

# cultivate

## 2026



**Week 2**

1 Corinthians

Brighton Community Church

# Overview

A 20-Day Devotional Reading By Rev Dr William Wan



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## Choosing Reconciliation over Retribution

Read 1 Corinthians 6:1-8

### 1 Corinthians 6:1-8

<sup>1</sup> If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord's people? <sup>2</sup> Or do you not know that the Lord's people will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? <sup>3</sup> Do you not know that we will judge angels? How much more the things of this life! <sup>4</sup> Therefore, if you have disputes about such matters, do you ask for a ruling from those whose way of life is scorned in the church? <sup>5</sup> I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? <sup>6</sup> But instead, one brother takes another to court – and this in front of unbelievers!

<sup>7</sup> The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? <sup>8</sup> Instead, you yourselves cheat and do wrong, and you do this to your brothers and sisters.



**DEVOTION**



## DEVOTION

**Choosing Reconciliation over Retribution**

Our world is increasingly volatile. Hotspots of conflicts are fanned into uncontrollable flames of fire as disagreements quickly escalate, trust frays, and the urge to demand our “rights” through forceful means is stronger than ever. When wronged, especially by someone close, our instinct often leans towards retribution — making them pay, proving we are right, securing justice through any means necessary. However, Paul confronts the Corinthian church with a startling, counter-cultural principle: “If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord’s people? ... Therefore, if you have disputes about such matters, do you ask for a ruling from those whose way of life is scorned in the church? I say this to shame you.” (1 Cor 6:1, 4–5)

The Corinthians were taking their internal squabbles — likely property or financial disputes (1 Cor 6:7-8) — before pagan Roman courts. Paul is appalled, not because the injustice was not real (1 Cor 6:8), but because of the profound failure such action represented:



1. **A failure of wisdom.** Secular courts operate on adversarial principles — winners and losers, punishment, and enforcing legal rights. The Kingdom of God operates on reconciliation, restoration, grace, and forgiveness. Submitting a family dispute to an outsider’s judgment, based on a foreign value system, displayed a shocking lack of spiritual discernment and wisdom (1 Cor 6:5).

2. **A failure of identity.** Taking a brother or sister to a secular court betrayed a fundamental denial of their new identity. They were “the Lord’s people” (1 Cor 6:1-2), destined to judge the world and angels (1 Cor 6:2-3)! How then could they claim to be incapable of judging their own “trivial cases” (1 Cor 6:2)? It undermined the competence and unity of the body of Christ.

3. **A failure of love and testimony.** Public lawsuits between believers dragged the church’s dirty laundry before a watching, sceptical world. It destroyed the church’s testimony of being a reconciled community marked by love (John 13:35). It screamed hypocrisy to the surrounding culture.

There had been a number of high profile disputes in our courts involving prominent Christian families in Singapore. These cases cast a deep shadow on the Christian witness for many years.



Paul's radical solution exposes the heart of the Kingdom: "Why not rather be wronged? Why not rather be cheated?" (1 Cor 6:7) This is not a call to be a doormat for abuse or to ignore genuine injustice. It is a call to prioritise the health of the body of Christ and the witness of the gospel above personal vindication or material gain. It is a willingness to absorb loss for the sake of reconciliation and to trust God's ultimate justice.

Romans 13 challenges how we view authority, our rights, and our responses, not merely what is legal. This has important implications for how we handle conflicts and disputes:

1. **Conflicts can erupt suddenly and escalate rapidly, especially in our hyper-connected world.** The temptation to retaliate or seek swift, forceful resolution is intense. The laws governing contracts, torts, and crime are established by the government for the good of society, and as Christians we are to be law-abiding and submit to the governing authorities. There is a place for taking fellow Christians to court, but it should be a last resort when all else has failed.

2. **Disputes often involve tangled histories, misunderstood motives, and competing perspectives.** Secular systems offer procedural clarity but often fail to address the relational heart of the issue. Hence, mediation is a better approach. In fact, courts today mandate mediations before trials.



In a world that is quick to sue, shame, and sever ties, the church is called to be a radically different community. We are to be people who, even when wronged, choose the harder path of seeking reconciliation within the family of faith. We value relationship over retribution, witness over winning, and the transformative power of forgiveness over the fleeting satisfaction of being proven right. Dare to absorb the loss. Choose the path of peace. Protect the unity Christ died to create. For in doing so, you display the scandalous, reconciling wisdom of the cross to a fractured world.



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## Reflect

Do you value winning disputes more than preserving relationships in Christ? How can you pursue reconciliation and forgiveness instead of retaliation when conflicts arise?



## Journal



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# Pray

## Personal

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Pray for the grace to pursue reconciliation, even when wronged, valuing unity over personal vindication.

Pray for wisdom in conflicts, seeking God's heart before reacting or escalating disputes.

## Corporate

## Leadership of the Church

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Pray that church leaders will model reconciliation, choosing peace over retribution, especially in moments of conflict.

Pray for wisdom for leaders to guide the church in handling disagreements biblically and graciously.



## The Art of Gospel Flexibility

Read 1 Corinthians 9:19-23

### 1 Corinthians 9:19-23

<sup>19</sup> Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. <sup>20</sup> To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. <sup>21</sup> To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. <sup>22</sup> To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. <sup>23</sup> I do all this for the sake of the gospel, that I may share in its blessings.



**DEVOTION**



## DEVOTION

**The Art of Gospel Flexibility**

Sharing the unchanging gospel in a pluralistic world, where perspectives and values are constantly shifting, requires more than a rigid script; it demands the wisdom and agility of a skilled ambassador. Paul unveils his missionary strategy in 1 Corinthians 9:19-22, offering a breathtaking model of adaptability rooted in sacrificial love: “Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible... I have become all things to all people so that by all possible means I might save some.”

Paul was not driven by popularity or comfort. He was driven by a singular, consuming passion: “I do all this for the sake of the gospel, that I may share in its blessings” (1 Cor 9:23).

This passion fuelled a remarkable flexibility:

1. **Sacrificing rights, not truth.** Paul begins by stating his freedom (1 Cor 9:19). He had rights to financial support and certain freedoms (1 Cor 9:4-14). Yet, he voluntarily surrendered these rights when they hindered the gospel. His core message, “Christ crucified” (1 Cor 1:23) remained non-negotiable. The methods, cultural expressions, and relational approaches, however, were flexible tools.



2. **Entering their world.** Paul did not demand people rise to his cultural or religious platform. He stepped into theirs, seeking to understand and connect:

a. To the Jews, he observed Jewish customs (1 Cor 9:20). He started in the synagogues and used the Old Testament.

b. To those under the law, he respected their moral framework (1 Cor 9:20).

c. To those without the law, he did not impose Jewish ceremonial laws, engaging Gentiles on common ground (1 Cor 9:21). He quoted their poets and philosophers (Acts 17:28), and reasoned from creation.

d. To the weak, he adjusted his conduct to avoid causing offense or stumbling blocks (1 Cor 9:22; cf. 1 Cor 8:13). He met people where they were in their understanding and conscience.

3. **“All things to all people.”** This famous phrase (1 Cor 9:22) is not about moral compromise or syncretism. It is about empathy, kindness, identification, and contextualisation. It is learning the literal and cultural language of the people you seek to reach. It is understanding their questions, fears, and aspirations well enough to show how Christ is the ultimate answer.

Why is this flexibility vital in a complex and pluralistic world? Here are the reasons:

1. **Volatility.** Cultural norms and communication channels shift rapidly. Methods that worked yesterday may be ineffective or misunderstood today. Rigidity leads to irrelevance.



2. **Complexity.** People come from vastly different backgrounds, worldviews, and experiences. A one-size-fits-all approach fails to connect meaningfully. We need discernment to navigate this complexity.

Paul's flexibility was not weakness; it was strength under control, fuelled by love and a supreme desire for God's glory in the salvation of others. In a world of dizzying change and profound complexity, the church needs ambassadors who are willing to lay down their cultural baggage, step outside their comfort zones, and become skilled artisans, shaping the presentation of the unchanging gospel to fit the unique contours of the hearts before them. It is not about changing the message, but removing every unnecessary barrier so its transformative power can be clearly seen and received. Becoming all things is not about blending in, but about brilliantly reflecting Christ in every context.



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## Reflect

Are you willing to set aside personal preferences to reach others with the gospel? How can you adapt your approach to connect meaningfully with people of different backgrounds?



## Journal



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# Pray

## Personal

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Pray for a missional heart willing to adapt to preferences and methods for the sake of the gospel.

Pray for discernment to hold firm to truth while remaining flexible in non-essential matters.

## Corporate

### Church Staff and Service Teams

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Pray that all staff and service teams will exercise gospel flexibility, adapting joyfully to serve people where they are.

Pray that every ministry will work with a servant heart for the sake of the gospel.



## The Liberating Limits of Love

Read 1 Corinthians 8 & 10:23-33

### 1 Corinthians 8

<sup>1</sup> Now about food sacrificed to idols: we know that ‘We all possess knowledge.’ But knowledge puffs up while love builds up. <sup>2</sup> Those who think they know something do not yet know as they ought to know. <sup>3</sup> But whoever loves God is known by God.

<sup>4</sup> So then, about eating food sacrificed to idols: we know that ‘An idol is nothing at all in the world’ and that ‘There is no God but one.’ <sup>5</sup> For even if there are so-called gods, whether in heaven or on earth (as indeed there are many ‘gods’ and many ‘lords’), <sup>6</sup> yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

<sup>7</sup> But not everyone possesses this knowledge. Some people are still so accustomed to idols that when they eat sacrificial food they think of it as having been sacrificed to a god, and since their conscience is weak, it is defiled. <sup>8</sup> But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.



<sup>9</sup> Be careful, however, that the exercise of your rights does not become a stumbling-block to the weak. <sup>10</sup> For if someone with a weak conscience sees you, with all your knowledge, eating in an idol's temple, won't that person be emboldened to eat what is sacrificed to idols? <sup>11</sup> So this weak brother or sister, for whom Christ died, is destroyed by your knowledge. <sup>12</sup> When you sin against them in this way and wound their weak conscience, you sin against Christ. <sup>13</sup> Therefore, if what I eat causes my brother or sister to fall into sin, I will never eat meat again, so that I will not cause them to fall.

### **1 Corinthians 10:23-33**

<sup>23</sup> 'I have the right to do anything,' you say — but not everything is beneficial. 'I have the right to do anything' — but not everything is constructive. <sup>24</sup> No one should seek their own good, but the good of others.

<sup>25</sup> Eat anything sold in the meat market without raising questions of conscience, <sup>26</sup> for, 'The earth is the Lord's, and everything in it.'

<sup>27</sup> If an unbeliever invites you to a meal and you want to go, eat whatever is put before you without raising questions of conscience. <sup>28</sup> But if someone says to you, 'This has been offered in sacrifice,' then do not eat it, both for the sake of the one who told you and for the sake of conscience.



<sup>29</sup> I am referring to the other person's conscience, not yours. For why is my freedom being judged by another's conscience? <sup>30</sup> If I take part in the meal with thankfulness, why am I denounced because of something I thank God for?

<sup>31</sup> So whether you eat or drink or whatever you do, do it all for the glory of God. <sup>32</sup> Do not cause anyone to stumble, whether Jews, Greeks or the church of God — <sup>33</sup> even as I try to please everyone in every way. For I am not seeking my own good but the good of many, so that they may be saved.



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## DEVOTION

**The Liberating Limits of Love**

There is freedom in Christ (Gal 5:1). However, navigating that freedom in a complex, morally ambiguous world requires more than knowing what we can do; it demands wisdom to discern what we should do. The Corinthian church faced this tension head-on regarding food sacrificed to idols. Some believers, grounded in knowledge that idols were nothing (1 Cor 8:4), felt total freedom to eat such meat sold in the market or served at social events. Others, perhaps newly converted from paganism, were deeply troubled, associating the meat with demonic worship (1 Cor 8:7). Paul does not merely settle the debate; he unveils a profound principle for Christian living in 1 Corinthians 8:9, 13: “Be careful, however, that the exercise of your rights does not become a stumbling block to the weak... Therefore, if what I eat causes my brother or sister to fall into sin, I will never eat meat again, so that I will not cause them to fall.” (*This is especially relevant as many of our parents are still non-Christians and may expect us to carry out certain non-Christian rituals.*)



Paul's framework for discerning freedom:

1. **Knowledge alone is insufficient and dangerous.** “We know that ‘we all possess knowledge.’ But knowledge puffs up while love builds up.” (1 Cor 8:1) Understanding theological truth, such as that idols are powerless, is good, but when divorced from love, it breeds arrogance and can destroy others. True discernment couples truth with compassion.

2. **Love trumps liberty.** Freedom is real (1 Cor 10:23a), but it is not absolute. Two higher filters govern its use:

a. Benefit and edification. “...but not everything is beneficial... but not everything is constructive” (1 Cor 10:23b). Does this action truly build up myself and others in Christ?

b. The good of others. “No one should seek their own good, but the good of others” (1 Cor 10:24). How will my choice impact the conscience, faith, or spiritual well-being of my brother or sister in Christ (1 Cor 8:7-13)?

3. **The ultimate goal is God's glory and the salvation of others.** “So whether you eat or drink or whatever you do, do it all for the glory of God... not seeking my own good but the good of many, so that they may be saved.” (1 Cor 10:31, 33) Every choice, especially in disputable matters, is an opportunity to magnify God and point others to Christ.



The Cultural Challenge:

1. **Modern “idols” and stumbling blocks are rarely as clear-cut as temple meat.** They involve complex issues of entertainment, lifestyle choices, social media, political engagement, and consumption habits. What is harmless to one believer may deeply wound or confuse another.

2. **Cultural norms constantly blur lines.** The pressure to assert personal rights (“It’s my life!”) clashes with the call to selfless love. Discerning the actual impact of our choices on others’ faith is often unclear.

In a world shouting “You do you!” and a church sometimes fractured by disputes over secondary freedoms, Paul calls us to a higher, harder, and more beautiful way: liberty governed by love. It is the freedom not to insist on our rights, the freedom to limit ourselves for the sake of another’s faith, the freedom to make every choice — even what we eat or drink — an act of worship and a potential witness. This is the counter-cultural wisdom of the cross: strength revealed in restraint, victory found in surrender, and true freedom discovered not in self-assertion, but in Christ-like, others-centred love. Choose love. Limit your liberty. Lift up Christ.



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## Reflect

Do you exercise your freedom without considering how it impacts others' faith? How can you choose love over personal rights in your daily decisions?



## Journal



**PRAY**

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# Pray

## Personal

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Pray for the love that willingly limits freedom for the sake of building up another believer.

Pray for awareness of others' vulnerabilities, so your choices become a blessing, not a stumbling block.

## Corporate

## Missions

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Pray that the church's mission partners will navigate cultural differences with love that limits itself for the sake of the gospel.

Pray that missionaries will build up believers in their contexts, helping them avoid stumbling blocks or confusion.



## The Idols We Do Not See

Read 1 Corinthians 10:1-14, 20-22

### 1 Corinthians 10:1-14

<sup>1</sup> For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. <sup>2</sup> They were all baptised into Moses in the cloud and in the sea. <sup>3</sup> They all ate the same spiritual food <sup>4</sup> and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. <sup>5</sup> Nevertheless, God was not pleased with most of them; their bodies were scattered in the wilderness.

<sup>6</sup> Now these things occurred as examples to keep us from setting our hearts on evil things as they did. <sup>7</sup> Do not be idolaters, as some of them were; as it is written: ‘The people sat down to eat and drink and got up to indulge in revelry.’ <sup>8</sup> We should not commit sexual immorality, as some of them did — and in one day twenty-three thousand of them died. <sup>9</sup> We should not test Christ, as some of them did — and were killed by snakes. <sup>10</sup> And do not grumble, as some of them did — and were killed by the destroying angel.



<sup>11</sup> These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come. <sup>12</sup> So, if you think you are standing firm, be careful that you don't fall! <sup>13</sup> No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it. <sup>14</sup> Therefore, my dear friends, flee from idolatry.

### **1 Corinthians 10:20-22**

<sup>20</sup> No, but the sacrifices of pagans are offered to demons, not to God, and I do not want you to be participants with demons. <sup>21</sup> You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons. <sup>22</sup> Are we trying to arouse the Lord's jealousy? Are we stronger than he?



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## DEVOTION

**The Idols We Do Not See**

The ancient idols of stone and wood seem obvious. Today's idols are far more insidious. They are woven into the fabric of our ambitions, screens, politics, and even our self-concepts. Paul warns the sophisticated Corinthians — steeped in pagan culture yet claiming Christ — of a deadly danger: “You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons. Are we trying to arouse the Lord's jealousy? Are we stronger than he?” (1 Cor 10:21-22).

In light of this danger, Paul gives a clear and urgent command: “Flee from idolatry” (1 Cor 10:14).

Why such a stark warning? Paul directs us to the lessons of the past, recalling Israel's wilderness journey (1 Cor 10:1-11). Despite experiencing God's miracles and provision, they fell into idolatry and immorality, facing severe consequences. Their story is our warning: “These things happened to them as examples and were written down as warnings for us...” (1 Cor 10:11). Idolatry is not a harmless relic; it is a present, soul-crushing trap. Paul exposes its core:



1. **Idols represent demonic realities.** Sacrificing to an idol was not just misguided; it was “offered to demons” (1 Cor 10:20). Engaging with idolatrous systems, even seemingly benignly, opens a door to spiritual powers fundamentally opposed to God. It is incompatible with allegiance to Christ.

2. **Idolatry provokes God’s jealousy.** God demands exclusive worship (Ex 20:3-5). Flirting with idols — ancient or modern — arouses his righteous jealousy (1 Cor 10:22), damaging our relationship with him.

3. **It leads to destruction.** Israel’s story shows idolatry’s end: judgment, death, and exclusion from God’s promise (1 Cor 10:5-10). Spiritual compromise always carries a cost.

Today’s idols rarely demand literal sacrifice, yet they quietly claim our devotion, trust, and pursuit. Consider some common modern idols:

1. **The idol of success.** Elevating achievements, status, or recognition into the source of one’s worth, embracing the cultural myth that “what I do defines who I am.”

2. **The idol of power.** Seeking security and significance through control over people, circumstances, or narratives, often expressed through dominance or manipulation.

3. **The idol of ideology.** Elevating a political, social, or economic system to ultimate truth and saviour, demanding uncritical allegiance that is often hostile to gospel values.



4. **The idol of comfort.** Pursuing ease, financial independence, or personal safety as the highest good, avoiding risk or sacrifice for God's kingdom.

5. **The idol of identity.** Making personal identity (based on sexuality, race, nationality, or even ministry role) the core of your being, superseding your identity in Christ.

6. **The idol of digital validation.** Allowing devices, platforms, or the pursuit of online validation to consume your time, shape your desires, and dictate your emotions.

In a complex world teeming with subtle altars, the call remains stark: flee idolatry. Refuse the demonic cup. Guard your heart against the siren songs of power, success, ideology, comfort, and identity. They promise life but deliver death. Anchor your soul in Christ, the true Rock. Feast at his table. Find in him the only fulfilment that lasts, the only security that holds, the only identity that endures. Christ alone is worthy of your undivided worship. Give him nothing less.



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## Reflect

What subtle idols — such as success, comfort, or identity — compete for your devotion to Christ? How can you intentionally guard your heart against values that compromise your allegiance to God?



## Journal



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# Pray

## Personal

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Pray for God to reveal hidden idols — success, comfort, control, ideology, or identity — and give you courage to renounce them.

Pray for single-hearted devotion, asking God to help you flee compromise and cling to Christ alone.

## Corporate

Brighton Connection

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Pray that God will expose and dismantle societal idols (success, comfort, power) through the work of Brighton Connection.

Pray that Brighton Connection volunteers and partners will reflect God's exclusive, faithful love to the people they serve.



## Your Life: A Living Hymn of Praise

Read 1 Corinthians 10:31

### 1 Corinthians 10:31

<sup>31</sup> So whether you eat or drink or whatever you do, do it all for the glory of God.



**DEVOTION**



## DEVOTION

**Your Life: A Living Hymn of Praise**

There is a sense of disorientation when life feels fragmented. Our being is compartmentalised into work mode, family mode, social media mode, church mode, and many more. Indecisions pile up; unselected choices leave us confused. Where can we find a unifying principle, a true north for our scattered days? Paul cuts through the noise with a single, transformative command: “So whether you eat or drink or whatever you do, do it all for the glory of God” (1 Cor 10:31).

This is not a pious add-on for religious moments; it is a radical reorientation of everything. Paul places this verse at the climax of a complex discussion about Christian freedom, cultural engagement, and avoiding idolatry (1 Cor 8-10). Amidst nuanced debates about meat, conscience, and cultural compromise, he provides the ultimate lens: God’s glory.

Why is God’s glory the key to clarity?

**1. It defines our purpose.** Our fundamental reason for existence is not personal happiness, success, comfort, or even helping others as the ultimate end. It is to reflect God’s character, magnify his worth, and point others to his supreme beauty and goodness. Everything finds its true meaning within this purpose (Isa 43:7; Col 1:16). Life without a clear lasting purpose is ultimately meaningless and full of vanity.



2. **It provides an unchanging standard.** In a world of shifting values, God's unchanging character — his holiness, love, justice, faithfulness, and truth — becomes the fixed point for evaluation.

3. **It integrates life.** “Whatever you do” shatters compartmentalisation. For the believer, there is no separation between the “secular” and the “sacred”. Eating lunch, filing reports, playing with children, scrolling online, resting, creating — all are potential acts of worship when done consciously for God's glory.

4. **It transforms the mundane.** Even the most ordinary acts (“eat or drink”) become infused with eternal significance. Washing dishes, commuting, routine tasks — these are not interruptions to spiritual life; they are the canvas for displaying God's worthiness in faithfulness, diligence, and gratitude.

5. **It guards against idolatry.** When something else (success, approval, comfort, ideology) becomes our primary pursuit, it dethrones God. The way to reorientate our hearts away from lesser gods is simply to make glorifying God the front and centre of our lives.

This then leads us to a deeply personal challenge:

1. How does glorifying God translate into my specific job situation, conflict, financial decision, or complex family dynamics?
2. In morally grey areas or rapidly changing cultural contexts, what action would most magnify God's character?

The answer is not always obvious, but the question itself guides our discernment.



In a fragmented world, 1 Corinthians 10:31 offers astonishing clarity and unity. It gathers the scattered pieces of your life and weaves them into a single, magnificent tapestry of worship. Stop asking merely, “Is this permissible?” or “Is this beneficial?” Start asking, “Will this glorify God?” Let this question be the drumbeat of your daily existence, transforming the ordinary into the extraordinary and turning every moment — from the kitchen sink to the boardroom — into an opportunity to declare, “My life exists for your glory.” When he is your supreme purpose, even the most confusing path finds its true direction.



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## Reflect

Do you consciously seek to glorify God in your work, relationships, and leisure? How can you make God's glory the guiding motive behind your daily choices?



## Journal



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# Pray

## Personal

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Pray for the desire to glorify God in all things, even daily routines, decisions, and relationships.

Pray for clarity in morally grey areas, asking God to show what action most reflects his character.

## Corporate

## Cell Groups and Members

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Pray that members will desire to glorify God in “whatever they do,” becoming living testimonies in workplaces, families, and neighbourhoods.

Pray for wisdom for members facing grey areas or ethical challenges, that they may choose what magnifies God.

