnitude of her destruction has yet to be fulfilled.)

- (1) Vv.25-26 describe some horrific natural phenomena. Did you have previous experience or watch from TV recent

events of natural disaster that might give you an idea of what will happen on the day of the Lord's return?

- (2) As terrible as that day will be, what should our attitude be accordingly to v.28? What is meant by "lift up your heads"?
- (3) What does v. 34 warn us against that can "trap" us in the last days, and what does a "trap" mean to you within the context of Jesus' warning?
- (4) *What do you learn about "total surrender" today?*

February 26 22: 1-23

- (1) The plot was to arrest Jesus in a place and at a time he was not surrounded by the people, but the arresting guards might not recognize Jesus in such a setting. So an insider was needed. As much as Satan was the real culprit, he still needed Judas to cooperate. Think about the three years he spent with Jesus and put yourself in his shoes: what have you seen, heard and learned about Jesus. Why could Judas betray Jesus? What might be the main reason?
- (2) What is the significance of Jesus eating and instituting the Last Supper at the time of the Passover feast?
- (3) During the Passover feast, Jesus could have made use of other symbols, like the lamb they were eating. Yet he chose the bread and the wine. How appropriate are these as symbols of His redemptive work?
- (4) What is the main reason for Jesus instituting this Holy Communion, and how should you prepare yourself to observe it, in order that His intention would be achieved?
- (5) *What do you learn about "total surrender" today?*

February 27 22: 24- 38

- (1) In putting this incident of quarrel among the disciples right after the Last Supper, what was Luke trying to tell us?
- (2) What's wrong with the secular concept of being a Benefactor according to vv. 25-26? How did Jesus differ from a secular Benefactor?
- (3) Satan always tries to sift Jesus' disciples as wheat. Did he succeed with Peter? Then what was Jesus' prayer in v.33 about?
- (4) Jesus appears to be talking in vv. 35-38 about the last few days of his life on earth, when he would be taken away from the disciples and the Holy Spirit had yet to come. Contrast these verses with Matthew 28:18 and Acts 1:8. How then shall we live today?
- (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 21

ARE YOU WILLING TO BE A SERVANT?

Nothing is clearer from the New Testament than that the Lord Jesus expects us to take the low position of servants. This is not just an extra obligation, which we may or may not assume as we please. It is the very heart of that new relationship which the disciple is to take up to God and to his fellows if he is to know fellowship with Christ and any degree of holiness in his life. When we understand the humbling and self-emptying that is involved in really being a servant, it becomes evident that only those who are prepared to live quite definitely under the shadow of Calvary, ever contemplating the humility and brokenness of the Lord Jesus for us, will be willing for that position.

As we approach this subject and its personal application in detail to our lives, there are three preliminary things which need to be said to prepare us to understand the low and humbling position which He wants us to take.

In the Old Testament two sorts of servants are mentioned. There are the *hired servants*, who have wages paid to them and have certain rights. Then there are the *bond-servants*, or slaves, who have no rights, who receive no wages and who have no appeal. The Hebrews were forbidden ever to make bond-servants of their own race. Only of the Gentiles were they permitted to take such slaves. When, however, we come to the New Testament, the word in the Greek for the servant of the Lord Jesus Christ is not "hired servant" but "bond-servant," by which is meant to be shown that our position is one where we have no rights and no appeal, where we are the absolute property of our Master, to be treated and disposed of just as He wishes.

February 22

Further, we shall see more clearly still what our position is to be when we understand that we are to be the bond-servants of One who was Himself willing to be a bond-servant. Nothing shows better the amazing humility of the Lord Jesus, whose servants we are to be, than

that “though He was in the form of God, He counted it not a prize to be on an equality with God, but emptied Himself and took upon Him the form of a bond-servant” (Phil. 2: 6-7) — without rights, willing to be treated as the will of the Father and the malice of men might decree, if only He might thereby serve men and bring them back to God. And you and I are to be the bond-servants of Him who was and always is a bond-servant, whose disposition is ever that of humility and whose activity is ever that of humbling Himself to serve His creatures. How utterly low, then, is our true position! How this shows us what it means to be ruled by the Lord Jesus!

February 23

That leads us to something further. Our servanthood to the Lord Jesus is to express itself in our servanthood to our fellows. Says Paul, “We preach not ourselves, but Christ Jesus, the Lord, and ourselves your bond-servants for Jesus’ sake.” The low position we take toward the Lord Jesus is judged by Him by the low position we take in our relationship with our fellows. An unwillingness to serve others in costly, humbling ways He takes to be an unwillingness to serve Him, and we thus put ourselves out of fellowship with Him.

We are now in a position to apply all this much more personally to our lives. God spoke to me some time ago through Luke 17: 7-10. “But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.”

February 24

I see here five marks of the bond-servant. *First of all, he must: be willing to have one thing on top of another put upon him, without any consideration being given him.* On top of a hard day in the field the servant in the parable had immediately to prepare his master’s meal, and on top of that he had to wait at table — and all that before he had had any food himself. He just went and did it, expecting nothing else. How unwilling we are for this! How quickly there are

murmurings and bitterness in our hearts when that sort of thing is expected of us. But the moment we start murmuring, we are acting as if we had rights, and a bond-servant hasn’t any!

Secondly, in doing this he must be willing not to be thanked for it. How often we serve others, but what self-pity we have in our hearts and how bitterly we complain that they take it as a matter of course and do not thank us for it. But a bond-servant must be willing for that. Hired servants may expect something, but not bond-servants.

And, thirdly, having done all this, he must not charge the other with selfishness. As I read the passage, I could not but feel that the master was rather selfish and inconsiderate. But there is no such charge from the bond-servant. He exists to serve the interests of his master and the selfishness or otherwise of his master does not come into it with him. But we? We can perhaps allow ourselves to be “put upon” by others, and are willing perhaps not to be thanked for what we do, but how we charge the other in our minds with selfishness! But that is not the place of a bond-servant. He is to find in the selfishness of others but a further opportunity to identify himself afresh with His Lord as the servant of all.

February 25

But there is a *fourth* step still to which we must go. Having done all that, there is no ground for pride or self-congratulation, *but we must confess that we are unprofitable servants*, that is, that we are of no real use to God or man in ourselves. We must confess again and again that “in us, that is in our flesh, there dwelleth no good thing,” that, if we have acted thus, it is no thanks to us, whose hearts are naturally proud and stubborn, but only to the Lord Jesus, who dwells in us and who has made us willing.

The bottom of self is quite knocked out by the *fifth* and last step — *the admission that doing and bearing what we have in the way of meekness and humility, we have not done one stitch more than it was our duty to do.* God made man in the first place simply that he might be God’s bond-servant. Man’s sin has simply consisted in his refusal to be God’s bond-servant. His restoration can only be, then, a restoration to the position of a bond-servant. A man, then, has not done anything specially meritorious when he has consented to take that position, for he was created and redeemed for that very thing.

February 26

This, then, is the Way of the Cross. It is the way that God’s lowly Bond-servant first trod for us, and should not we, the bond-servants of that Bond-servant, tread it still? Does it seem hard and forbidding, this way down? Be assured, it is the only way up. It was the way by which the Lord Jesus reached the Throne, and it is the way by which we too reach the place of spiritual power, authority and fruitfulness. Those who tread this path are radiant, happy souls, overflowing with the life of their Lord. They have found “he that humbleth himself shall be exalted” to be true for them as for their Lord. Where before humility was an unwelcome intruder to be put up with on occasions, she has now become the spouse of their souls, to whom they have wedded themselves for ever. If darkness and unrest enter their souls it is only because somewhere on some point they have been unwilling to walk with her in the paths of meekness and brokenness. But she is ever ready to welcome them back into her company, as they seek her face in repentance.

February 27

That brings us to the all-important matter of repentance. We shall not enter into more abundant life merely by resolving that we shall be humbler in the future. There are attitudes and actions which have already taken place and are still being persisted in (if only by our unwillingness to apologise for them) that must first be repented of. The Lord Jesus did not take upon Him the form of a bond-servant merely to give us an example, but that He might die for these very sins upon the cross, and open a fountain in His precious Blood where they can all be washed away. But that Blood cannot be applied to the sins of our proud hearts until we have been broken in repentance as to what has already happened and as to what we already are. This will mean allowing the light of God to go through every part of our hearts and into every one of our relationships. It will mean that we shall have to see that the sins of pride, which God will show us, made it necessary for Jesus to come from heaven and die on the Cross that they might be forgiven. It will mean not only asking Him to forgive us but asking others too. And that will be humbling indeed. But as we crawl through the door of the broken ones we shall emerge into the light and glory of the highway of holiness and humility.

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

“O God, through the grace of your Holy Spirit, you pour your best gift of love into the hearts of your faithful people, grant unto us health, both of mind and body, that we may love you with our whole strength, and that today we may do those things which please you to your entire satisfaction, through Christ our Lord. Amen.” (Excerpt from the Sarum Rite at Salisbury)