



## LGC Daily Devotion Guide 2010

Week 22

May 30–June 5

### I. Adoration

#### 1. Invocation Prayer

“O God, whose blessed Son made himself known to his disciples in the breaking of bread: open the eyes of our faith, that we may behold him in all his redeeming works, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

*(John Wallace Suter 1859-1942)*

#### 2. Adoration through Psalm 22

(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 or deeds 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 I John

In our pursuit to understand the love of the Lord and responding to His love, we shall continue to reflect on the book of I John. Read slowly and reflectively the assigned passage twice at least and consider the questions below each day:

#### May 30 3: 4-10

- (1) Back in 1:8, John has already pointed out to believers that we still sin as God's children. In reinforcing his 4th test of being a real Christian, what is his emphasis in 3:4-9? What is the difference between “sinning” and “continue to sin” (or keep on sinning)?
- (2) Why those who truly are children of God “cannot go on sinning”?
- (3) Read also Hebrews 12: 5-13. What does it say about those children of God who might incline to keep on sinning?
- (4) When was the last time you experienced God's discipline? Have you really learned your lesson?
- (5) What have you learned about God's love and loving God today?

#### May 31 3:11-24

- (1) When it comes to admonishing us to do right or not to sin, why does John highlight the sin of not loving one another? Can you think of at least three reasons?
- (2) John uses Cain's murder of his brother as an example. What reason does John give for Cain's action? (v.12) Is that your reason too for not loving your brother/sister in Christ?
- (3) Here, John lays down the 5th test of a true believer. What is his reasoning in this test? (v.14) Do you pass this test (bearing in mind also John's emphasis on the 4th test)?
- (4) John also lays down the definition of love in v.16, but we seldom need to lay down our lives for our brothers, so he gives a more practical example in v.17. How can you put this in practice, so that your heart will not condemn you in this respect?
- (5) What have you learned about the love of God today?

**June 1                    4:1-6**

- (1) John directs us to test every spirit by testing if the spirit acknowledges that Jesus Christ has come in the flesh. If a spirit preaches Jesus Christ has come only in spirit not in the flesh, what harm does it do to the gospel?
- (2) So far, what are the tests that John has given us in testing the genuineness of believers? Can these be used to test false prophets or teachers also?
- (3) We often are afraid of encountering ghosts or spirits. Given what John reminds us in v. 4, should we be? Read also James 4:7.
- (4) In 4:5-6, John gives another test for recognizing false spirit or teacher. What is it? How can you apply it to today's church?
- (5) What have you learned about the love of God and loving God today?

**June 2                    4:7-21**

- (1) v.7 says, "Everyone who loves has been born of God and knows God." Does it mean that everyone who does not love has not been born of God? Why or why not? What does v. 8 say about this?
- (2) John cites God's love in vv. 9-10. Read it carefully and jot down the emphases John makes in his statement about God's love. Which of his emphases touches you most and causes you to echo John's remark that God "so loved us"?
- (3) Read v. 12 carefully. The word "complete" in Greek carries the meaning of "achieving its purpose". Given what John says in the first part of v.12, if we love one another, what purpose would it achieve?
- (4) V. 17 tells us not to be afraid of the day of judgment. What is the reason given? Then should you be afraid of the day of judgment? Why or why not?
- (5) V.20 gives us the ultimate test of whether we love God or not. What is this test? Why is this the case?
- (6) What have you learned about the love of God and loving God today?

**June 3                    5: 1-13**

After his treatise on loving one another, John returns to the theme of who Jesus is—a doctrine under much attack in his days, especially concerning Jesus' incarnation.

- (1) Right after the ultimate test of whether we love God, John totally reverses the order in v.2 and gives us the test of whether we love one another. Why is it also true that the test of our love for one another is whether we love God and carry out His commands?
- (2) According to John, the three powerful witnesses for who Jesus is include:  
Water (likely referring his baptism, testifying to his humanity as the Son of Man)  
Blood (obviously his blood clearly shed on the cross as the lamb of atonement—Lev. 17:11)  
Spirit (likely referring to the inner working of the Spirit in believers, according to vv.9-13)  
John says, the three are in agreement. What agreement is he referring to?
- (3) John says that God's commands are not burdensome, what reason does John give in support of this statement? Do you agree with John? Why or why not?
- (4) According to v. 13, can one know for sure that he has eternal life now? How, according to this passage?
- (5) What have you learned about loving God today?

**June 4                    5:14-21**

- (1) What is the basis of answered prayer according to vv.14-15? What is meant by according to His will? How then do we know His will so that we may pray accordingly?
- (2) Using Judas as an example, what sin did he commit that caused Jesus to call him, "Son of Perdition" in John 17:12? How similar was his sin to those who teach that Jesus Christ did not come in the flesh?
- (3) Since "the whole world is under the control of the evil one", how then shall we live so that the evil one cannot harm us?
- (4) Meditate on v.20. What does it tell you about Jesus Christ?

What does it tell you about your present status?

- (5) What have you learned about God's love and loving God from this letter of John?

## June 5 II John

This is a short letter from John, whose brevity signifies its urgency in that even before John is to arrive soon, he feels the need to write to urge the church to take immediate action. He addresses the chosen lady and her children and this is most likely a way to conceal their identity lest the letter falls into the hand of their enemies.

- (1) Read carefully vv. 1-6 and underline the two most repeated words in these 6 verses. What does John's repetition suggest?
- (2) Since John puts emphasis on both truth and love, it appears the church is lacking in both: - succumbing to the false teaching that Jesus has not come in the flesh (v.7), and this might also lead to heated arguments in the church.  
How then can a church maintain love in the midst of such a tension?  
Will following John's advice not to receive these false teachers (v.10) add fire to the fuel?
- (3) Even in his greeting, wishing them grace, mercy and peace, John emphasizes that these only can be with us "in truth and love." What will a church be like
  - If she has truth, but not love
  - If she has love, but not truth
  - How can she have both?
- (4) John begins and ends the letter with the word "chosen". Reflect on why we are chosen as a church. What is the point that John is trying to make?
- (5) What have you learned about God's love and loving God from this letter of John?

## V. Meditative Reflection

### May 30

There are enough stones here to build a city! A very large city. Can you hear the masons? They are beginning to return to their work over there. Hear the hammers? The chisels? One day, when all these stones are completed, they will be taken to the site, near the house. There they will be taken through a door, and from there to the builders' site itself, where the stones are being reassembled. Reassembled, but this time into a house ... almost as one vast stone.

At that site, on *that* side of the door, there will be no hammer, no chisel, no mason work at all. It is here, on this side of the building site where all cutting, chiselling, sanding and polishing *must* take place. Here! Not there. All the thud of hammer and falling of axes, the grating of chisels and the grinding of sand ... is done *here*! It is the plan of the Masterbuilder that all the business of making rough rock into perfectly fitting, polished stone be accomplished in the stone quarry. *There*, there, beyond this place, beyond that door, is only the assembling together of what has been done *here*.

### May 31

This particular house is very large.

Large enough to be a city, for it shall be a house for God to live in ...

'A quarry, I live in the midst of a quarry. Called Earth'  
The real quarry — you are down there somewhere, being chiselled on by God, man and circumstances. But not you alone. Every believer who has ever lived, those who lived before His visitation and all those who are yet to come, one day you all will be lifted out of this quarry through that door ...  
*Then* shall no hammer be heard, for all of that is done in the quarry. Nor shall you be there as an endless array of stones. But together you will be assembled in one place, as one... A living city ... the bride. The New Jerusalem.

### **June 1**

We usually learn about Him only during periods of adversity. Few, if any, of us really seek after a deep, intimate relationship with the Lord except (1) just before, (2) during, and (3) right after those periods of calamity, disaster, catastrophe, suffering and pain! That's true of the very sinful, the very religious, and ... well ... the rest of us!

I challenge the idea that suffering is first of all a punishment for our sins. If that were true, then every believer on earth would be hiding under a rock somewhere.

### **June 2**

Perhaps we should place the sign on the wall somewhere in our homes:

*Church life may be  
hazardous to your health.*

The Lord knows something we don't: The Fall has left *all* of us in dire straits. Most of us are either extremely sinful or extremely religious. Or both! And further, I suspect that neither one of those states pleases God more than the other. Neither impresses Him. What *He* does in us impresses Him!

In the quarry which is Earth each stone was in a different stage of completion. A rough stone was just being pulled free of the mother mountain.

### **June 3**

Visit Joseph, and what do you hear?

- a groan, followed by laboured breathing  
from the cell's captive.

'They meant it to me for evil  
but *He* meant it to me for good.'

### **June 4**

Everyone should be warned: 'Give your life utterly to Christ and you will eventually suffer much more than you can now comprehend.' But there is no way a man can communicate to daring young Christians the amount of suffering they will encounter in one lifetime. Again and again they have been cautioned, in every way known. Yet, each time that sovereign hand of God has fallen on one of them and he (or she) has truly entered into the fellowship of Christ's sufferings, he is always surprised how hard, how unbearable, is the cross.

For better or worse at the beginning they did not have the good sense to run out the door. These were young Christians who loved the Lord, who would not be stopped, not even by the cross.

### **June 5**

Our emotions sometimes author one of the greatest problems of our Christian life; to create a God in its own image, a loving, sweet, and precious God who wouldn't dare declare war on a person's dominant emotions. The emotions do not have a franchise on this project. The intellect often sculpts out a God in its own image, a God who is very intelligent, rational, reasonable, very logical, very scriptural, very boxable and definable, and having erected this mind-made God in the centre of life, will vow and declare that this, and this alone, is the true and living God.

**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 you fight the good fight, finish your race and keep you faith and receive the crown of righteousness which the Lord, the righteous Judge will award to you as you long for His appearing. Amen.” (Adapted from II Timothy 4:8)