



SLG Gospel of John  
Week 8 Day 50-56

**Daily Devotion Guide**  
Life Together Series: Five-Year Plan  
[www.totalgrowth.org](http://www.totalgrowth.org)

**Week 8**

**Day 50-56**

**I. Invocation and Adoration:**

**1. Invocation Prayer**

“I, a pilgrim of eternity, stand before Thee, O eternal One. Let me not seek to deaden or destroy the desire for Thee that disturbs my heart. Let me rather yield myself to its constraint and go where it leads me. Make me wise to see all things today under the form of eternity; and make me brave to face all the changes in my life which such a vision may entail: through the grace of Christ my Savior. Amen.” (John Baillie 1886-1960)

**2. Adoration through Psalm 142**

(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 and translate it into a prayer of adoration.

**II. Confession**

Pause now and ask the Holy Spirit to reveal to you your sins and ask for forgiveness.

**III. Thanksgiving**

List, one by one, things for which you should give thanks.

#### **IV. Scriptural Reflection: John 15:1-8**

This week we shall continue the study of the Gospel of John. Read slowly and reflectively the assigned passage twice at least and consider the questions below each day:

Vine is often used to represent Israel in the Old Testament (e.g. Isa. 5:1; 27:2; Jer. 2:21; 6:9 & Hos. 10:1)

- (1) In saying that He is the true vine: in what sense is He the true vine, and who might be the vines that are not true?
- (2) How does the “gardener” tend the branches?
- (3) In using “fruit” to determine whether there is life in the branch, what is the most basic fruit that one needs to bear in order to have life in God? (Lk. 3:8)
- (4) What is one of the ways the Father prunes the fruitful branches and why? (15:3)
- (5) What other ways might God use to prune believers? (Heb. 12:10-11)
- (6) What other fruit(s) should believers bear?(Gal. 5:22-24)
- (7) The key to keep bearing fruit is to “remain in Christ”: what does it mean and how?
- (8) What does “if a man remains in me, I in him” mean?
- (9) What is the relationship between “Remaining in Him” and “His words remain in you”?
- (10) Why is the promise to answer our prayer tied to His words remaining in us?
- (11) What are the consequences of remaining and not remaining in Christ? (15:6, 8)
- (12) Examine yourself to see what might prevent you from remaining in Christ.

#### **V. Meditative Reflection: Remaining in Christ**

**“I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.” (Jn. 15:5)**

As Jesus declares Himself to be the “true vine”, He distinguishes Himself from all other false messiahs before His time. He is the only true Messiah through whom the Kingdom of God will be brought to fruition as promised in the Scriptures. And we know He is not only the “true Messiah” to Israel, but the only “true Savior” to the world through whom all mankind can be saved from sin and eternal damnation into eternal life in the Kingdom of God.

Apart from declaring to be the “true vine”, He also points out the distinguishing mark of all “true branches”— those who truly belong to Him and the Father. The distinguishing

mark is that of “fruit” and the most basic fruit is of course the fruit of repentance, as John the Baptist urges those who wish to be baptized by him, “Produce fruit in keeping with repentance” (Lk. 3:8).

However, to the “true branches”, Jesus commands us to remain in Him, because He says, “apart from me you can do nothing” (Jn. 15:5). This command is important in that no branch exists for itself, and each has been chosen so as they may bear fruit — fruit that will last (to eternity) and for the glory of His Father (15:16, 8).

In urging us to remain in Him, Jesus specifically mentions two aspects:

- (1) “If you remain in me, and my words remain in you” (15:7): indeed, the reading and understanding of His words is not only the path, but the essence of remaining in Jesus. He is the Word (1:1), and so without knowing the Scriptures, there is no way for us to know Him; without knowing Him, we cannot be in Him. This is not just the starting point to repentance, but also the continuous path and essence of knowing and remaining in Him. It is only after His emphasis on remaining in His words that He urges us to ask whatever we wish of the Father (15:7). Therefore, to remain in His words is key to our prayers in that we will not “ask with wrong motives” (Jas. 4:3).
- (2) “Now remain in my love. If you obey my commands you will remain in my love” (15:9-10): as important as it is to remain in His words, if we do not do accordingly, such reading and understanding will only be head knowledge which will not build us up in love (for men and for God), and will only cause us to puff up (1 Cor. 8:1). Without love, we can only be sounding gongs or clanging cymbals (1 Cor. 13:1), and we will not be able to bear any fruit that will last or be glorifying to the Father.

“Fruit” for thought!

<b>Day 51</b>
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#### **IV. Scriptural Reflection: John 15:9-17**

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

Since Christ mentions remaining in His love separately: how can we remain in His love? (15:10).

- (1) What might be the difference between remaining in Him, and remaining in His love?

- (2) Do you think that if we keep disobeying His command we can truly remain in Him? Why or why not?
- (3) What specific command does He mention here and why?
- (4) How does keeping His command make our joy complete?
- (5) What example has Christ set for us in this respect and how might we emulate Him since very few of us will actually have the chance to lay down our lives for others?
- (6) What is the promise given to us if we do what Jesus commands (especially in loving one another)?
- (7) How special is this promise? (15:15; also see Ps. 25:14)
- (8) Most Christians primarily think of their belief in Christ in terms of our salvation: what does Christ say about the purpose of belonging to Him, the true vine? (15:16)
- (9) Why does He say that it is not we who chose Him, but the other way around?
- (10) In rounding up this message of the vine and the branches, what are the two things that He highlights again in vv. 16 & 17? Why?
- (11) What is the main message to you today and how may you apply it to your life?

## **V. Meditative Reflection: Fruit that will Last**

**“You did not choose me, but I chose you and appointed you so that you might go and bear fruit — fruit that will last — and so that whatever you ask in my name the Father will give you.” (Jn. 15:16)**

Allow me to share with you briefly how God has called me into full-time ministry. I had been an accountant for some 21 years, and I really liked my work and took pride in what I did.

During my “secular-career” days, I also tried to live out my faith in the marketplace, both in the attempt to apply biblical ethics to work, and to share the gospel. In the latter attempt, God had enabled me to hold Evangelistic Bible study groups in my offices and I used part of my annual vacations to go on short-term mission trips. However, from hindsight, I have to admit, while I tried hard to live out my faith in the marketplace, I was trying to love the world and Father God at the same time (1 Jn. 2:15).

Out of God’s mercy, He had seen fit to call me into full-time ministry on June 1, 1991. Although the calling came in an unmistakably clear manner, my immediate reaction was a negative one. In fact, I said to God, “No way. You must be kidding.” As the Holy Spirit drew my attention to all the claims I made as I sought to share the gospel with others that, “Eternal life is far more important than this earthly life”, I asked the Lord to forgive me because I now realized that in rejecting God’s call, I really took this earthly life as more important.

It was after I yielded to God that I came across John 15:16 the following morning in my devotion: “You did not choose me, but I chose you and appointed you so that you might go and bear fruit — fruit that will last”. God showed me through this verse that I had been bearing fruit for myself and for my employers all these year — fruit of financial gains; and now He shall enable me to bear fruit that will last for eternity. At this thought, peace — overwhelming peace — flooded my soul!

No, it does not mean that one can only bear eternal fruit by becoming a full-time pastor, it is by obeying the command of the Lord thereby allowing us to remain in Him, in His words and in His love that we can truly bear fruit — fruit that will last! However, in my case, His command was to have me give up my secular job to devote myself to full-time gospel ministry; and it is only by obeying that I could truly bear fruit that bring glory to Him!

<b>Day 52</b>
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#### **IV. Scriptural Reflection: John 15:18-27**

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

- (1) Do you think this is a world of hatred or harmony? Why?
- (2) Why does the world seem to hate us who belong to Christ in particular?
- (3) Look up 2 Timothy 3:12 and examine your relationship with “the world”.
- (4) Have you ever experienced being hated by the world because “you do not belong to the world”? If so, what can you recall about the incident?
- (5) What is the purpose of God choosing us? (15:19)
- (6) How did the world persecute our Lord?
- (7) Should we seek to gain favour from the world? Why or why not?
- (8) Why did Jesus say, “They hated me without reason”? (Ps. 35:19; 69:4)
- (9) Jesus said in v. 22 that “they have no excuse for their sin.” Does it apply to all those who do not believe in Jesus today? Why or why not?
- (10) The Counselor (i.e. the Holy Spirit) has come. How does He testify about Jesus, and how can we work with Him in continuing this testimony today?
- (11) What is the main message to you today and how may you apply it to your life?

## V. Meditative Reflection: Hated by the World

**“If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.” (Jn. 15:19)**

I still remember the days when I became a Christian in the 60's. While being Christians might invite some sarcastic remarks from classmates or co-workers, we never appeared to pose a threat to them or the society. However, things are very different these days. By simply acknowledging our faith in Christ in the public square, it appears that we are drawing not only sarcastic remarks but fear and rejection as we are perceived as bigots and haters especially in areas of public policies of abortion and the definition of marriage.

This particular phenomenon in North America has grown in intensity in the last twenty years. In the beginning, Evangelical Christians seemed to adopt a more united front in the issues of abortion and marriage, but with the increasing hostility in the public square, I observe that more and more Evangelical Christians have changed their stand and appear to be more compromising on these same issues. Allow me to be blunt: the motive behind such a change is nothing more than the desire to gain favor from the world, and in the process, they have become more and more like the world!

As clergy who wish to maintain faithful to our calling, some have called ordained ministers to renounce their long-established role as agents of the state with the legal power to sign marriage certificates. Part of the pledge reads,

“Therefore, in our roles as Christian ministers, we, the undersigned, commit ourselves to disengage civil and Christian marriage in the performance of our pastoral duties. We will no longer serve as agents of the state in marriage. We will no longer sign marriage certificates. We will ask couples to seek civil marriage separately from the church-related vows and blessings. We will preside only at those weddings that seek to establish a Christian marriage in accord with the principles articulated and lived out from the beginning of the church's life.” (Reverends Ephraim Radner and Christopher Seitz, *First Things*, December 2014)

I am still mulling over such a call to action, but I cannot help but feel that with such an action, we are conceding defeat to the world, and worse, we are withdrawing ourselves from the world to which we are called to witness. Therefore, I will continue to conduct official weddings that are true to biblical principles, and let the government do whatever they want, including nullifying my license.

#### **IV. Scriptural Reflection: John 16:1-11**

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

- (1) Why would the Jews put the disciples of Jesus (who were Jewish) out of the synagogue?
- (2) Why did the Jews think that, by so doing, they were offering service to God?
- (3) According to the books of the New Testament and the history of the first few centuries, how severe were the persecution of Christians? Can you suggest three major factors that can or have helped Christians withstand persecution without “going astray” (v. 1)?
- (4) How different were those persecutions from those suffered in the hands of extreme Muslims today? Should we deal with present-day persecution in the hands of extreme Muslims any differently?
- (5) While the Jews drove the disciples out of their synagogues, where do people of the world seek to drive Christians out of today? (16:2)
- (6) Why do they believe, by so doing, they are doing service to the society?
- (7) What is the real reason for their action, according to v. 3?
- (8) The work of the Holy Spirit, according to Jesus, includes convicting the world of
  - a. Sin: What sin is being highlighted? How does He do it?
  - b. Righteousness: What does Jesus’ return to the Father (i.e. His resurrection) have to do with righteousness?
  - c. Judgment — Satan and his followers will be judged: Do people of the world think that they are followers of Satan? Why not?

How has the Holy Spirit brought about such conviction in your heart?

What part have you played in such a conviction?

- (9) What is the main message to you today and how may you apply it to your life?

#### **V. Meditative Reflection: Persecution is Nothing New!**

**“They will put you out of the synagogue; in fact, the time is coming when anyone who kills you will think they are offering a service to God.”(Jn. 16:2)**

These days, Christians are alarmed by the severe persecution that is taking place all over the world, and especially in Islamic countries. Such persecution is not confined to extreme Islam terrorist groups, but in many of the Islamic countries.

It is certainly of grave concern, especially in view of the brutality associated with some of these persecutions. However, our Lord Jesus foresaw these persecutions and forewarned us, “All this I have told you so that you will not go astray” (Jn. 16:1).

Of course, He was addressing the disciples of His time, but this warning certainly is meant for all who would follow Him as His disciples down the centuries. As horrible as the present persecution under Islam is, its severity does not differ much from those suffered by Christians in the first few centuries under the Roman empires known as the *Ten Persecutions* in ecclesiastical history. Allow me to quote from a few of these ten periods:

- (1) The persecution under Nero, A.D. 64 when that emperor having set fire to the city of Rome, blamed the Christians for his own action. Those persecuted Christians “were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses and wrapped up in combustible garments, that, when daylight failed, they might, like torches, serve to dispel the darkness of the night”.
- (2) The second general persecution was under Domitian: “In the year 95, 40,000 were supposed to have suffered martyrdom”.
- (3) The 4<sup>th</sup> general persecution included the famous martyrdom of the Bishop of Smyrna, Polycarp under the philosophic Marcus. When urged to renounce Christ before the stake, he replied, “Fourscore and six years have I served Him, and He has never done me an injury: can I blaspheme my King and my Savior?”
- (4) The most dreadful persecution perhaps was the 10<sup>th</sup> in the nineteenth year of the emperor Diocletian in A.D. 303: “The human imagination was, indeed, almost exhausted in inventing a variety of torture. Some were impaled alive; some had their limbs broken, and in that condition were left to expire. Some were roasted by slow fires; and some suspended by their feet with their heads downward; and a fire being placed under them, were suffocated by smoke. Some had melted lead poured down their throats, and the flesh of some was torn off with shells, and others had splinters of reeds thrust under the nails of their fingers and toes. The few who were not capitally punished had their limbs and their features mutilated” (CBTEL, Vol. VII, 965-6).

Of course, these past atrocities in no way justify the brutality of the persecution of today, but it serves to remind us that “No servant is greater than his master. If they

persecuted me, they will persecute you also” (Jn. 15:20). Indeed, the path of mission has always been paved by the blood of the martyrs!

<b>Day 54</b>
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#### **IV. Scriptural Reflection: John 16:12-22**

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

- (1) What does the work of the Holy Spirit to the believers include? (Try to answer by personalizing it, substituting the word “you” with “me”)
- (2) What can you learn about the function of the three persons of the Holy Trinity in this context?
- (3) Jesus was making it very clear that “in a little while you will see me no more, and then after a little while you will see me.” This forewarning did not seem to have any impact on the disciples when He was crucified. Why?
- (4) What did He liken their grieving to? How much did their failure to understand or remember this forewarning have to do with the depth of their grieving?
- (5) Jesus promised them that “your grief will turn to joy”. How was this promise realized? (See Jn. 20:20)
- (6) Why did Jesus say that “no one will take away your joy”? What kind of joy is this?
- (7) Have you experienced such joy? Why or why not?
- (8) What is the main message to you today and how may you apply it to your life?

#### **V. Meditative Reflection: The Work of the Holy Spirit**

**“When He comes, He will convict the world of guilt in regard to sin and righteousness and judgment.” (Jn. 16:8)**

We were reflecting on Jesus’ forewarning of persecution yesterday without addressing the work of the Holy Spirit in the passage. Let’s reflect on the latter through these words of William Barclay:

“We have here an almost perfect summary of the work of the Spirit:

- (i) The Holy Spirit will convict men of sin. When the Jews crucified Jesus, they did not believe that they were sinning; they believed that they were serving God. But when the story of that crucifixion was later preached,

they were pricked in their heart (Acts 2:37). They suddenly had the terrible conviction that the crucifixion was the greatest crime in history and that their sin had caused it. What is it that gives a man a sense of sin? What is it that abases him in face of the Cross? In an Indian village a missionary was telling the story of Christ by means of lantern slides flung on the white-washed wall of a village house. When the picture of the Cross was shown, an Indian stepped forward, as if he could not help it: 'Come down!' he cried. 'I should be hanging there-not you.' Why should the sight of a man crucified as a criminal in Palestine two thousand years ago tear the hearts of people open throughout the centuries and still today? It is the work of the Holy Spirit.

- (ii) The Holy Spirit will convince men of righteousness. It becomes clear what this means when we see that it is Jesus Christ's righteousness of which men will be convinced. Jesus was crucified as a criminal. He was tried; He was found guilty; He was regarded by the Jews as an evil heretic, and by the Romans as a dangerous character; He was given the punishment that the worst criminals had to suffer, branded as a felon and an enemy of God. What changed that? What made men see in this crucified figure the Son of God, as the centurion saw at the Cross (Matt. 27:54) and Paul on the Damascus Road (Acts 9:1-9)? It is amazing that men should put their trust for all eternity in a crucified Jewish criminal. It is the work of the Holy Spirit. It is He who convinces men of the sheer righteousness of Christ, backed by the fact that Jesus rose again and went to his Father.
- (iii) The Holy Spirit convinces men of judgment. On the Cross evil stands condemned and defeated. What makes a man feel certain that judgment lies ahead? It is the work of the Holy Spirit. It is He who gives us the inner and unshakable conviction that we shall all stand before the judgment seat of God.
- (iv) There remains one thing which at the moment John does not go on to mention. When we are convicted of our own sin, when we are convinced of Christ's righteousness, when we are convinced of judgment to come, what gives us the certainty that in the Cross of Christ is our salvation and that with Christ we are forgiven, and saved from judgment? *This, too, is the work of the Holy Spirit.* It is He who convinces us and makes us sure that in this crucified figure we can find our Savior and our Lord. The

Holy Spirit convicts us of our sin and convinces us of our Savior.” (The Daily Study Bible Series, John vol. 2, 193-4)

<b>Day 55</b>
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#### **IV. Scriptural Reflection: John 16:23-33**

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

- (1) Jesus repeated here an invitation to us to ask the Father ourselves. How special is this new asking and why?
- (2) Have you found this promise to be true? Why or why not?
- (3) What is the significance of this statement that “I am not saying that I will ask the Father on your behalf”?
- (4) What reason did Jesus give for our “direct access” to the Father which was absolutely incredible to the Jews? (v. 27)
- (5) In response to these words of Jesus, the eleven disciples expressed to Him the following
  - a. Now Jesus was not speaking in parable-like language but direct speech: do you think that the actual change was in Jesus’ speech or in their inner faith?
  - b. Now they could see that He knew all things: does it mean that they now understood all the things that Jesus had spoken?
  - c. Now they believed that He came from God: what caused such an affirmation of faith?

If I say that at that very moment, they had a foretaste of the work of the Holy Spirit as described by Jesus in 16:12-16, what do you think?

- (6) Was Jesus’ response to their affirmation of faith a positive or a negative one? Why?
- (7) How important was His promise of “peace” to the disciples?
- (8) On what basis did Jesus give them such peace?
- (9) In this world of trouble, how can we have peace in Him?
- (10) What is the main message to you today and how may you apply it to your life?

#### **V. Meditative Reflection: Direct Access to God**

**“In that day you will no longer ask me anything. Very truly I tell you, my Father will give you whatever you ask in my name.” (Jn. 16:23)**

The Israelites considered God as so fearsome and too holy that they dared not approach Him and asked Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die” (Exod. 20:19). Such fear was further reflected in the teachings by the rabbis in Jesus’ time that “Yahweh’s name is too holy to pronounce; therefore, we are to call Him ‘Adonai’ and ‘Elohim’” (*Yahweh: The Name Above all Names*, by The House of Yahweh)

However, Jesus told His disciples that “In that day”, referring to the day of His resurrection when they would see Him no more, they would no longer ask Him anything, and His Father will give whatever they ask in His name. That means, they will have direct access to the Father; they can ask the Father directly invoking the name of the Son. That certainly echoes what Jesus said earlier to them that He is “the Way, the Truth and the Life” and “No one comes to the Father except through” Him (Jn. 14:6).

This is also the truth that He told Nathaniel, “I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man” (Jn. 1:51).

This amazing truth of being able to approach to God directly in the name of Jesus caused the disciples to open their eyes of faith and said, “This makes us believe that you came from God” (Jn. 16:30).

Isn’t that a pity that many still think that they need to pray to God through a priest or even worse, through some past saints!

But equally pitiful are those who think the prayers of some pastors are more effective than their own! Let’s be reminded that the Father is waiting to hear from His children directly as James affirms saying, “Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and half years. Again, he prayed, and the heavens gave rain and the earth produced crops” (Jas. 5:17-18).

<b>Day 56</b>
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#### **IV. Scriptural Reflection: John 17:1-19**

Read slowly and reflectively the assigned passage twice at least and consider the questions below each day.

##### Vv. 1-5—Time of Mutual Glorification

(1) What was the glory that Jesus had with the Father before the world began?

- (2) The hour obviously refers to His crucifixion:
  - a. How would the Father glorify the Son at His death?
  - b. How then would His death be a time of mutual glorification between the Father and Son?
- (3) Did only His death bring glory to the Father?
- (4) What is “eternal life”?
- (5) Why did Jesus choose to bring out this truth in His prayer at this moment?
- (6) What can we learn from Jesus as to how to glorify God?

Vv. 6-8—Who the Believers are

Before leaving the disciples, Jesus prayed for them specifically and pointed out why He would pray for them:

- (7) Who were the disciples according to v.6?
- (8) As weak and vulnerable as they were, how did Jesus describe their faith?
- (9) Does it describe your faith?

Vv. 9-19—The High Priest’s Prayer

(10) Why did Jesus not pray for the world and only for these disciples? (vv. 9-10)

(11) He prayed specifically for their protection (vv. 11-12):

- a. Why did He pray for their protection by the power of God’s name?
- b. What is that name? Why is it so powerful?
- c. What does such protection have to do with them being “one”?
- d. Why did He pray for their oneness?

(12) Since the world has hated them,:

- a. Did the protection He prayed for mean to take them out of the world?
- b. Why not?
- c. What did He pray for instead? (v. 17)
- d. Why?
- e. How will we be sanctified? What does it mean to be sanctified?
- f. How did Jesus sanctify Himself?
- g. What has His sanctification meant to us?

(13) What is the main message to you today and how may you apply it to your life?

**V. Meditative Reflection: The High Priestly Prayer**

**“My prayer is not that you take them out of the world but that you protect them from the evil one.” (Jn. 17:15)**

The prayer of our Lord to His Heavenly Father in chapter 17 of John is dubbed the “High Priestly Prayer” by commentators. Let’s reflect on these insights by Lenski concerning this prayer:

“Chytraeus calls this chapter the *precatio Summi Sacerdotis*, the High-Priestly Prayer, and Luther says, “that He might entirely carry out His office as our only High Priest.” We surely have a prayer here. The counterclaim that this chapter presents only another solemn testimony addressed to the disciples, a final benediction for them, is contradicted at every turn. Jesus utters this prayer aloud for the simple reason that He wants His disciples to hear His communication with the Father. For His own person a silent prayer might have sufficed. To the last His interest includes the disciples. They are to see how He enters His passion as a victor and to hear with their own ears the thoughts that rise to the Father from His heart, thoughts concerning Himself (v. 1-5), concerning the disciples at His side (v. 6-19), and concerning all future believers in all the world (v. 20-26). This prayer is to deepen and to intensify all that the last discourses contain. Its power is to work in the hearts of the disciples throughout the coming days. Jesus does not pray with the disciples, does not ask them to lift up their hearts and to join Him in prayer as we do at times when saying farewell. This prayer lies on a plane that is so exalted that no disciple can join in its utterance. Jesus prays before His disciples, they can only witness this prayer. Its serenity, its majesty, and its authority befit only the heart and the lips of Him who is the Son. Before this-prayer all our prayers fade like tapers in the sun.” (Lenski, *John*, 1114)

**VI. A Time for Silence**

You have meditated much 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, apart from praying for yourself:

	Your family	Other people	Church Ministries	Other Ministries	City & World	Others
Sunday						
Monday						
Tuesday						
Wednesday						
Thursday						
Friday						
Saturday						

**VIII. Benediction**

“May the Lord give you unlimited patience, understanding and love so that you may forgive as you are forgiven, and bless the people around you this week as you have been blessed. Amen.”