



Publication of the
Coptic Orthodox
Church

A day with Lord

Jesus

A Day with
Lord Jesus

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Any suggestions or amendments regarding the
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**H.H Pope Shenouda III, 117th Pope of Alexandria
and Patriarch of the See of St. Mark**

Preface

That discourse, in its nature, is nothing but a practical experience; its words are not only to be read with simplicity, or be used for shallow meditation, but be practically applied in our daily lives that we long for spending with Lord Jesus. In summary, this book is a practice to the life that we desire living thereafter; a simple way of accomplishing daily tasks with, through and in Jesus. This life, formerly mentioned, is not only a humanistic concern, but the issue of **one's self-well** accompanied by **prayer** and moved by God's mercies.

These leading pages are presented to those who desire spending a day revising their acts by themselves, without any human intervention, but mastered by Lord Jesus in self. A day, spoken of, occupied with contemplations, can be, as any, spent either in loneliness, midst of crowds, or in the middle

of daily engagements. Our purpose that you contemplate not for long hours, but it suffices that one finds a couple of minutes' slots, in adequate periods of the day, suitable for reading these phrases and applying them. The plan being placed herein can be customized per need, but the essential elements for contemplation are all to be found in this book.

Many will be able to see to what extent is that way of living beneficial and that it can be further extrapolated to be exactly similar to that lived by Lord Jesus.

Bachelors can easily implement the programme laid out here, yet those married, and who live in the midst of their families, can but choose the most appropriate way of living that suits them...

Group prayer, one of the church's secrets and rituals, is not mentioned anywhere in this book as we consider it one of the priorities and essentials

that are carried out daily. This book's whole concern is **finding a common bind** between **spiritual enlightening** and our **daily conduct**.

This humble approach towards living the life of Christ may be considered as artificially thought of, yet it is well to mention that some of the elder Christian fathers utilized this for their living, Saint Basil, for instance, writes on how shall our lives be in accordance with the words of the saviour. Saint Gregory adds the following: "Jesus slept to bless our sleeping, toiled to bless our work and wept to bless our tears". These examples support the legibility of that booklet.

Dear Reader

In recording that preface, which the author wrote in his book, and as we present you with it, the church is but passionate that you try the practical life with Christ. The convenient Christian life is attainable through the memorization of biblical versus and with ecstasy recalling them. The next step, which is realized by the Holy Spirit, is to quote new versus from the gospel, inscribing these with versus already being written down in that book; this is easily manageable through the recording of the different versus which directly touch your life in a notebook totally devoted for that task.

The church, but had formerly presented *The Lord's Prayer* that you may experience the Lord's name and power in your personal life, then presented a *dialogue with the saviour* as sort of a **sample bible study**. And now, the church presents you with that simple booklet, which by the Holy

Spirit's grace, will be the motivation towards the life of Meditation in God's word, there you will only be able to say with the psalter: "and in his law meditating day and night".

With the aid of the capable Holy Spirit, the reader will live the life of company that will thereafter evolve to a well drawing water of everlasting life. The Lord preserves the life of that eastern monk who recorded all these experiences. The intercessions of our lady, the exalted mother of God, the virgin Mary, the mental Door of life and the prayers of him who sits on the apostolic seat of St. Mark, his holiness pope Shenouda the third, be with us all. Amen.

The Lord compensates Mr. George Tadros for revising that book.

The Church



A day with Lord Jesus

When I wake

Up



“I laid me down and slept; I awaked; for the Lord sustained me” (Psalms 3:5).

Before carrying out any task, let us offer thanks to our God who protected and preserved us but even passed the night in peace

“I will arise and go to my father” (Luke 15:18).

Let's set our eyes on the father that we may finally dwell in his blossom. Let's go to him as sinners in their way for complete repentance uttering the words of the prodigal son: “I will arise and go to my father”; and in our way, will be surprised to find the beloved awaiting knocking on our doors ... waiting to set a morning conversation with us.

“The voice of my beloved ... behold, he stands behind our wall, he looks forth at the windows, showing himself through the lattice ... it is the voice of my beloved that knocks, saying, Open to me, my sister, my love ... and said unto me, Rise up, my love, my fair one, and come away” (Songs 2: 8,9; 5:2; 2:10).

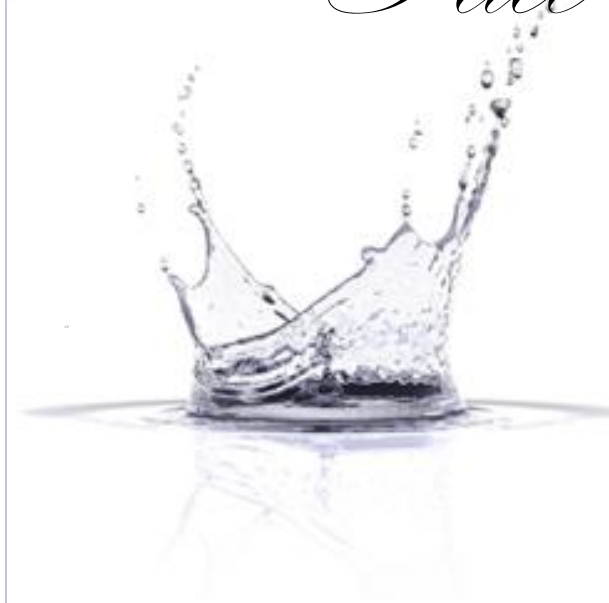
This is an invitation to meet the beloved; a meeting abundant in love and compassion, an invitation to start a conversation, to have a date every new morning with our beloved Jesus.

“And very early in the morning the first day of the week, they came unto the sepulchre” (Mark 16:2).

God’s resurrection early in the morning compels us to direct our thoughts and senses, early in the morning, towards the resurrected Lord, who triumphed over death and all the power of the enemy, carrying, with the ladies, a humble portion of essence.

While washing my

Face



Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow” (Psalms 50: 2, 7).

“Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1: 18).

Water purifies, and so, the cleansing of flesh denotes the purification of soul. As such God forgives our sins, granting us purity of soul when we ask with faith driven from the apex of the heart.

“I will wash mine hands in innocence: so will I compass your altar, O Lord” (Psalms 26: 6).

After repenting and being forgiven, it is essential that we attain purity of heart that allows us to be as much as near to God in our prayers.

“For as many of you as have been baptized into Christ have put on Christ” (Galatians 3: 27).

“Are ye able... to be baptized with the baptism that I am baptized with?” (Matthew 20:22).

Every time being cleansed with water, recall God's mercies that renewed our souls in baptism. Let us then, with every cleansing process, renew the baptism's blessings. Baptism doesn't only purify the soul from sin, but has the spiritual meaning of being clothed with Christ, that is to accompany him in pain.

While dressing

Up



And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he said unto him, Friend, how came you in hither not having a wedding garment?" (Matthew 22: 11, 12).

We are everyday-guests of the heavenly king, frequently invited to a dinner party that is of the king's son's wedding to the human race. If so, am I clothed with a wedding garment that allows me to attend? Am I adequately prepared?

"The father said to his servants, Bring forth the best robe" (Luke 15: 22).

If we own not a wedding garment let us pray our heavenly king, with all humbleness, confessing that we have none; then God will provide us with a robe much more magnificent than what we asked for ; one that we never thought of, how marvellous is it? It is the best robe God has.

"When I passed by you, and looked upon you, behold, your time was the time of love; and I

spread my skirt over you, and covered your nakedness: and entered into a covenant with you and you became mine” (Ezekiel 16: 8).

Its God himself, not the servants of his, covering me with his cloth, for me to become his own

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels” (Isaiah 61: 10).

God’s Glory delights not only my soul but even gives it splendour; for his son’s wedding is mine. And as the day breaks, I say to myself: this is your wedding with Christ; rejoice therefore with that heavenly ceremony.

“Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them” (Genesis 3: 21).

The secret of the wedding dress is a divine one that is explained through the coat of skins that God made for Adam, the first man. God made it of a **slaughtered lamb's skin**, which symbolizes the father's unblemished slaughtered lamb, Jesus Christ.

While having

Breakfast



“And looking up to heaven, he blessed, and broke, and gave the loaves to his disciples and the disciples to the multitude” (Matthew 14: 19).

If we sat for eating, let us eat our food from the **hands of Lord Jesus**; Let us eat it after the Lord blesses it. And as long as this is our first meal, let us eat and **our eyes set upwards, towards heavens**.

“I am the living bread which came down from heaven: if any man eats of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world” (John 6: 51).

“He that eats my flesh, and drinks my blood, dwells in me, and I in him” (John 6: 56).

“I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst” (John 6: 35).

“Lord, evermore give us this bread” (John 6: 34).

“Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink” (John 7: 37).

Part taking of the Lord's flesh and blood is essential for our lives. Feeding on Lord Jesus, through faith and love is an essential food for our spirits day long. And as such, we will be able to make out of every breakfast, and every meal, an engagement with Lord Jesus the bread of life.

When reading the

Bible



And answered Jesus Saying: "It is written; Man shall not live by bread alone, but by every word that proceeds out of the mouth of God" (Matthew 4: 4).

And as our flesh lives with a daily portion of bread, and our souls with the Lord's flesh and blood, it so essential that we live through God's word. "He said unto him, what is written in the law? How do you read?" let me return to myself and ask it:

Shall I read? What to read? How to read?

How to be spiritually prepared for reading?

"And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter" (Revelation 10: 10).

It is well then that we eat God's word, and with impatience and a burning desire digest it in the belly of our lives. And that bitterness, which is of God's word, is explained with the fact that these words work against our earthly animal

desires, against the environment we humans were placed in. But at the same time, it's sweet to our mouth; sweet to what's good and well in ourselves, sweet to our tongue which expresses the pleasant inexpressible thoughts and meditations.

A close-up photograph of a person's hands clasped in prayer, with the text "Morning Prayer" overlaid in a cursive font. The hands are positioned in the center of the frame, with fingers interlaced. The background is a soft, out-of-focus white, suggesting a white shirt. The lighting is warm and soft, highlighting the texture of the skin and the details of the hands. The text "Morning" is written in a smaller, elegant cursive font above the word "Prayer", which is significantly larger and more prominent. The entire image is enclosed within a thin white border.

*Morning
Prayer*

“But you, when you pray, enter into your closet, and when you having shut your door, pray to your Father which is in secret” (Matthew 6:6).

“I will hear what God the Lord will speak: for he will speak peace unto his people” (Psalms 85:8).

“If he calls you, that you shall say, Speak, Lord; for your servant hears” (1 Samuel 3:9).

The Holy Bible stresses on the importance of secret prayers, these between the divine and his sons. It's a two way conversation and not a speech given from one side without receiving any feedback. It's not prayer in its literal meaning, as much as it is a process during which we hear God's voice.

“My son, give me your heart” (Proverbs 23:26).

If I am able to give God my heart, then my prayer will be the finest. It is a silent confidential gift but even the beginning

of acquiring meditative prayer which may be practiced day long without even uttering a single word. It suffices that I be silent, totally bequeathing myself to God.

Handling everyday

Tasks



“I am a man under authority” (Matthew 8: 9).

“I am not worthy that you should come under my roof: but speak the word only, and my servant shall be healed” (Matthew 8: 8).

“For your name's sake lead me, and guide me” (Psalms 31: 3).

“And the Lord shall guide thee continually, and satisfy your soul in drought, and make fat your bones: and you shall be like a watered garden, and like a spring of water, whose waters fail not” (Isaiah 58: 11).

“Lord, what will you have me to do?” (Acts 9: 6).

Ask God for tight authority in all the different aspects of your life. Receive from the hands of the Lord, every morning, a complete program of the day and do not forget to record the most trivial of all things in that program including your meetings and conversations. Every day in

our lives is controlled by God; it's nothing but a gift that we grant him.

Ensure that your personal desires do not conflict with God's divine commandments; for it does concern us that we completely give the lead to God, it is far much better than being satisfied with asking him.

Let us grow in respect that is part of the infinite respect that Christ owes his heavenly father.

“Then said I, I come...to do your will, O God”
(Hebrews 10: 7).

The Lord's Prayer

“After this manner therefore pray you”
(Matthew 6: 9).

The Lord's Prayer works optimally when we say it the way the lord meant it to be said: “After this manner therefore pray”, denoting in **complete compatibility** –compatibility of thought. Meaning, praying it, and with the utmost obedience, completely submitting ourselves to God.

*During
Work*



“My Father works hitherto, and I work” (John 5: 17).

“Son, go work today in my vineyard” (Matthew 21: 28).

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which works all in all” (1 Corinthians 12: 4 - 6).

Any work is significant no matter how trivial it is, whether it's the work of a street cleaner, a restaurant chef or a school student. It's but a part of the eternal work that's of the father, the son and the Holy Spirit; a part of the Job assigned in the divine vineyard. It is a part of the great service in Christ's secret flesh that the Holy Spirit supervises through the given gifts.

“And let the beauty of the Lord our God be upon us: and establish you the work of our

hands upon us; yea, the work of our hands establish you it” (Psalms 90: 17).

God’s hands direct and support our work. The more the work assigned seems to be trivial and humble, the more God adds to it and its doer, beauty and greatness; provided that this work is well aligned with God’s thinking, and that Lord Jesus dwells in our hearts and minds.

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men” (Philippians 2: 5 – 7).

“For whether is greater, he that sits at meat, or he that serves? Is not he that sits at meat? but I am among you as he that serves” (Luke 22: 27).

Any work is but a **service**. Service entitles us to be **servants**, in the same manner Lord Jesus was an immolated

servant not only of the father, but the public as well. Therefore, let us rejoice with that service which we carry out in secret without seeking external acknowledgment.

“In your light shall we see light” (Psalms 36: 9).

“And ye shall know the truth, and the truth shall make you free” (John 8: 32).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth” (John 16: 13).

To mental work belongs some divine property as long as the objective of this work is well. And it is required from those who work mentally, to labour in humbleness asking from the Holy Spirit, the unfailing light, direction and backing in all what they endeavour. They shouldn't though be enslaved to work to the extent of forgetting that they are free in Christ. And in doing so, they have to resist any attempt being carried out for the captivation of their spirits.

*At
Noon*



“Tell me, O you whom my soul loves, where you feed, where you make your flock to rest at noon: for why should I be as one that turns aside by the flocks of thy companions?” (Songs 1: 7).

Noon is a suitable period for getting acquainted with the Good Shepherd; for him to lead us in the green pastures and ourselves to receive its food from his hands.

“And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, my Lord, if now I have found favour in your sight, pass not away, I pray you, from your servant” (Genesis 18: 1-3).

Noon is a period of clear vision...it's one of those periods of transfiguration. And as the Father, the son and the

Holy Spirit pass by, we say with Abraham: "if now I have found favour in your sight pass not away, I pray you, from your servant.

"Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There comes a woman of Samaria to draw water" (John 4: 6 - 7).

And when Jesus was tired of searching for me a long while. He went and waited my drawing, next to that well which I was going to drink from.

Lord I came to you to hear your words and compensate my
thirst
There, near the well

That freshening meeting, that occurs in the middle of the day, even if it lasted for a couple of minutes, is but of great importance.



Burdens and heat of the

Day

“Ye are they which have continued with me in my temptations” (Luke 22: 28).

We were, and will be, tried. Our trials are part of those suffered by the Lord in the garden of Gethsemane. From that perspective, our tribulations will have a finer purpose; that's to suffer with Lord Jesus his many sufferings.

“And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O you of little faith, wherefore did you doubt?” (Matthew 14: 29-31).

From these versus we learn not to look unto those who are tried or the trials by which they are tried, but to proceed forward, towards Jesus, observing him only. This is the only must for walking above the water of temptations.

“Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions” (Psalms 50: 1).

Even during that day, which we spend with the Lord, we may be falling into temptations as a result of the weakness of our nature. But upon falling, it is essential that we rise up **at moment** offering repentance to Lord.

The Lord's look unto the eyes of peter, who denied him, made him to weep bitterly. Let us therefore, brothers, meditate on the Lord's delicate looks during fall and after.

“And Jesus says unto him, I will come and heal him” (Matthew 8: 7).

“Lord, behold, he whom you love is sick” (John 11: 3).

“In your patience possess ye your souls” (Luke 21: 19).

Lord Jesus is able to heal our sickness. We are assured of God's ability of healing. We are assured of his unthought-of love. We are assured that he knows what suits us best. If Lord granted not recovery, in spite of our prayers, we have to hand over the will to God; but even offer thanks and blessings for his Good will.

“They said unto him, Lord, come and see. Jesus wept” (John 11: 34, 35).

Jesus shares our sorrows; he wept on those whom he loved till death when he was in flesh, on earth.

“When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God” (Acts 7: 54, 55).

If we are able to look towards heavens during temptations, then we will observe Lord Jesus stead of those who prosecute us. This is the highest level of heavenly mercies, which is granted in the midst of the world's deadly rages.

At the dinner
Table



“He said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them” (Luke 24: 41 – 43).

It is not well that we sit for dinner if we are not assured that our eyes are filled with faith that enables us seeing Jesus seated on the foremost seat.

Let us, in unity, eat and drink with him as it was formerly done during the days he spent on earth. Let us share his father’s glory and take part of his service towards his brothers on earth.

“They gave me also gall for my meat; and in my thirst they gave me vinegar to drink” (Psalms 69: 21).

Recalling that verse during eating, is quite essential as it preserves us from the imbalance that may be encountered due to excessive eating and drinking.

“For I was hungered, and ye gave me meat” (Matthew 25: 35).

In every meal let us remember the deprived and the poor, let us do according to our might asking the Lord to support them



*Rest and
Tranquillity*

Lord Jesus spent his resting periods with the disciples.

He left the public and was secluded from them for a while, spending his rest time alone meditating, serving animals and birds, entertaining children sharing the house's meetings and entertainment.

This is the resting plan that is laid out in the Bible.

And despite the changes that occurred to the environment around us, this plan is still applicable.

If so how to spend our free times?

Is it possible that Jesus shares with us our good times?

“And he said unto them, Come ye yourselves apart into a desert place, and rest a while”
(Mark 6: 31).

“And why take ye thought for raiment?
Consider the lilies of the field, how they grow;
they toil not, neither do they spin: And yet I
say unto you, that even Solomon in all his

glory was not arrayed like one of these” (Matthew 6: 28, 29).

“And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts” (Mark 1: 13).

“And they brought young children to him, that he should touch them ... And he took them up in his arms, put his hands upon them, and blessed them” (Mark 10: 13, 16).

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there” (John 2: 1).

“And said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully” (Luke 19 5, 6).

“The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children” (Matthew 11:1)



Be

ogs

Oxley
The
Unwind

Mil

Friends

“By night on my bed I sought him whom my soul loves: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loves: I sought him, but I found him not” (Songs 3: 1 – 3).

Sometimes Jesus suddenly disappears, and we keep searching for him but in vain. We have to go searching amidst crowds, there we will find him.

“He appeared in another form” (Mark 16: 12).

He was the gardener... the traveller to Emmaus...but was even the stranger who appeared to the disciples at the sea of Tiberius...yes it was him...but even his friends knew him not. Lord Jesus meant to appear in “another form”, in the form of those who surround us that we may be able to see him in one of these.

“Then shall the righteous answer him, saying, Lord, when saw we you hungered, we fed you? Or thirsty, and gave you drink? When saw we

you a stranger, and took you in? Or naked, and clothed you? Or when saw we you sick, or in prison, and came unto you? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brother, ye have done it unto me” (Matthew 25: 37 – 40).

This is a hint on how to find Lord Jesus in the middle of us nowadays. This is how to practically feel Lord Jesus, the resurrected from death, at present. It is how we can touch the Lord’s nails’ prints but even observe these in the lives of others, who are organs of the Lord’s flesh; those who suffer from the pains of the world.

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because every man heard them speak in his own language” (Acts 2: 3 - 6).

As such, anyone who accepts the Lord and his Holy Spirit, will be able to speak with other tongues, not with human languages though, but will utter other’s emotions...sensing their pains, sharing their thoughts, finding a way to the heart of every one, and thus knowing their nature.



*The Ninth
Hour*

“If any man will come after me, let him deny himself, and take up his cross, and follow me” (Matthew 16: 24).

What is that personal cross? Our view of the cross can never be general, so what is that painful perspective that Lord Jesus asks us to acquire? The whole purpose of these few lines of contemplation is helping me not only finding the Lord but even accepting him; be it my cross, but a part of the Lord's as well.

“Greater love hath no man than this that a man lay down his life for his friends” (John 15: 13).

Unconditioned Love requires us:

First: to be instantaneously ready to lay down our lives, offering it as a sacrifice, for others.

Second: shall this laying down of lives be not instantaneous, at least be gradual. Denoting working in steps through the spirit of giving that aims to completely offer its life.

There are no such things as small crosses; it is a single cross ... the cross of Golgotha. And this means that we have to experience all kinds of deaths these which the Lord suffered in the Golgotha.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Galatians 2: 20).

Absolute love supplications can never be answered unless Lord Jesus takes our place, and he himself becoming the centre of these prayers; in all moments dying of “ourselves”, that’s ego, to be crossed with Christ thus attaining new life.

We shall be mistaken if considered that Christianity is nothing but singing and dancing... its crossing in itself, but the Joy that comes with being crossed cannot be priced. Every day is but Good Friday before it become the day of resurrection.

“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church” (Colossians 1: 24).

He suffered on our behalf...so in being crossed with Christ we take part in his work of salvation; this is attainable through undertaking Christ's sufferings in our flesh, which is part of the Lord's secret one. Hence, virtues as:

“For I am now ready to be offered” (2 Timothy 4: 6).

In offering ourselves as sacrifices, we are but taking share of God's flesh that is being offered on our behalf...if so, am I truly ready to undergo this process.

“In his own new tomb, which he had hewn out in the rock” (Matthew 27: 60).

“I will put you in a cliff of the rock, and will cover you with my hand” (Exodus 33: 22).

“He that dwells in the secret place of the most high shall abide under the shadow of the Almighty” (Psalms 91: 1).

Anyone can attain periods of secrecy, silence and contemplation with and in Lord Jesus, even if these periods exceed not a couple of minutes every day, still these will be the most precious of all the minutes you spend in your whole life, it's when we try being unknown to others.

“For ye are dead and your life is hid with Christ in God” (Colossians 3: 3).

Let us take part in his laying inside the tomb the same way we did in being crossed with him. But let us even stand besides Lord Jesus before the father in union and silence.

Evening

Song



“And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone” (Matthew 14: 23).

“And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave” (Psalms 39: 2, 3).

“Wherefore today if ye will hear his voice, harden not your hearts” (1 kings 19: 11-13).

“You who dwell in the gardens, the companions
hearken to your voice: cause me to hear it”
(Hebrews 3: 7, 8).

“You that dwell in the gardens, the companions
hearken to thy voice: cause me to hear it”
(Songs 8: 13).

“My beloved is gone down into his garden, to
the beds of spices, to feed in the gardens, and
to gather lilies. I am my beloved's, and my
beloved is mine: he feeds among the lilies” (songs
6: 2, 3).

During that tranquil period, that's of sunset, let us save
some moments during which we can meet the beloved in the
closed paradise.

*Supper With
Christ*



“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (revelation 3: 20).

“But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them” (Luke 24: 29).

Sometimes we ask him to accept our invitation for supper, and at others, he takes the lead and invites us. Let's desire having supper with him as much as he desires having supper with us.

“And he said unto them, with desire I have desired to eat this pass over with you before I suffer” (Luke 22: 15).

He desires not only eating with us, but even sharing our feast. Every single meal could be a spiritual feast, an inner

meal of the sheep slaughtered on our behalf, but even a memoire from the last supper he spent in the attic.

“If I wash you not, thou hast no part with me. Simon Peter said unto him, Lord, not my feet only, but also my hands and my head” (John 13: 8, 9).

Feet's washing precedes the Lord's Supper. As the day highlights, and before having supper with the Lord, it is essential that that all dirt and sin, that defiled us day long, be removed.

Let us with eyes full of faith, observe Jesus Christ sitting on the floor, pouring water on our feet and drying them up. He bows in front of us, while it should have been that we lay ourselves between his feet weeping, in same manner, the sinner woman did.

“And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were

opened, and they knew him; and he vanished out of their sight" (Luke 24: 30, 31).

God... let every time we break our bread be a confession of your presence with us. Even more, let us remember to share with others our broken bread. Where giving is in abundance, there dwells the Lord. When we break and give for his sake, we not only feed on him but even accept him.

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved" (John 13: 23).

The period following a spiritual meeting with the Lord is a blessed one. During that period, it is possible that I sit in Christ's blossom and have an unheard conversation. It could be even moments, wherein I experience the secret union with him.



By
Night

“And he came out, and went, as he was wont, to the mount of Olives” (Luke 22: 39).

“For Jesus often times resorted thither with his disciples” (John 18: 2).

“And he came unto the disciples, and found them asleep, and said unto Peter, What, could ye not watch with me one hour?” (Matthew 26: 40).

Jesus wants to take us Gethsemane, if we desire so. Let us share his hours of vigilance...have we ever offered at least a single hour for this blessed vigilance? If we are not able to do so, at least let us spend some spiritual moments, everyday, in Gethsemane

“Father, if you be willing, remove this cup from me: nevertheless not my will, but your, be done” (Luke 22: 42).

Let us accept the cup, denying ourselves

Let us be contended with God's will as Jesus was...this is the fruit of the garden. If we practically desired experiencing that, let us worship Jesus during his pains, while the sweat falls as blood.

“Let them now make intercession to the Lord of hosts” (Jeremiah 27: 18).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them” (Hebrews 7: 25).

The spiritual moments of Gethsemane are the finest for offering supplications. During that period, ours become one with these of Lord Jesus concerning the deliverance of the whole world from pain. And during these moments, few words suffice; all what's required is to become one with the Lord as he puts in front of the father the needs of the whole world.

“He bore the sin of many, and made intercession for the transgressors” (Isaiah 53: 12).

Strong intercession for sinners...

All people's sins they commit that night...

“Father, forgive them” (Luke 23: 34).

“Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice” (Psalms 141: 2).

Let us offer ourselves as sacrifices before sleeping.

Unclothing



“They stripped him” (Matthew 27: 28).

Let us accept being stripped of everything for the sake of Jesus...

I offer the saviour all my possessions...

I'll strip myself of all things...but you, saviour, be not stripped of me

*Going to
Bed*



“Father, into your hands I commend my spirit”
(Luke 23:46).

Not only do I offer all my possessions, but even myself I do completely sacrifice. This is the fruit of complete trust; before sleeping let us utter the words of Jesus as he was offered, on the cross, as a sacrifice.

“Having said thus, he gave up the spirit” (Luke 23:46).

Sleeping is considered, to some extent, commending of spirit. Myself going to bed is an act secretly related to the death of Jesus if there exists a ground relationship between me and him. Spirit commending is not a natural event as much as it is compensation of trust in our God as in death.

“He (Jesus) was in the hinder part of the ship, asleep on a pillow” (Mark 4:38).

Our sleeping was blessed with that of Lord Jesus. When sleeping I but share Jesus in his sleeping...that mine be one with that of Jesus.

“I sleep, but my heart wakes” (Songs 5: 2).

My heart awakes during sleep if I commended it in the hands of the Lord.

“And at midnight there was a cry made, behold, the bridegroom comes; go ye out to meet him” (Matthew 25: 6).

“Watch you therefore: for ye know not when the master of the house comes, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping” (Mark: 35, 36).

If we woke up during night, whether by choice or not, let us remember his coming. Not necessarily, the second one, the full of glory, but even his attending

during our death. The more I wake up, the nearer that time, of the saviour's coming, draws. May be it is quite near...

I sleep because it is essential for my living, but my lamp has to be cleansed and filled with oil as the wise virgins did with theirs.

The Lord is expected to come at any moment of our life; he shall come every hour, including that of our death. If this is true, am I adequately prepared for receiving the Lord at this moment?

Him, who is coming, is not only the house lord, but even the bridegroom, the beloved. And again, the strong relation between one's self and Jesus is likened to marital relationships. It is more than friendship; this is the secret of the great spiritual life. Therefore, the Lord must be awaited with eagerness. On that day, we will return with Lord, whence all the eager voices will be silent.

“Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices” (Songs 8: 13).

“Surely I come quickly. Amen. Even so, come, Lord Jesus” (Revelation 22: 20).