



LGC Daily Devotion Guide 2010

Week 19
May 9–May 15

I. Adoration

1. Invocation Prayer

“ O God, I have tasted Thy goodness, and it has both satisfied me and made me thirsty for more...I am ashamed of my lack of desire. O God... I want to want Thee; I long to be filled with longing ; I thirst to be made more thirsty still...Begin in mercy a new work of love within me...In Jesus’ name. Amen. (Excerpt from Tozer’s the *Pursuit of God*)

2. Adoration through Psalm 19

(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:

May 9 18: 1-14

- (1) First, take a quick glance of chapters 13-17, in which John gave a much fuller account of what Jesus had said and done beyond the instituting of the Lord’s Supper. Since this is an account of the last detailed teaching of Jesus to the disciples before his death, summarized the key teachings below:

Chapters	Key Teachings
13	
14	
15	
16	
17	

Can you see why John, under the inspiration of the Holy Spirit chose to include these in his account while the other gospel writers have left out?

- (2) Can you use one word to describe how Jesus faced these soldiers who came to arrest him with torches, lanterns and weapons? Why do you choose this word?
- (3) Why did he ask them twice, “Who is it you want?”
- (4) Jesus said, “Shall I not drink the cup the Father has given me?” How do these words speak to you?
- (5) What have you learned about the love of God today?

May 10 18:15-28

- (1) When basically all others had fled, why did Peter choose to enter such a dangerous place as the high priest’s courtyard? Why was he there?
- (2) Compare Peter’s answer to the girl at the door in v.17 and Jesus’ answer to the soldiers in v.6 earlier. What is the difference?
- (3) Why did Peter stick around even after several questionings, and what if the rooster did not crow?

- (4) How did the official who struck Jesus look upon Anna, the high priest? Why? What really should the role of the High Priest be? (Hebrews 7:25)
- (5) What have you learned about the love of God today?

May 11 18: 29-40

- (1) What was their basis for wanting Jesus dead (see 19:7)? Would this fly based on the law of the Romans? But based on what they did to Stephen later on in Acts 7:58, why did they not do the same to Jesus?
- (2) Why didn't they enter the palace of Pilate? What does this tell you about these Jews?
- (3) In any case, the absence of the Jews gave Pilate a chance to have a private encounter with Jesus. What were the main points of His message to Pilate? Why did Pilate respond with "What is the truth?"
- (4) Should Pilate be held responsible for Jesus' death? Why or why not? (See Acts 4:27)
- (5) If you were an ordinary Jew, who heard Jesus preach, who saw Jesus' miracles, and was waiting in Jerusalem to see what he would do in bringing about the Kingdom of God (Luke 19:11), how would you account for such a change in attitude, even sparing a criminal in order to make sure Jesus would die?
- (6) What have you learned about the love of God today?

May 12 19: 1-15

- (1) Read what they did to Jesus in vv. 1-5, and reflect on the words of Isaiah 53:3-5. Why would the soldiers do this to Him?
- (2) Pilate addressed Jesus before the crowd in v.5 which rendered more literally is, "Look, this man." What did he mean?
- (3) What had caused Pilate to be even more afraid (v.8)? Even so, what had overcome his fear? What lesson can we learn from him?
- (4) This passage ended with the Jews crying "We have no

king but Caesar." How did this statement capture the essence of their sin?

- (5) What have you learned about the love of God today?

May 13 19: 16-24

- (1) "Jesus carrying his own cross" (in v. 17) is a loaded statement. Meditate on it and write down your thoughts.
- (2) Read v. 18 and refer back to Isaiah 53:9. Reflect on these two verses. Is there any significance to him being crucified with two criminals?
- (3) Today, read the accompanying meditation article from William Barclay and reflect on Jesus' death by crucifixion.
- (4) Pilate's inscription about who Jesus was might be his way of ridiculing the Jews, but as it turns out, a true description of Jesus. What significance might the three languages have in this respect?
- (5) What have you learned about the love of God today?

May 14 19: 25-30

- (1) Who were at the foot of the cross? Why each of them was there? Who were missing in your opinion?
- (2) Jesus uttered two short statements. Reflect on the two statements carefully.
 - "Dear woman, here is your son"
 - "Here is your mother."
 - Note how Jesus addressed his earthly mother
 - What did his words entail or achieve? Why did He deem it necessary to do so at this hour?
 - Why of all disciples, he chose John to do so? How did John call himself? Any significance to the context of this incident?
- (3) Why did Jesus, "knowing that all was now complete" not proceed to exclaim "It is finished", and yet had to plead, saying, "I am thirsty"? (Refer to Psalm 69:21)
- (4) What has he finished? (the word finished, according to some scholars, was a word that could be used in a

commercial dealing to signify that all debts owed are now fully paid off). What did it take for Him to “finish”?

- (5) What is the significance of Jesus giving up His spirit (see Luke 23:46)?
- (6) What have you learned about the love of God today?

May 15 19:31:-42

- (1) What did John say about why he chose to write yet another gospel at his old age? How special was his testimony (especially to those Christians in the Diaspora at the end of the 1st Century AD)?
- (2) Why did he include this latest incident in his gospel account? How significant were these seemingly “after-events” to John? (See Exodus 12:46, Numbers 9:12, Psalm 34:20 and Zechariah 12:10).
- (3) Contrast the burial of Jesus by Joseph and Nicodemus with what Mary did back in 12:7? Both actions were commendable. Don’t you think so? Which was more meaningful, and why? How can you apply these to your life?
- (4) What have you learned about the love of God today?

V. Meditative Reflection

May 9

In solitude we can come to the realization that we are not driven together but brought together. In solitude we come to know our fellow human beings not as partners who can satisfy our deepest needs, but as brothers and sisters with whom we are called to give visibility to God’s all-embracing love. In solitude we discover that community is not a common ideology, but a response to a common call. In solitude we indeed realize that community is not made but given.

Henri J.M. Nouwen, Clowning in Rome

May 10

Do you ever start thinking,
"Lord, do I really have to love these people?
Oh, I can't take it any more?"
Do you ever want to peg out?
does it ever let up?
is the war ever over, Lord?
when is it going to get easy?

Jesus said His yoke is easy,
and His burden is light.
He never said there won't be a yoke or burden
but that's alright.
The yoke is going to hold you,
and a burden's made to bear.

Lord, when the load gets heavy on me,
I know You'll be there; I know You'll be there.

I tried to speak the truth in love today
to someone walking the wrong way;
it fell on stony ground.
It seems the more I try to follow You,
the more the enemy rages:
he's not going to win.

I know You'll be there, I know You'll be there.

*Larry & Pearl Brick,
from the See-Through Servant album*

May 11

My island teaches me new truths, or deepens the truths I already know. Like life, the island is never the same. Who of us has not known those 'naked days' when we feel the world is against us, that its prying eyes strip us naked and leave us crucified: days when we feel we could give anything for a little privacy; days of sorrow and pain when we want to hide and have no place to hide?

But if one reads the Scriptures and comes across its lovely poetic words about a 'garden enclosed', a 'fountain sealed' (from Song of Songs 4:12, Editor), and wonders about it all, then my island will reveal the secret of those holy words, and it will lead gently to contemplation, which is the key to that garden. Someday, unseen and unheard, the Bridegroom will come into such a garden. Then one will understand what it is to be all His.

Catherine de Hueck Doherty I Live on an Island

May 12

Jeremiah 6:16 tells us to 'ask for the old paths' and the commentary on these pages will largely be the stories and prayers of the Celtic saints.

We begin by slowly examining the much-used Celtic discipline of putting on St Patrick's Breastplate, calling on God to protect His servant.

I bind unto myself today
the strong name of the Trinity
by invocation of the same,
the Three in One and One in Three.
I bind this day to me for ever,
by power of faith, Christ's Incarnation,
His baptism in the Jordan River;
His death on Cross for my salvation;
His bursting from the spiced tomb;
His riding up the heavenly way;
His coming at the day of doom;
I bind unto myself today. '

Translation in verse by Mrs C. E Alexander

May 13

THERE was no more terrible death than death by crucifixion. Even the Romans themselves regarded it with a shudder of horror. Cicero declared that it was "the most cruel and horrifying death." Tacitus said that it was a "despicable death." It was originally a Persian method of execution. It may have been used because, to the Persians, the earth was sacred, and they wished to avoid defiling it with the body of an evil-doer. So they nailed him to a cross and left him to die there, looking to the vultures and the carrion crows to complete the work. The Carthaginians took over crucifixion from the Persians; and the Romans learned it from the Carthaginians.

Crucifixion was never used as a method of execution in the homeland, but only in the provinces, and there only in the case of slaves. It was unthinkable that a Roman citizen should die such a death. Cicero says: "It is a crime for a Roman citizen to be bound; it is a worse crime for him to be beaten; it is well nigh parricide for him to be killed; what am I to say if he be killed on a cross? A nefarious action such as that is incapable of description by any word, for there is none fit to describe it." It was that death, the most dreaded in the ancient world, the death of slaves and criminals that Jesus died.

The routine of crucifixion was always the same. When the case had been heard and the criminal condemned, the judge uttered the fateful sentence: "*Ibis ad crucem,*" "You will go to the cross." The verdict was carried out there and then. The condemned man was placed in the centre of a quaternion, a company of four Roman soldiers. His own cross was placed upon his shoulders. Scourging always preceded crucifixion and it is to be remembered how terrible scourging was. Often the criminal had to be lashed and goaded along the road, to keep him on his feet, as he staggered to the place of crucifixion. Before him walked an officer with a placard on which was written the crime for which he was to die and he was led through as many streets as possible en the way to execution.

There was a double reason for that. There was the grim reason that as many as possible should see and take warning from his fate. But there was a merciful reason. The placard was carried before the condemned man and the long route was chosen, so that if anyone could still bear witness in his favor, he might come forward and do so. In such a case, the procession was halted and the case retried.

William Barclay

May 14

In 2 Kings 6:15-17 Elisha's servant has his spiritual eyes opened and can see what the man of God knew all along, the presence of angels defending them. 2 Samuel 5 :23-24 tells us of David's army not moving until given the signal of the sound of angelic hosts marching overhead. Patrick knows himself to be in the company of all those who love and serve his God, all ranks of angels, earlier saints and elders, Old Testament men of faith, martyrs and monastics. All that

matters is God's approval.

I bind unto myself the power
of the great love of the Cherubim;
the sweet 'Well done' in judgment hour;
the service of the Seraphim,
Confessors' faith, Apostles' word,
the Patriarchs' prayers, the Prophets' scrolls,
all good deeds done unto the Lord,
and purity of virgin souls.

May 15

All of nature is invested with the loving care of an infinitely creative God. Each act of creation reflects some aspect of His love and strength. God is BIG, but still cares about every detail of what He has created, and so He cares for us. We can look to Him for direction, Jesus was able to say that He spoke what He was given to speak (John 8:26) and if we too can be sensitized to what is from Him (John 10:4-5) we will find the fear of the Lord is indeed the beginning of wisdom (Proverbs 15:31—33).

I bind unto myself today
the virtues of the starlit heaven
the glorious sun's life—giving ray,
the whiteness of the moon at even,
the flashing of the lightning free,
the whirling wind's tempestuous shocks,
the stable earth, the deep salt sea,
around the old eternal rocks.

I bind unto myself today
the power of God to hold and lead,
His eye to watch, His might to stay,
His ear to hearken to my need,
the wisdom of my God to teach,
His hand to guide, His shield to ward;
the word of God to give me speech,
His heavenly host to be my guard.

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

"And now to him who is able to keep us from falling, and lift us from the dark valley of despair to the bright mountain of hope, from the midnight of desperation to the day break of joy; to him be power and authority, for eve and ever. Amen. (Martin Luther King (1929-68))