



LGC Daily Devotion Guide 2010

Week 20

May 16–May 22

I. Adoration

1. Invocation Prayer

“I love you, O my God, and my only desire is to love you until the last breath on my life. I love you, and I would rather die loving you, than live without loving you. I love you, Lord, and the only grace I ask is to love you eternally. My God, if my tongue cannot say in every moment that I love you, I want my heart to repeat it to you as often as I draw breath. In Jesus’ name. Amen. (*Jean-Baptiste Marie Vianney*, 1786-1859)

2. Adoration through Psalm 20

(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 16

20: 1-18

This is the Apostle’s John personal account of what he saw and heard in the Resurrection Morning and he chooses to reflect on this account focusing on Mary of Magdalene.

- (1) John and Peter both ran to see what really happened, and John gives details of what they saw inside the tomb in vv.6-7. How special is his description? What does it prove?
- (2) V.8 remarks that Peter “saw and believed. Yet his belief was quickly qualified by v. 9. What then did he believe (in v.8), and why John sees fit to make such a clarification?
- (3) Who was Mary of Magdalene? If you have a concordance, try to look up other passages concerning her, or at least refer to Luke 8:2.
- (4) Did she understand why the tomb was empty? Why then did she choose to stay? What impresses you most from her conversations and interactions with the angels and with Jesus?
- (5) From a tactical point of view, which was more important: showing Himself to Peter and John first, or to Mary? So why was she chosen to be the first witness of Jesus’ resurrection and be His messenger? (See John 14:21)
- (6) What have you learned about loving God today?

May 17

20: 19-23

- (1) Can you try to put yourself in the shoes of the disciples before they saw Jesus that night? Describe what might be happening among them? Choose three words that might best describe their hearts?
- (2) Why did John mention that Jesus showed them his hands and his side? Was not appearing to them and bidding them ‘peace’ enough?
- (3) Consider the following things that Jesus did right at His

first re-appearance to the disciples, all within the context of their being commissioned:

- The Commissioning
 - i. How did the Father send Jesus?
 - ii. How is His sending them like that of the Father?
- How significant is the receiving of the Holy Spirit by the disciples (especially in light of their being sent)?
- V.23 appears to link the commission to “forgiveness”. How are the two related? On what forgiveness is based throughout the teaching of the Scripture?

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

May 18 20: 24-31

- (1) What might be the reason that Thomas was not there a week ago with the disciples? Why did he refuse to believe the collective witnesses of so many disciples? What might be his reasoning?
- (2) Do you think Thomas did put his fingers into Jesus’ hands and side? Why or why not?
- (3) What would you have responded if you were Thomas? Then why did he say, “My Lord and My God”? What did he mean?
- (4) Why are those who believe without seeing blessed? In what sense are they blessed? Are you?
- (5) Right after these words, John draws a conclusion to his account. What might be the implication?
- (6) What have you learned about the love of God today?

May 19 21: 1-14

John pointed out that this was the third appearance of Jesus to the disciples (v.14) and this particular appearance appears to be taking place within the context of Jesus’ command in Matthew 28:7, 10; Mark 14:28.

- (1) There were only seven disciples mentioned here, where might the rest be?
- (2) Simon said, “I’m going out to fish”. Did he mean for fun,

or serious fishing? (Note that he appeared to be using nets to catch a full load, not hobby fishing)

- (3) How similar was the whole setting with that in Luke 5? Was it accidental?
- (4) Since they did not recognize Jesus nor His voice, what made John suddenly realize, “It is the Lord”?
- (5) Why did Peter jump into the water and yet he and the other six disciples dared not talk to Jesus when they reached the shore? Do you think if they even looked directly at Jesus? Why or why not?
- (6) Why did Jesus choose to repeat this miracle of Luke 5?
- (7) What have you learned about the love of God today?

May 20 21: 15-17

- (1) Given the preceding context, what might be the most likely conclusion about what Jesus meant by “more than these”?
- (2) Jesus has purposely changed Simon’s name to Peter in John 1:42. Why did he choose to call him Simon in all these three, repeated questions? What might be the message?
- (3) Irrespective of what language Jesus actually spoke in, John, as inspired by the Holy Spirit, clearly used a play on words here with the word “love” as follows
1st question: do you love (agape) me? Peter’s reply: I love (phileo) you.
2nd question: do you truly love (agape) me? Peter’s reply: love (phileo)
3rd question: do you love (phileo) me? Peter’s reply: love (phileo)
While modern scholars try to play down on the difference between the use of the two words (God’s kind of love and brotherly love), the play on word cannot be mistaken. What might this tell you, both about Jesus and Peter?
- (4) Why did Jesus respond to Peter’s replies with the emphasis on the feeding or taking care of His sheep? What can you learn about both, the love of God and

loving God from this?

May 21 **21: 18-23**

- (1) Why did Jesus say, “Follow me” to Peter? Had he not followed Jesus for three years already? Did it not mean he might have stopped following? What really had happened to Peter?
- (2) In repeating His call to Peter, why did He have to foretell Peter’s future in v.18?
- (3) What was Peter’s immediate reply to this repeated call? What does it tell you about Peter, even at this time?
- (4) What was Jesus’ reply to Peter’s response to His call? What was Jesus’ emphasis?
- (5) Reflect on this third appearance of Jesus. What, in your opinion, was the core reason for Jesus’ 3rd appearance? What was its significance?
- (6) What have you learned about God’s love today?

May 22 **21: 24-25**

At the conclusion of this gospel, it is helpful that we read both the beginning and the end of this gospel. Therefore, turn back to 1: 1-14 as well and reflect on what you have read in the entire gospel.

- (1) From the last two verses of the entire gospel, write down the concluding points of John about his gospel:
 1. Who was John? Why was he qualified to write this gospel?
 2. How did he qualify the contents of his gospel?
 3. What was the purpose of his writing? (Refer back to 20:30-31)
- (2) Reread John 1:1-14, and summarize the main points of John’s witness or testimony.
- (3) Do you think he has presented a powerful enough testimony to back up all the points he has made?
- (4) What have you learned about God’s love in John’s testimony?

V. Meditative Reflection

May 16

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

CHRIST BENEATH ME

Beneath are the everlasting arms ~ and they bear the print of the nails, No matter how far I have sunk, He descends to lift me up. He has plumbed all the hells of this world that He may lift us upwards. He is our firm support.

David Adam, The Edge of Glory

May 17

The mighty God, the Everlasting Father, the Prince of Peace, Wonderful, Counsellor, the One who said ‘I Am that I Am, that is My Name’, comes when we call. He comes, but not because we are lords and He our slave. The God who comes awaits our signal, our vigil fire lit to welcome His coming. He longs to be with us, to love and protect us. The Breastplate prayer ends as it begins; like the inter—weaving of Celtic design it really has no ending, only eternity in which the design brings us back to the same place, more secure in the knowledge that our life is eternal and interlocked with His own,
I bind unto myself the name, the strong name of the Trinity; by invocation of the same, the Three in One, and One in Three, of whom all nature hath creation; Eternal Father, Spirit, Word: praise to the Lord of my salvation, salvation is of Christ the Lord.

May 18

‘I know the plans I have for you, says the Lord, to give you a future and a hope’ (Jeremiah 29:11). God can take events of the past

and weave them so skilfully into a new plan for us that not only do we find there is a future for us after all, but it is as if there have been no wasted years.

CHRIST BEHIND ME

There He walks in your past. He walks in all the dark rooms you pretend are closed, that He may bring light. Invite Him into your past. Experience His forgiveness, His acceptance of you. Offer especially all that you are ashamed of... all that you wish to forget... all that still pains and hurts you... all the hurt you have caused others. Walk there in the places you are afraid of, knowing that He walks with you and will lead you on!

CHRIST BEFORE ME

He forever goes before us to prepare a place for us. He is on the road we tread. Wherever life is leading us, He has gone before. Perhaps we have no clue about what lies ahead; we know who is ahead of us, so the future is not quite unknown.

David Adam, The Edge of Glory

May 19

The future is not a foregone conclusion. But when we give God permission to intervene and bring about His will in us, still again and again He offers us choices, perhaps between one good and another. This is so that we can create through our choices, enabling Him to bring into being things He had long ago planned for us. He constantly plans for me in love, and in His mercy he never allows me to see the might-have-beens that only He could see.

In one of Charles Williams' poems he describes the images of possibilities as carved in stone and rock hidden for ever under the sea unless our choices call them into being, until they become visible and become realities:

Before the making of man or beast
the Emperor knew all carved contingent shapes...
These were the shapes only the Emperor knew.
Sideways in the cleft they lay,
and the seamews' wings everywhere flying,
or the mist, or the mere slant of the things
seemed to stir them;

then the edge of the storm's shock over us
obliquely split rock from rock...

Did you not see, by the dolorous blow's might,
the contingent knowledge of the Emperor
floating into sight?... the sculpture,
the living sculpture, rose and flew!

From *Taliesin* through Logics

May 20

Columba was from an Irish royal family, but chose the life of a monk. Nonetheless he managed to quarrel with King Diarmait, chief of the kings of Ireland, over two incidents. Diarmait had executed a relative of Columba, named Curran, for accidentally killing another young man during a hurling game, and had imprisoned Columba for giving him sanctuary. He also ruled that a hand-copied book of Psalms must stay in Clonard monastery with the original from which Columba had copied it. Columba told his kinsmen and soon they and neighbouring clans went to war to avenge the injustice. Thousands of men were killed or wounded, and Columba poured out his grief to a holy man called Laisren. The penance he gave Columba was to leave Ireland and to go as a missionary. 'Rest not until as many souls are won for Christ's Kingdom as you have caused to fall by the sword,' he said. Columba and his friends came first to Oronsay, then sailed to Iona from which no glimpse of Ireland could be seen. There he looked back to make sure.

'Every time I saw those hills across the water I should want to go home, and one day the want might have been too strong for me,' he thought. They call that place The Bay of the Coracle where Columba's boat is supposed to have come to land.

May 21

Columba established a fine missionary base on Iona, and he and his monks travelled far over the sea in their frail coracles, preaching the Gospel in the Orkney and Shetland Islands, in the Faroes and the Hebrides. One evening in June in the year 597 he went out into the fields where the brethren were working and called them to him, 'The time is near for me to be parted from you,' he told them. 'At dawn tomorrow I shall yield up to the Lord the precious thing with which He has trusted me for so many years.' The monks knew that he

meant his soul, and they were very sad, but Columba himself was full of joy. The last text he copied out was Psalm 34, verse 10; ‘they who seek the Lord shall want no manner of thing that is good’

Almighty Father, Son and Holy Ghost,
 eternal, ever-blessed, gracious God,
 to me, the least of saints, to me allow
 that I may keep a door in Paradise;
 that I may keep even the smallest door,
 the furthest door, the darkest, coldest door,
 the door that is least used, the stiffest door,
 if so it be but in Thine house, O God!
 if so it be that I can see Thy Glory,
 even afar and hear Thy voice, O God!
 and know that I am with Thee — Thee, O God.
W Muir; the ‘Prayer of Columba’

May 22

The first two years of Columba’s residence in Iona were spent in learning the language, tilling the soil, training followers, and generally organizing the community. The days were filled with prayer, study, and manual labour, and in this last Coluznba, with his great spiritual and intellectual gifts, was always ready to share. In dairy, granary, or in the fields, each worshipped God in his appointed task, and made his toil a sacramental thing. . . The secret of the early Celts lay in this, that they linked sacrament with service, altar with hearth, worship with work,

F M. McNeill/Troup

For us, too, it is important to discover the rhythm of praying as we work and through our work. Sometimes a simple manual task can even assist the praying heart in its focus, Prayer—baskets were woven simply out of reeds as monastics framed their prayers. The simplest task can become for us a prayer-basket.

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 the Lord lift up the light of His countenance upon us, may His peace rule in our hearts, and may it be our strength and our song, in the house of our pilgrimage. Amen. (*Matthew Henry, 1662-1714, adapted*)