



LGC Daily Devotion Guide 2010

Week 17

April 25 – May 1

I. Adoration

1. Invocation Prayer

“O font of wisdom, send her (wisdom) from your throne of might, to be with me, to work with me, to act in me to speak in me, to order all my thoughts and words and deeds and plans according to your will and to the glory of your name. In Jesus Name. Amen.” (Adapted from Aelred of Rievaulx, c. 1109-67)

2. Adoration through Psalm 17

(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 each day gather one thought about this psalm that points to God's character that should be reflected in our lives 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 John

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

April 25: 13:1-17

- (1) Why does the introduction in v.1 have to do with the incident that follows? How does the incident reflect the “full extent” of Jesus' love? (Greek original tends to emphasize “till the end”)
- (2) From what Jesus said in v. 10 that “A person who has had a bath needs only to wash his feet”, it is clear that he likens this feet washing not to a bath and that this feet washing is applicable only to those who “have a part with him” (v.8). Therefore, a bath appears to mean salvation itself; then what is the immediate meaning of feet washing in this context? Why did the disciples' feet need to be washed?
- (3) Then what was the example that Jesus had done which all disciples need to follow (v.14)?
- (4) What is the hardest part in following this example of Jesus?
- (5) What have you learned about the love of God today?

April 26: 13: 18-30

- (1) “He who shares my bread has lifted up his heel against me” obviously refers to Judas. What made his sin so horrible and troubling to Jesus (v.21)?
- (2) Since it was Satan who entered Judas' heart (v.27), whose fault was it to betray Jesus? Could Judas say, “The devil made me do it?” Why not?
- (3) Why was it so hard for the disciples to imagine that it was Judas who would betray Jesus even with these words of Jesus?
- (4) In what way we might resemble Judas?
- (5) What have you learned about the love of God today?

April 27: 13: 31-38

- (1) How did the Son glorify the Father? How did, in turn, glorify the Son? What then can you understand the meaning of “glory”?
- (2) Now, as Jesus was nearing His time of departure, what was the “last” command He left with the disciples? How significant is this command, given what He said here and the timing?
- (3) Where was Jesus going that Peter and the other disciples would not go, but will follow later? How much did Peter understand this to be when he said, “I will lay down my life for you”?
- (4) “Will you really lay down your life for me?” Jesus asked Peter. What is your answer today?
- (5) What have you learned about the love of Jesus today?

April 28: 14: 1-15

- (1) From Jesus’ answer in vv. 2-4, can you tell why the hearts of the disciples were troubled at this time?
- (2) Did Jesus’ answer help? Why or why not? Does it help you? Why or why not?
- (3) What has Jesus being “the way, the truth and the life” to do with Him being the only medium to the Father? Spend some time reflecting on these aspects. Why did Jesus choose these three particular descriptions to highlight who He is?
- (4) Jesus appeared to be rebuking Philip by asking, “How can you say, ‘Show us the Father?’” Was His rebuke justified? What does it tell you about who Jesus is?
- (5) Why did Jesus emphasize that we should ask in His name? What does asking in His name mean and what is the promised result? (vv.12-15)
- (6) What have you learned about God’s love?

April 29 14: 16-24

- (1) In vv. 16-20. Jesus was introducing the Holy Spirit to the disciples:

- What other names are being given to the Holy Spirit?
 - What are His functions, both implicit and explicit?
 - What is Jesus’ emphasis in vv.18-20?
- (2) How does Jesus define our love for Him and what is the result of loving Him? What really is the significance of this result?
 - (3) What have you learned about God’s love today?

April 30 14: 25-31

- (1) Jesus further explains to the disciples about the Holy Spirit. What is His key role and how will he do it?
- (2) What is the significance of Jesus describing peace as “my peace” (v. 27)? How does it differ from the peace that the world gives?
- (3) In what way “the prince of this world” came? What does Jesus mean by “he has no hold on me”? How did He demonstrate this fact?
- (4) List all that you have “experienced” as the working of the Holy Spirit in you life.
- (5) What have you learned about the love of God?

May 1 15: 1-8

Please note that most of the parables that Jesus said, have the rebellious nation of Israel in mind in contrast to the true Kingdom of God.

- (1) Why did Jesus say He is the true vine? What or who might be the false and fake vine?
- (2) Put aside our familiarity with the fruits of the Spirit for a moment. What one kind of fruit that is demanded by God of His people, especially through John the Baptist? (See Matthew 3:8)
- (3) What is the result of bearing such fruit? (Note: the word for pruning and that of clean are basically the same, one is a verb, the other an adjective) With what are we, as fruitful branches being pruned (or made cleaned) according to v. 3? What then should we do?
- (4) List all the results mentioned here of remaining in Jesus.

List all the results of not remaining in Jesus?

- (5) What then is meant by remaining in Jesus and how?
- (6) What have you learned about the love of God?

V. Meditative Reflection

As we finish our daily reflection based on “Calvary Road”, I would like to introduce you to short reflective pieces, both modern and ancient, beginning with the Celts this week.

April 25

How can you hope to make the imperfect things perfect, unless you keep before your eyes the vision of God, who is perfection? The prayer that is only against evil destroys itself. If you look at nothing but sorrow and sin, your heart may be at first full of love and pity, but presently anger - righteous perhaps, but still anger - will enter and begin to crowd out love; and then despair will come and deaden pity, and at last will even smother righteous anger. And then there will be silence for the heart that is filled with despair cannot pray.

It is not enough to know that the world is full of evil, we must know also that God is good.

Christ is a part of all the poverty and misery because He was born into it and didn't try to get away from it. If you put Him in the background, with the sin and sorrow all in front, how He shines and makes courage and hope! Yes! And if you put Him in the front, with the darkness all around Him, how He shines again! Either way, He is the light in the picture.

Florence Converse, The House of Prayer

April 26

Notice that not once did Jesus make His disciples pray. He just kept praying until at last they could contain their hunger no longer and asked Him to teach them how to pray. The question came from the twelve, indicating that they were now ready to listen and to hear. Jesus must have jumped at this opportunity of holding before them His model of prayer. It is interesting to note that He gave them a formula, neat and tidy. It was almost as if He was getting them into practice so that later on their own prayer life could develop. It is also interesting to note that in this first prayer taught by Jesus there is no sentimentality, piousness or rhetoric. It is simple, direct and filled with nobility and sureness. It contains simple praise and intercession.

Pat Lynch, Awakening the Giant

April 27

After a farmer plants wheat he does not lie awake nights worrying lest radishes come up. He knows that it is the nature, or we might say the *virtue*, of wheat to grow wheat. It is the virtue of acorns to grow oak trees. And it is the virtue of prayers that are based upon that which is true, honest, just, pure, lovely and of good report, to come to fulfilment. Such a fulfilment is in accord with the inevitable unfoldment of all moral law. We do not have to argue or get excited or perspire over trying to make four plus four equal eight. It is the virtue of such a combination to become eight. It is the law of mathematics, irresistible and inevitable as the tides.

In the same irresistible, tidal way, trust to the inborn virtue residing in these laws of the true, the honest, the just, and the pure in your list of desires, and give them completely to God. Relinquish them into His hands, and go off and leave them. Do not worry about them, do not even pray for them for the next few weeks. Give them as completely as the farmer gives his wheat to the soil, after the soil has been properly ploughed and harrowed. Later on, when the weeds begin to come up, we may have to get into these prayers with a cultivator and re-mellow the soil of our faith a bit, but now, go off and leave them entirely.

Glenn Clark, I will Lift up Mine Eyes

April 28

I find it good just to let my gaze wander, without any concern for time and without any attempt to force concentration. Gradually one part of the woods catches my attention, and then one tree, and eventually one branch on the tree. My scattered thoughts come to focus on a single experience, and then dive deeper and deeper into that one reality (the universe in a blade of grass). Oftentimes the result is that my attention is absorbed by some small flower or leaf at my feet which I had not even noticed before - and I am at peace!

Thomas H. Green, Opening to God

April 29

Why is there so little anxiety to get time to pray? It is the want of these solitary hours that not only injures our own growth in grace but makes us such unprofitable members of the church of Christ,

and that renders our lives useless.

It is not in society - even Christian society - that the soul grows most rapidly and vigorously. In *one single* quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that dew falls freshest and the air is purest. So with the soul. It is when none but God is nigh; when His presence alone, like the desert air in which there is mingled no noxious breath of man, surrounds and pervades the soul; it is then that the eye gets the clearest, simplest view of eternal certainties; it is then that the soul gathers in wondrous refreshment and power and energy.

And so it is also in this way that we become truly useful to others. It is when coming out fresh from communication with God that we go forth to do His work successfully.

Horatius Bonar, Words to Winners of Souls

April 30

Anyone who has
a great God
is little in their own eyes
but
whoever comes
to know God as He is,
becomes nothing
in their own eyes!

The Christian life is not hard to live

- it's utterly impossible to live!

Only One can live it!

Let Him! In you.

If you were arrested for being a Christian,

is there enough evidence to convict you?

Are you committed as a Christian?

Have you gone beyond the point of no return?

Arthur Burt, Pebbles to Slay Goliath

May 1

Some persons, when they hear of the 'prayer of quiet,' falsely imagine the soul remains stupid, dead, and inactive. But unquestionably it acteth therein, more nobly and more extensively

than it had ever done before, for God Himself is the Mover and the soul now acteth by the agency of His Spirit... Instead, then, of promoting idleness, we promote the highest activity, by inculcating a total dependence on the Spirit of God as our moving principle, for in Him we live and move and have our being ... Our activity should therefore consist in endeavouring to acquire and maintain such a state as may be most susceptible of divine impressions, most flexible to all the operations of the Eternal Word. Whilst a tablet is unsteady, the painter is unable to delineate a true copy: so every act of our own selfish and proper spirit is productive of false and erroneous lineaments, it interrupts the work and defeats the design of the Artist.

Mme Jeanne Guyon

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

“Do not hurry, walk slowly, do not react instantaneously, but with prayers, consult the Word and remain in Jesus, then you will bear the fruit of righteousness. In Jesus name. Amen.”