

# 2012

## Praying the Gospel with John

Prayers and meditations about the mission,  
and what it takes.

by Ian Robinson



Take a few breaths. Close your eyes.  
You are praying with John on the island of Patmos.  
His remembrances take you to Galilee, Jerusalem, the gospel places.  
Read the gospel passage twice.  
In that light, read and dwell in the prayer/ meditation.  
Wait a while. Let it stir.  
Do it all again.  
When you know what God is sharing with you, go and do it boldly.  
Otherwise, stay very, very still.

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For *Praying the Gospel with Matthew* and *Praying the Gospel with Luke*  
See [www.talltrees.yolasite.com](http://www.talltrees.yolasite.com)

### **Jn 1.1-18    Lighten Us**

Master,  
 You have made us safe and free for life.  
 As we walk the daily road,  
 Lighten us up,  
 In attitude, In motivation.  
 Lighten us up,  
 In thoughts, In words, in deeds.  
 Lighten us up,  
 In generosity of spirit, in blessing.  
 For you made us your children,  
 Gave us one blessing after another,  
 from you who are full of grace and truth.  
 Amen

### **Jn 1.14        Prayer If You Dare**

Jesus, lover of humans and all that you have made,  
 your beauty and holiness are flowing across the Milky Way.  
 You are seen but not seen, sung but not heard.  
 Give me eyes to see, ears to hear,  
 And a heart for others.  
 Make me a channel of your peace and beauty,  
 patient, gentle and respectful  
 like those who have seen your Glory all around.  
 We pray this among a billion stars,  
 with a billion other hearts today,  
 through the same name of Jesus Christ. Amen

### **Jn 1:6-8,19-28    The Fire Brigade**

The one with the spark of the spirit in his life  
 is visited by the "fire brigade" from Management.  
 They don't do anything nasty,  
 they just ask questions. Lots of questions.  
 The one hardly knows what he is doing until after he has done it.  
 While they want all the answers in advance in their notebooks.  
 The one is obedient to the spirit of God,  
 while they conform to human expectations.  
 They stand on the dignity of their position,  
 while he stoops lower as he anticipates the coming King.  
 'I am nobody', he says, 'not the light, not the Messiah, not the Elijah,  
 not the prophet promised by Moses.  
 Just a messenger boy. Have you got the message?'  
 Today we pray that those who are on fire and get "visited",  
 may be as humble, as simple and as canny as John.  
 And that those who visit may get singed by the fire.  
 In the name of the Coming King, Amen

### **Jn 1.29-42 Suddenly Sadly**

Poor old John.

"I didn't know him" he said,

"I just went about doing what I had to do,

baptizing and preparing the people.

He was my cousin and I didn't know him.

And then the Spirit dropped out of heaven and pointed.

That is how I knew, for the one who sent me told me what to look for –  
the fall of fire.

I didn't know him, then I did."

Poor old church.

We labour away at being the church of God.

We do it tough with little to show for it most of the time,

and wonder when it is all going to end,

and suddenly you come.

But sadly we have stopped looking for the fire to fall

and we stamp it out.

The one you send to us is rejected

as you were so often rejected.

But you are the Lamb of God,

and you wear our rejection as a badge of office.

You are the Son of God, and you are able to deliver us.

### **Jn 1.29-42 Never Want To Be The Same Again.**

Lord Jesus Christ, though you are the Lamb of God

we will follow you wherever you lead.

There is danger in your call,

but there is no other way.

There is joy in your salvation,

because you took no-other way.

Son of God, though you ask us to "come and see",

we will draw close to you.

There is a kind of fear

as we approach a never-to-be-the-same-again

intimacy,

and a boundless joy,

for you offer no other kind of love.



### **Jn 2.1-11 Honour**

In a small town, the family wedding is a big thing.  
 For the rest of your life they will remember who was there,  
 who was not there, who said what,  
 what went wrong, and so on.  
 And it is important for holding a family together,  
 to be there together at the great moments of our journey through life.  
 You honour such sentiments with your presence here,  
 and by acceding to your mother's demands.  
 You honour the host families by delivering the best wine possible.  
 You honour the bride and groom by drawing no attention to yourself.  
 And in all this your glory is starting to show  
 to those who have the inkling  
 that it is in giving simple honour that God may show  
 the biggest and best of all his power.

### **Jn 2. 12-22 Anger**

It is not easy for us to see what made you angry, Lord.  
 It was the church's preoccupation with money and buildings.  
 You drove out the money managers  
 and showed complete disinterest in the temple.

And your passion boiled because you saw  
 that prayer had disappeared  
 and the resurrection of your body was forgotten,  
 whereby everything is shown in its true worth.

It is not easy to submit our minds to these simple facts  
 because by these things we are condemned.  
 Our churches are more biased to the schedule of building maintenance  
 than to the disciplines of prayer.  
 Our religion is accomodated more to the securities of our time  
 than to our future resurrection.

You have the right to do this, Lord,  
 you have the right to storm through our midst.

### **Jn 2.23- 3:17 Old Nic**

What does it all mean?  
 Why do you sometimes do signs on earth  
 and other times not?  
 What are you wanting from us?  
 If the answer was in intellect or religion,  
 we could have made a prophet out of Nicodemus  
 and left Jesus alone.  
 Nic struggles to open his imagination.

He tilts at the thought of your Spirit  
 blowing where he wills.  
 He goes to the temple, and he reads Moses avidly,  
 yet cannot grasp the sacrifice it takes.  
 He yearns for the Kingdom  
 but when it comes in love  
 he is astonished at the thought.

We too must confess that we have created a religion  
 built on institutions and centuries,  
 instead of spiritual imagination and sacrificial love.  
 The light has come, but we make our discussions obscure.  
 Eternal life is breaking out in all who believe,  
 but our faithsharing is in cliches.  
 Have we become the church of Old Nic,  
 Instead of the church of Jesus Christ the Saviour and Lord of all the Earth?

### **John 3:1-17          Lifted Up**

Son of Man, once lifted up for our salvation and healing,  
 we are not here to give people a hope for a better life.  
 We are here to bring them to eternal life.  
 We are not here to quote cliché after dogma.  
 We are here to go with the wind of the Spirit.  
 We are not here to condemn anyone to hell,  
 but to open the blinds on its despair,  
 and to call on them to place their trust in you.  
 That is what we are on about.  
 May we never cease to lift you up.

### **Jn 3. 14-21    Our Prize**

It is to you we look, Lord Jesus Christ.  
 No one else can judge us and no one else can save us.  
 Eternal life is our prize  
 not our retirement, our family, our home or health.  
 We dare to lift up our eyes in your direction  
 for healing and salvation.  
 Not for us to be found sleeping in the light,  
 like bats and cockroaches.  
 But like moths and cockerels,  
 We are defined by your light - it is in us now.

We recognise our deadly fascination with the affairs of darkness.  
 We now call "enemy" that avoidance of truth and repentance  
 that infects our minds.  
 We detest the heaviness of our eyes  
 That will not look up at the prompting of your Spirit.  
 Oh, Welcome, light, Show us who we are.

### **Jn 4:1-42 That Woman**

Your disciples couldn't understand  
 why you bothered with that woman.  
 Fill our church Lord Jesus with people like 'that woman'.  
 They listen to you even when it crosses some conventions.  
 They are open to your leading and thirsty for your spirit.  
 They are honest about their life.  
 They tell others about you and invite them  
 to check it out for themselves.  
 Their knowledge of you grows  
 in the doing after the listening.

We do not want to be like thick headed disciples  
 Who don't think to talk to such as these,  
 can't even see them in the room,  
 can't understand why you bother.  
 Our worship comes to you  
 in the Spirit and in all truth  
 from that part of our hearts  
 which is like 'that'.



### **Jn 4.1-42 Three Conclusions**

A Christian who shows that he or she is curious about  
 and actually cares about each person uniquely,  
 who is humble about being wrong,  
 who is ridiculously generous, humorous and hospitable,  
 will immediately undo the rumours  
 that Christianity has no truth in it,  
 offers no personal resource for everyday life,  
 and is primarily interested in its own privileges.  
 Sometimes we are the host but mostly we are the guest.

A Church which is still waiting for people to come,

as the result of great publicity or signage on the highway,  
is still in the 1950's.

A church who re-trains in gossiping the gospel,  
or connecting with life-questions,  
has half a chance of saying something worth hearing.  
Sometimes just a spark, not even a half, is all God needs.

Church Leaders who disciple  
by personal mentoring and not just by programme,  
who decide to give up some of our great old stuff,  
in order to make room for whatever God gives,  
who lead in prayer -  
these are the ones who empower the church for  
its calling - to abide in Jesus Christ  
and to have the health that bears much quality fruit.  
Amen

### **Jn 6. 1-21    Tone it Down**

Why did they want to take you to make you king?  
Because you had the power to keep them fed.  
Why did the disciples want you into the boat?  
Because they wanted you to stop walking on water,  
the implications of believing were too much for them.  
We do the same, torn by the same impulses  
To tame the wild Gospel.

When is our worship a calloused attempt  
to make you conform to our needs?  
When do we try to tone down the message  
in order to calm our own fears?

You do not surrender to either demand,  
on the one hand by way of withdrawal,  
and on the other by way of suddenly taking them  
to land where they had to get on with it.  
Sudden absence or sudden demand,  
We have felt them both.

Please, Lord, so that we face you and see you  
and worship you as the Lord you really are,  
wake us up to our games  
by one way or another.

## **Jn 6. 22-35 Seeking Still**

Why do you want us to seek you, Lord?  
 Isn't any allegiance good enough?  
 They came because they ate their fill (v24-27).  
 So you said the best food is that given by the Son of Man,  
 the Sent and Sealed One.

Pretending then to a more pious motive,  
 they asked about doing great works.(v28-29)  
 So you told them the best work is to come to the Sent One.  
 Subtly, you uncover their motives,  
 a constant supply from heaven.(v30-35).  
 Persistently, you uncover your identity –  
 "I am the bread of life".  
 Here they were busy  
 looking (26), working(27,28), wanting(34),  
 and you tell them the Son of Man will give to them (27),  
 they can believe this (29,33) for the life from heaven.  
 It's all about you, it's all about hanging about with you.  
 So, the quality of our Christian values  
 And our deeds of mercy,  
 and the needs we bring before you regularly -  
 these are all secondary.

Apart from you, our Christianity is second rate.

## **Jn 6 . 35-51 Complaining**

This dispute about your origins, Lord Jesus,  
 rings so much like our in-house theological disputations  
 about the virgin birth,  
 and 'whether it is necessary' to Christian faith.  
 From the comfort of over-familiarity with the subject matter,  
 they dispute your claim.  
 You did not stop to argue the circumstances of your birth here either.  
 It is not the question, not a matter of history,  
 but the complainant's attitude  
 that is the problem.

You said it straight.  
 God's goal is to draw people to yourself,  
 who is from heaven and has alone seen God.  
 It is you who gives eternal life,  
 raising people on the last day.  
 Next to that, a virgin birth is a minor miracle.  
 How will you believe so great a salvation,  
 without so small an incarnation?  
 So are we listening to God's questions to us?  
 Or are we content to question Him?

This is not theological tobacco to chew on,  
 this is the once and for all offer  
 of the meal of bread from heaven.  
 We cannot complain about not being able to get it.  
 He will give it, and not begrudgingly,  
 for he will win it with his flesh.  
 He is generous in giving the offer,  
 but do we complain about the packaging?

### **Jn 6. 51-58           Yuk!**

The dispute is now fuelled by disgust.  
 Fancy eating someone's flesh and blood - yuk!  
 But there is much about eternal life  
 that we refuse to comprehend.  
 So you use this arresting, not to say disgusting,  
 image to bring home the point.

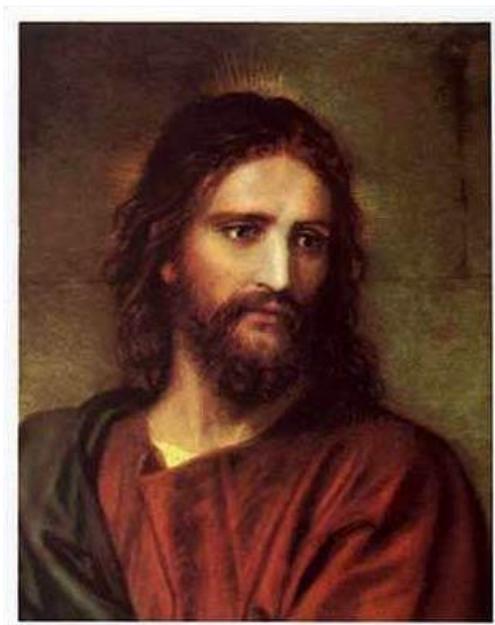
Eternal life is from Jesus Christ, crucified and risen.  
 Jesus is the real true food and drink, not just another meal.  
 As food permeates and strengthens the body,  
 so does Christ remain part of us.  
 Not just for a while, but for always.  
 Not just for this life, but for ever.  
 Lord Jesus, how we want to feed on you for our life,  
 our truth, our strength, our moments and our destiny.

### **Jn 6. 59-71   You are Aware**

Amazing, that among the disciples in your day too  
 there was complaining, taking offense,  
 difficulty in believing, rejection and betrayal.  
 Did it hurt you to see it , Lord?  
 Did you want to run after them again and talk some more?

No, you were aware of it (61),  
 so deeply aware in fact that you knew it from the first (64),  
 and knew how to leave it in the Father's hands(65).  
 Our pain can be sharp, Lord.  
 So sharp that we want to pull away altogether,  
 but where else can we go?

We could retire into mediocrity, a sort of twilight zone  
 accomodating a host of bad motives and woolly teachings.  
 But no, You have the words of eternal life.  
 Though others turn away, tearing our hearts as they go,  
 we stand with you.  
 Teach us to know deeply the moment  
 when to leave it in the Father's hands,  
 and to run after them no longer.



### **Jn 7.1-14 – Jesus' private visit.**

Jesus alone,  
 goaded by his brothers in Galilee,  
 and by Pharisees from Jerusalem,  
 Privately , cautiously, a bit late,  
 You put up a tent somewhere among the pilgrim throng.  
 Steadily, dangerously, midweek,  
 You are drawn into the public arena occupied by rabbis,  
 receiving unwelcome prominence.  
 Is this all some clever plan,  
 Or did you too sometimes feel the weights  
 Of ministry demands?

### **Jn 7.15-36 – Conflicts mount**

'Why are you trying to kill me?' (19)  
 You named it. You were coming from 'Him who sent me',  
 so where was the murder coming from?  
 The crowds pretended not to know (20),  
 But soon they sifted the evidence for your claim to inspiration (25-26).  
 'Is this man the Christ? Where is he from?' (27).  
 'Yes, you know me, and you know where I am from.' (28)  
 'No more pretending that you cannot see.'  
 Such truth telling is an enemy to the heads of government.  
 The confrontation has escalated to an attempt to arrest you.  
 It is about your origin, identity and mission. (30)  
 Very much alone in the flesh,  
 very truly the one sent with the presence of God.

Now better organized, an alliance of Pharisees and Chief Priests (32)  
 Tries it all again.

You, Jesus, played verbal hide-and-peek,  
 now speaking not of origin but of destination.  
 'You will look for me, but you will not find me;  
 and where I am, you cannot come.' (32-34)  
 In total irony, they expressed the fulfillment of Zechariah 14.16-17  
 that the Sukkot was the occasion for the ingathering of the Gentiles.  
 Jesus, alone, has a world mission in focus.  
 Like Moses alone and rejected (Ex 5.21).  
 You made yourself the key issue in deciding the truth from God -  
 by argument, by shouting, by irony  
 and by direct challenge, by origin and destiny –  
 solely in terms of your relationship with God  
 and not any place or programme. You alone.

### **Jn 7.37-52 - The last and greatest day**

Oh, you have gone too far now, Jesus,  
 You have really done it.  
 You have become another Moses,  
 bringing water from the rock.  
 Did you have to speak out on the 'greatest day' of the feast?  
 Did it have to be during the water libation,  
 God's provision of water in the wilderness,  
 the stream flowing from Jerusalem for the watering of the world?  
 Shouting, at the greatest pilgrimage feast of Judaism,  
 on its climactic final day, at the point of greatest longing,  
 at the crux of Jewish identity and belief,  
 among the thousands of pilgrims shouting:  
 'If anyone is thirsty, let them come to me and drink.' (37b-39)

They all understood, aghast, remembering another great Sukkot:  
 'You gave your good Spirit to instruct them.  
 You did not withhold the manna from their mouths,  
 and you gave them water for their thirst.  
 You gave them kingdoms and nations. (Neh 9.20-22)

No clearer claim to be a Messiah,  
 No greater claim than to surpass Moses,  
 Above the glories of the temple,  
 Beyond the borders of every pilgrim's land.

In an earlier desert, they rebelled before  
 they would long for the water  
 That God would give.  
 Will we do that again?  
 Or will we thirst for you?



## 8.12-59 - The Light of the World

At this Feast of Sukkot Jesus makes some of the highest possible claims about himself, 'I am', 'I will give the water of the Holy Spirit', and 'I am the Light of the world'. In the presence of pilgrims from across the Mediterranean world, he begins to fulfil the global mission and purpose of Sukkot by his apostolic mandate.

As the last day of the feast closed, evening approached and pilgrims prepared to leave for all corners of the world. Rabbis record that the women's courtyard, which was where Jesus was standing as he spoke (Jn 8.20), would be lit brightly that night by many oil lamps and hand-held flambeaux made from cloth strips of worn-out priestly garments. In the bright light, joyful dancing would go on deep into the night. In this joyful context, Jesus claimed of himself that he is the 'Light of the world - whoever follows me will never walk in darkness, but will have the light of life' (Jn 8:12). Not just light in the darkness, but light for dancing. As with the gift of water, Jesus gives light to the believer who then gives light onwards.

You leave them no refuge from this decision.

Some claim, again and again: 'Abraham is our father' (39).

Your response could not be more severe –

Not God's nor Abraham's, but

'You belong to your father, the devil.' (44)

The 'darkness' and 'thirst' of the world will not be relieved  
by those who define themselves by possession  
of the tradition, the land or lineage.

Then the light of the world goes into hiding (59).

In the structure, symbolism, content and delivery of your teaching,  
all these pointed to you as a divine leader  
who is shaped by the key elements of Israel's desert spirituality.  
Unlike your forebears, you had not forgotten it  
and you had not rebelled.

Entirely without a place to call your own,

Edged away by your brothers, (7.1)

Camped out among the throng,

Owning only a most public thoroughfare (7.20),

And slipping away from the temple grounds (Jn 8.59).

(Only your birth in Bethlehem was not contested (7.42).)

Your only home is your origin in God (7.28-29; 8.23)

Your only destination is with God (7.33-34, 8.21).

You fulfilled all the holy institutions that you visited,

And you did not belong anywhere or anytime.

'The Word became flesh and

made his dwelling (*skene* tent) among us' (Jn 1.14).

Your whole life is a journey through a wilderness with God.

A placeless sojourner, living in the mainstream,

Sent on a mission,

As the Father's emissary (8.15-16),

As the test-case for belief (8.23-26),

To be 'lifted up' and glorified,

Spoke and shouted, 'and many put their faith in him.' (Jn 8.28-30)

Your would lead people out of slavery,  
 by making them sons and daughters,  
 and deliver them from death.  
 Greater than Moses,  
 there will be no perishing en route with you:  
 'if anyone keeps my word, you will never see death' (8.51).

The great 'I am'  
 We adore your Name and your Reign.

### **Jn 9.1-41 Another comedy**

You healed the man born blind so,  
 instead of surrendering to your authority,  
 they queried if it was really him.  
 He says "It's me all right",  
 so they asked the Pharisees if it could theoretically have happened.  
 They say it probably did but it was not on the right day of the week,  
 so it probably didn't.  
 And for sure the blessing wasn't from God,  
 even though it was a loving and wonderful gift.  
 So they asked the man for his answer to their theological problem.  
 "He's from God all right", says the man.  
 They conclude he never really was blind in the first place.  
 So they checked with his parents who said  
 "he was blind, all right, from birth".  
 Mum and dad couldn't solve the theological problem either  
 and to avoid being dragged into the whirlpool of stupidity  
 they referred them to the healed son.  
 So they started again.  
 They wanted accurate answers and when he gave them,  
 they expelled him from the synagogue.

Lord, our first response to miraculous healings  
 is doubt and scepticism, muttered qualifications and questions.  
 Forgive us for stirring such a whirlpool of foolishness.

### **Jn 10.7-10 Marturo**

Father God of Fire,  
 More than Jesus we do not know,  
 so our witness (*marturo*) is humble.  
 Love of God the Son,  
 Less than this we dare not do,  
 so we will both live and die (*marturo*) for you.  
 Life of God the Spirit,  
 Overflow in open friendship,  
 Lest we all stagnate like bitter water. In the name of Christ, Amen

### **Jn 10.11-21 Not Reluctant**

It is a thrill to know you are not a reluctant Messiah,  
that you give your life freely for me,  
and you give your obedience freely to the Father.

For then I know that when all else desert me,  
you are freely available and utterly faithful.  
When Christians disappoint me  
then I know that you have knowingly died for the likes of us.

It was not you who were surprised by our sin,  
for you embraced it to your self, like an unexploded bomb.  
You know us pretty well, actually.

So it is you, Lord Jesus Christ,  
to whom I will listen for the dreary details,  
the daily delights and the directions of my life.  
And it is to your flock that I will belong –  
one flock growing wider,  
again and again surprised by your Grace.

### **Jn 10.22-30 Questions of Sanity**

A storm brews about your sanity and your authority.  
The winter rains pass across the Temple Mount,  
the sunshine breaks through  
to warm the stones of Solomon's Colonnade.

While you are out for a walk, others are out for your hide.  
"Tell us plainly and tell us now."  
What sort of insecurity is driving this anxious questioning?  
You leave them behind in your wake,  
" I already did."

And when the Pharisees' say  
that "if you think like us then you can belong",  
you declare that  
"first you belong to the Father and then you think like me."

Against their boast to be the precious flock of God,  
you imply that they have been snatched away,  
and others are safe instead.

And as if that is not enough for a winter's day outing,  
against the Jewish Shema that God is One,  
you add that you and God are one.  
This is not the best effort of conflict resolution Lord.  
Why do you attack this unbelief?

### **Jn 10.40-42 In the Desert Again**

Yes back again to blessed space,  
 The desert walk, the famished weeks,  
 The beginning that is now ending.  
 One last sojourn to win the lost,  
 Works of healing,  
 faithful John's faithful remnant,  
 Before the great ascent, to risk it all upon a cross.

What majesty in the sky below these hills,  
 What thirsting in the thorny scrub and barren land,  
 What a weight of history  
 In the steps right here of Joshua, Moses, and old Elijah.  
 Soon it will all unwind like a coiled spring -  
 Lazarus, temple, betrayal, arrest, frame-up, torture, darkness -  
 But, for now,  
 these days in blessed space.



### **Jn 11:1-45 About Your Will**

Master, this is difficult,  
 following the will of God.  
 You don't seem to respond to my demand to come and help.  
 Sometimes it is not right to give into a natural affection.  
 Sometimes even our Christian friends do not understand what we are trying to do.  
 Sometimes the misery of the world overtakes us.  
 We will follow you, Lord Jesus Christ, Son of God.  
 Even when our prayers for help and healing are not answered.  
 We know you are a friend.  
 We know you feel our pain.  
 We know you are God.

### **Jn 12. 1-11 Three Plots**

Three plots unfold around you, Lord,  
and we are conspirators in them all.

The Mary who plots a great gift of devotion,  
and despite what everyone thinks  
is determined to give it faithfully and beautifully.

The Judas who works so hard for the cause  
but who is doing it for what he can get out of it.

The Church Leaders who cannot see the work of God in front of them,  
which affronts their control and status,  
and who will sacrifice anyone to get it back.

So when people offend us,  
may we listen for your voice in their challenge.  
When hard work seems satisfying  
may we remember that it is no substitute for love.  
When they hint that we love you too much,  
we will love you yet more, sweet Master, lover of our souls.

And where we see devotion  
we will get down beside and not stand back.  
Where we see indignation, we will stay off our high moral hobby horse  
and look through it.  
Where we see some godly people cut off from the church  
because of the ego of their leaders,  
we will name their evil as the same evil  
as the greatest crime in history.

### **Jn 12.1-8 Aroma**

It was a lovely dinner party until this happened.  
The powerful aroma. The strange act of devotion,  
so immoderate, and maybe immodest.  
The outburst of protest. Letting down the cause.  
Leave her alone. My burial day.  
Whatever that last comment meant in the presence of Lazarus of all people,  
it sure must have left all of them feeling strained and upset.  
Of course we could have avoided all that  
if she had done nothing.

Prevent us Lord from missing the mark  
by being devoted to your causes more than to you,  
or by being more concerned with what others think  
than with a full expression of our real devotion.  
What a strained relationship we keep with you,  
for the sake of mediocrity.

### **Jn 12.12-19 Take to the Streets**

Since this first Palm Sunday we have taken to the streets in your name.

As we look at the approaching Easter celebrations

let us take to the streets again.

Like the large crowd

we may find that the biggest noise comes from those who are right about you  
for the wrong reasons – because you do great miracles.

Like the disciples we only really understand it later –

how it fulfilled your will in ways we could not have anticipated.

And the Pharisees witness that it works,

despite themselves. "The whole world has gone after him", they said.

Lord, may more people see you and follow you

Because of our witness in the Easter season,

and despite us.

### **Jn 12.20-36 Lifted Up**

God of the Covenant,

You came for ever and for all,

the source of eternal salvation for all

who come and see and learn to obey.

You have not left us to wonder

and wander around the endless streets of the worlds religions.

Though sometimes it seems the easiest way,

it leaves hearts cold.

Nor have you placed us inside the package of church.

We welcome Your New Covenant to reach below the skin,

below our traditions and structures,

below our thoughts that limit.

We welcome Your Spirit to reach into our very heart,

to heal and save, and to take our whole lives over,

to sell us up and move us on with joy.

We love you, Jesus.

We are here with you, Jesus.

We are on the road with you,

come what may,

learning your prayer and obedience,

learning your reverent submission,

living in your grace.

Amen.

**Jn 12.27,35          Light**

Holy holy holy God.  
 Show me more of your glory  
 that I may let go of more of my darkness.  
 Show me what next I may repent of,  
 that I may be found in you.  
 Flex my face to the silly smile  
 of one who knows I am loved.  
 Stretch my arms and legs  
 for loving like you do.  
 In the beautiful name  
 Jesus.

**Jn 12. 20-36          Greeks and Glory**

What did the Greeks come to see?  
 What tide is turning here?  
 What was the glory that was descending upon you?  
 Was it the heroism of death?  
 No, it was the fruitfulness of the grain.  
 Was it the honour of history?  
 No, the honour from the Father.  
 Was it to escape from your enemies?  
 No, to go through the suffering.  
 Was it to hear the voice from heaven?  
 No, that was for our sake.

By your death you caught in both hands  
 the forces that were descending upon us.  
 You soaked up the wrath of God  
 justly burning against all lies and evil.  
 You drew us to yourself and set us in a place of safety.  
 And now we are, I am, one of  
 the grains that has grown from your death.  
 Glory and more glory, honour and praise to you.

**Jn 12. 20-36 Motives and Maybes**

How do we obey you in these times?

Sometimes the best we can do is  
 like the nervous foot-shifting approach of the Greeks,  
 then Phillip, then Andrew.

Sometimes we have the tortured criss cross of motives and maybes  
 like you had in your troubled heart.

Sometimes it is the confused "what did he say again?"  
of those who heard the voice from heaven.

Outsiders, insiders, observers, we are all looking  
for our place of best service in the best way we can.

Thank you, Lord, for all simple hearts and sinful human  
beings,  
that you understand us and you still use us,  
and, bathed in love,  
you still find ways to get us on the way.

### **Jn 13. 1-35                      Always People**

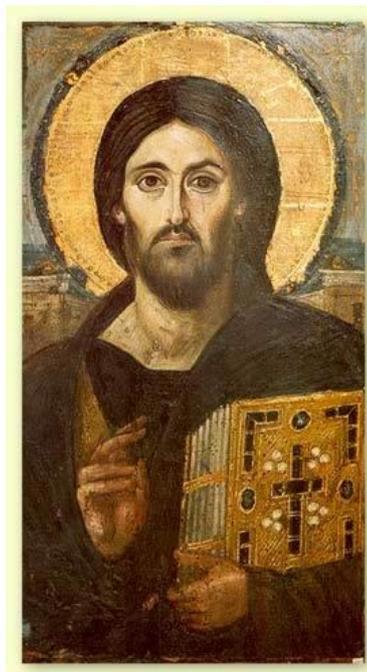
Always you loved the ones who were with you,  
and you loved them to the end.

Always you knew that the Father had given you  
complete power, had come from God  
and was going to God.

Always you served others with all your power and love,  
humble and direct.

You invite us to share that love for one another,  
always to serve one another,  
so that others will recognise  
not who we are but whose we are.

As we look at the price you paid,  
make us "always" people.



### **Jn 13. 21-32 A New Set of Temptations**

To be close to you is to walk a narrow path.  
Intimacy with Jesus  
breeds a new set of temptations.

One is the Judas possibility - a greater betrayal.  
From a distance we cannot hurt you much.  
Closeness opens up the heart  
for fickle sin to whirl about in destruction.  
Like the pain that comes into even the most wonderful families.  
Like that anger that is projected onto those whom we love.  
We can betray you and hardly even know it.

The other is the John possibility –  
the secrets that love sees.  
I do not think I would have asked, too afraid to know.  
But he asks and he is not afraid  
and raging on your behalf.  
He watches the transaction of love from Jesus  
which meets the secrets of Judas.

Not knowing what was at stake,  
 the others all think the best of his exit.  
 But John is allowed to know and see,  
 because he is the "disciple whom Jesus loved".

As a result his witness is in the Bible  
 as only a trusted eyewitness can be,  
 an evangelist for many millions.  
 It is because he also grasped what you said  
 that the Glory of God is revealed.

Tempted and tested, make us bold to draw closer to you,  
 open into your love and then trusted to speak truly,  
 not fading back and plunged into the night.

### **Jn 13. 31-35            Sneaking Out**

Judas is out the door moving fast and the glory of the Son of Man  
 will soon be fastened to Jesus' back. He is thinking of us.

"The time is now  
 for the launch of glory.  
 Calmly, now, children I have to leave you for a while,  
 just a while.  
 The time is now for the launch of the church,  
 with a new commandment. Be mine.  
 Love one another.  
 No tribal clans, no warring parties,  
 no privileged elite, no prejudicial system.  
 In the conflict of the powers  
 soon visible to the Universe,  
 you will break through.  
 In the crisis of temptations to compromise  
 so hidden in our hearts,  
 you will break through.  
 Though you cannot see me with you,  
 you will break through.  
 Follow me into those conflicts,  
 for I will be breaking through.  
 You will see it.  
 The time is now."  
 Yes, Lord, now.

### **Jn 14.1-4 A Place For You**

Lord Jesus, Grant us the grace to finish well,  
to let go,  
to rest in trust  
and to live out the peace of God.  
We look forward to seeing you  
As you step up to welcome us home,  
to seeing you face to face at last.  
Master, you have never let us down.  
Keep us journeying on  
to the very  
end.  
Amen



### **Jn 14:1-14 Troubled**

Lord, sometimes we are like troubled  
disciples.  
We get discouraged trying to live for  
Kingdom of God  
and start to feel the things we are  
missing out on in this life.  
Remind us again that you have  
a special place for us and a time for  
With that, we can keep going.

the

us.

And sometimes we are like Thomas,  
just wanting to hear it again, plain and simple.  
Encourage us again with the power of your name,  
only Son of the heavenly Father, only Way to him,  
the Truth about him, the Life from Him.  
We remember how you have been those in our life.

And sometimes the mind of Philip is our mind,  
asking to see the end of the road  
before we have walked it.  
But it is enough for us that you reveal the Father  
as much as it is possible before the Great Day comes.  
We remember your mighty acts then and now,  
continuing in our lives by the power of the Spirit you sent.  
We give you glory.

### **Jn 14.8-20            Same Breath**

"Don't you know me, Phillip?"  
 Now that's a good one, Lord,  
 as you go on to talk about Father Son and Spirit in the same breath!  
 Oh yes, got that, know you real well.  
 "Such a long time" you say,  
 but it is only three years and these are the secrets of the millenia.  
 "Believe on the evidence of the miracles", you say,  
 but I'm not sure what they were saying,  
 and they were over in a flash  
 and we are not sure what we saw now.  
 "Ask me for anything" you say,  
 and are we not still puzzled, and disappointed,  
 and beaten at times?  
 Now what is this?  
 The Spirit comes "if you love me". Is that it?  
 The secret unfolding in the microcosm of our hearts  
 is the power of the macrocosm of time and space.  
 Seen and unseen begin to rhyme.  
 We realise with real eyes.  
 We you father spirit.  
 Love command obey receive.  
 "Because I live you also will live"  
 Draw us closer, Triune God,  
 into the secret,  
 the place of knowing,  
 living and seeing.

### **Jn 14:15-21 The View From Here**

Risen Lord Jesus, from this side of the tomb,  
 we see the truth,  
 that you are in the Father and the Father in you.  
 Ascended, you sent the Spirit into our being,  
 Colouring us in with your counsel and comfort,  
 your faithfulness to us  
 revealed in us,  
 even when we are apathetic, or should I say 'pathetic'?  
 With each step of obedience,  
 we understand your commands  
 and realise your love for us.  
 In a world which tries to ignore you,  
 people are spiritual orphans in eternity,  
 unsure of their true place,  
 and void of intimate counsel.  
 Without you, we would be like that.  
 But now we know you, we love you,  
 we welcome your love poured into us,  
 and we welcome your command to pass you on.

### **Jn 14. 23-31      The Job**

It's a crazy plan, Lord,  
 not to show yourself to the world  
 but to give the job to the disciples (22).  
 If you say that the spirit of truth is not going to everyone,  
 but to the loving obedient ones (15-21),  
 doesn't this cut the mission down?  
 Isn't the world almost doomed  
 by your reliance  
 on human beings?

No, for the Father's words are to be obeyed.  
 They will be heard when people see loving obedience,  
 not when they feel some undefined spiritual power(23-24).  
 And no, the Counsellor gives his peace into the mind  
 which is constantly reshaped by the words of Jesus -  
 not the anxious watching and vacant hostilities of worldly peace,  
 but the transformed mind and the fulfilled soul (25-27).

And no, not clinging to the present scope of the kingdom on earth  
 centred and limited here,  
 but a glad surprise and welcome  
 to the greater outpouring from the Father  
 that is possible when the spirit is given his freedom(28-29).

Lord Jesus, how could it be other than this,  
 or better, or even possible,  
 but that you call us to be farmers of the seed of the gospel.  
 The prince of this world is looking strong,  
 but he can't hold you down(30-31).

### **Jn 15:1-8      Not a Comforter**

We don't like the choice you force upon us.  
 Lord Jesus Christ, must it be either  
 the pain of pruning or the futility of fruitlessness?  
 Must we find in you alone our heart's true home  
 or can we have other places to call our own?  
 Can we own our security,  
 pursue happiness  
 and keep control of our religion  
 or must we keep your commands,  
 receive your love  
 and live in the way of joy?  
 Must we choose?  
 Holy Spirit, you are not always a comforter.

### Jn 15:9-17 Half Full

Prevent us from incomplete joy, dear Master,  
 when you promise to be a place  
 where our joy may be full.  
 Not half-obedient, but finding our life there.  
 Not only loving some Christians,  
 but finding the Father's love there.  
 Not slaving away in your service,  
 but being your beloved friend  
 who really knows and talks with you.  
 Not just vague hopes for a fruitful life,  
 but risking the way of Jesus in the name of Jesus  
 and seeing the glory of Jesus unfold before us.  
 Not an optional kind of faith  
 where we make our choices about you,  
 but where you have chosen us.  
 Yes Lord, create in us a space  
 where your kind of love makes its home.  
 A shape fit for a complete joy,  
 not a half, not a square peg in a round hole.



### Jn 15:26-16:15 They Mean Business

We don't usually welcome an Advocate.  
 Lawyers usually mean trouble,  
 and an advocate is one of *them*.  
 So what trouble is brewing around us  
 that you should want us to welcome this one?  
 Lord, was it your impending trials,  
 or the persecutions of the church?

Yes, and more, the never-ending opposition  
 which comes against the Kingdom  
 from some ways of thinking.  
 Clever in accusation and dull in understanding,  
 they mean business.  
 We sure need to have someone who advocates for us.  
 You, Holy Spirit, understand the ways in which  
 spiritual conflicts work.  
 You speak for God through us,  
 and a huge reverberation is heard behind our little testimony.  
 You add the knowledge we need as the journey unfolds,  
 not all at once nor all in advance.

You can be relied upon to speak without contradiction  
 in tune with all other revealed words of Christ.  
 Welcome to our life, Advocate,  
 for we know we will get ourselves into trouble  
 before very long!

**Jn 16. 12-15 Not with a shovel**

The spirit does not dump truth like a truckful of earth,  
and expect us to shovel it.

He guides in the desert,  
discovering far more earth than we could shovel,  
in night time journeys made glorious  
by the pointers of his certain guidance,  
and daytime scenes so bright with the light of Christ  
that we want to hide away.

The guide upon this journey is not like the chattering tour guide.

He guides by speaking measured words  
from things not yet revealed.

He speaks with godly glory,  
a love streaked  
in the unmistakable colours and stripes  
of Jesus.

**Jn 17:1-11 Nothing But Your Word**

Lord, it is not by hoarding treasure that we gain glory,  
but by surrendering it all to your will and purpose.

It is not by studying longer that we learn about your Word,  
but by obeying it.

It is not the Creation in general that best demonstrates your glory,  
but disciples of Jesus in the world.

So now, by your authority over all humankind,  
by the finished work you did,

by the power of your name,  
we ask that you will keep us safely in the place  
where we own nothing but your Word in this world,  
and so bring eternal life to the world.

**Jn 17:1-11 Protection**

How we need the protection of your name,  
if we are to be one.

For we too often protect ourselves  
and so fall into divisions  
that weaken and humiliate us.

In pride we seek our own reputation  
instead of your glory.

Proud of our knowledge, of our converts,  
of our good works,  
we seek too easily for a unity in our activity,  
or in our own very special kind of activity.  
We brandish too readily our own name.

The complexity of it all distracts and destroys us.  
Instead, your prayer for us today and every day  
is that we find our wholeness and simplicity  
in knowing Jesus,  
and belonging to you,  
and not to the world.



**Jn 17:6-19 Guard and Keep**

As you guard us from the world,  
 help us to guard what we know.  
 As you have made known Your very name,  
 keep us walking in your name.  
 As you have revealed the truth,  
 keep our minds tuned only to the truth.

As we live in the light of your glory,  
 keep us unafraid of the shadow of the world.  
 As we are privileged to be in your hand,  
 keep us in the humility  
 of being mere carriers of your glory.  
 As you protect us from the Evil One,  
 keep us from overlooking every other form of evil.

Yet, all this "guarding" and "keeping"  
 are not from a fortress of fear.  
 For you have sent us out with your love,  
 and in that space  
 we are safe and free.

**Jn 17. 20-26 Just As**

God, just as you loved Jesus the Son  
 since before the creation of the world,  
 so we enter that eternal love, and draw others to enter.  
 Just as you sent Jesus,  
 and his relationship with you was based on that knowledge,  
 so we are also "sent ones",  
 discovering more of you along the outward journey  
 than by standing still.  
 Just as you gave glory to Jesus,  
 there is a "oneness" in us, a centring affection,  
 which comes from being loved by you.  
 Just as there are great minds and great philosophies,  
 Amazing sciences and arts aplenty,  
 This one love is utterly and unfathomably convincing to anyone.  
 Lord Jesus, pray again today to the Righteous Father,  
 that our message will bring someone to believe.

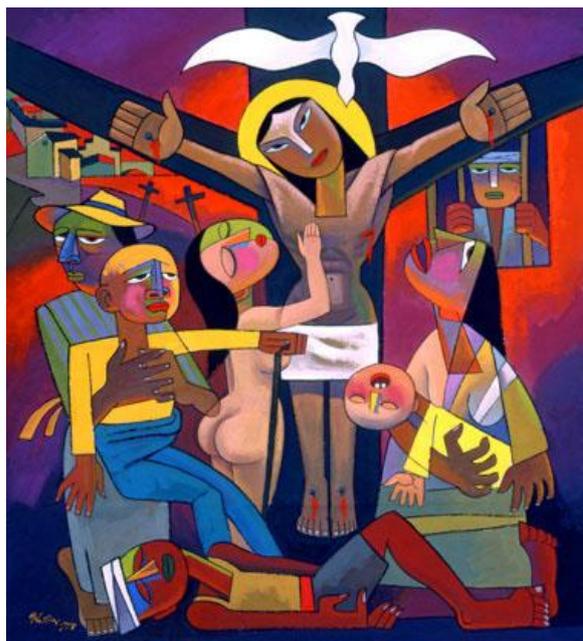
### **Jn 18:1-19:42 Whisper the Shout**

On a barren hill,  
in a neglected part of the empire,  
in the absence of news crews,  
on a planet approximately nowhere in the  
Milky Way,  
one word has cut the chains  
that bind hearts and galaxies to the law of sin  
and decay.

One word from scorched lungs  
and perished lips and bloodied face,  
smacked by betrayal and torture,  
stung by lies and injustice,  
now accepts the victory salute.

As the body is laid down quietly  
in a tomb which is as hidden as possible,  
one word spins overhead,  
exploding and exploding wildly into the heavens.  
"TETELESTAI" (It is finished).  
All will be well.

It is done now.  
One for all so all can be one  
in the Kingdom of God's Son.  
Today we can only whisper the word  
which is too mighty for our little hearts.



### **Jn 18.1 to 19.42 No Heroic Martyr**

In the chaos in the darkness,  
we notice you calming down the arresting mob.  
Bound and beaten,  
we watch you attempt to put the Sanhedrin back into proper procedure.  
Stung, stripped and flogged,  
you comfort Pilate in his fear of another Jewish rebellion.  
Tortured by nails and asphyxia,  
you comfort your mother, and discharge your responsibility for her welfare.  
And while they waited for the hours of agony  
to slowly finish you, you finished it.  
You are no heroic martyr,  
no tragedy in rags.  
Mastery, master,  
You are the God of love and peace.

### **Jn 18.1-19.42      One Word**

Within the flow of world history, of biblical history,  
of Abraham's line and David's throne,  
of Nazareth (home of the faithful few),  
of Mary and Joseph and a darn good little carpentry business,  
one man came with dusty feet and beautiful eyes and a strong voice.

Within the spinning days of earth's history,  
in the annual revolution of the sun,  
in the frigid fiery galaxy,  
in the vast expanses of time and space,  
this one man bursts like a supernova,  
shedding light in all of space and time,  
becoming the still point of the turning whirling mass of mysteries  
which this creation contains.

On planet earth,  
at the bridge of three continents,  
by a walled city in the hills,  
in the presence of a few people of no power,  
watched by the most forgettable soldiers in the Roman Empire,  
at the time of the new moon,  
at three in the afternoon,  
he called out one word in bottomless agony.  
"It is finished !".  
Then he died.  
And the whole cosmos is still shaking  
with the significance of that singular Word.

### **Jn 19.38-42 Stuck at Saturday**

We pray today for those Christians  
who are stuck on Easter Saturday.  
They revere the crucified Christ,  
the one who identifies with us in our need,  
who takes our sins to himself,  
who suffers with a suffering world,  
so full of greed, lies and brutality.

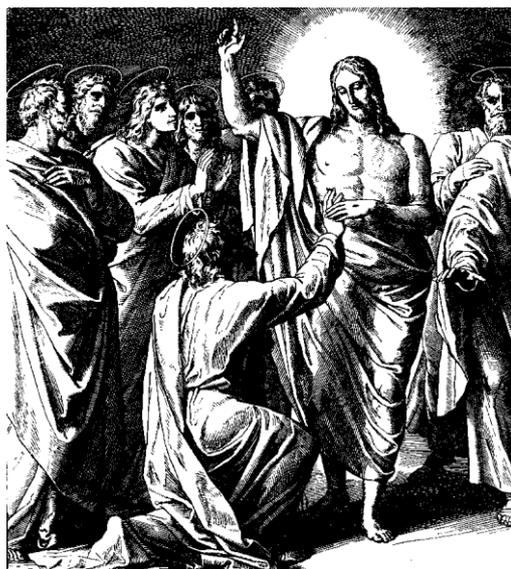
They have taken to themselves  
A religion of the body of Christ,  
in reverence and in fear.  
And sometimes with heroic sacrifice,  
like Joseph and Nicodemus,  
they feel the dead weight of the carcass.

If the truth be told we are all like it sometimes.  
The depths of the suffering of sin, the lostness of the human soul,

the chaos of godliness, are all part of our journey.

But there is no victory in their wings,  
no breath of resurrection for some.  
Just the endless tragedy of the Cross  
without the laughter, the sunshine,  
the bubbling happiness of Easter morning.  
They have a tomb from which comes only a  
paradox,  
not a person, and not a gospel,  
a dilemma and not an answer.

Show us how to introduce them  
to the liberating power of the resurrection  
in these days when answers, gospel, laughter and  
victory  
are so sorely needed.



### **Jn 20.1-18(Lk 24.11-12) Breathless**

*A fast-spoken, hip-hop style, running pace "song",  
with some spectacular images by Peter Oliver,  
who shall remain nameless.*

*Chorus:*

His tomb is empty, tomb is empty.

Rushing in, the morning breaking,  
Mary caused a rude awakening.  
John and Peter heard the news  
And set off for the garden tomb. (Chorus)

Out the door and down the street,  
Right then left on frightened feet.  
Mary ran and John ran past her,  
Peter ran but John ran faster.  
(Chorus)

John was first to reach the tomb,  
Stooped to peer in to the gloom,  
Saw some grave clothes in a heap,  
"Am I dreaming in my sleep?" (Chorus)

In goes Peter, hot and puffing,  
Looked around but he saw nothing.  
Scared or sad or tickled pink,  
They didn't know what to think.  
(Chorus)

Mary looked. The sight was frightening.

Two young blokes with suits like lightning.  
 All confused now, Mary weeping  
 Thought she saw the gardener sweeping.  
 (Chorus)

"What's the problem?" Mary heard,  
 Then he said another word -  
 Just her name. And all was plain.  
 Jesus is ALIVE AGAIN !!

His tomb is empty, tomb is empty.  
 His tomb is empty, EMPTY!!

### **Jn 20.1-18 First Day**

One day Sunday  
 running women  
 out of night out of sight  
 met the dead.  
 Are we mad so glad  
 awesome fear forcing near  
 there he here is.  
 Oh so Now wow  
 One pair open air  
 walk talk burning returning  
 excited incited.  
 Shalom Shalom.

He is risen! He is risen indeed!  
 Jesus we celebrate your resurrection on this day.  
 We praise your name.  
 You are alive in the heavens,  
 you are alive in the world  
 and all around me.  
 You are alive in me  
 as I meet you now.  
 Thanks!



### **Jn 20:19-31 Every Other Doubt**

Thomas could have believed in you,  
but he doubted anyway.  
Many of us have done it so it is not that impossible.  
But he was going to be an apostle,  
and as history seems to say,  
he went to India and converted thousands  
and was lost there from our view.  
He must have needed a call that no one can mistake  
and a sight of your renewed body  
that would carry him through  
every other doubt he would ever endure.

One day we will see you too,  
so meanwhile we receive the Holy Spirit  
so that as the Father sent you,  
we may go out too,  
and many will believe.

### **Jn 20.19-31 Fresh Air**

Afraid of the authorities,  
they had good reason  
to hide away from the world.  
And then you entered their space  
by your own available means,  
and showed them their worst fears –  
your wounded hands and side.  
And further more, fears still firmly in place,  
you sent them to follow you into that same vulnerable space –  
the reign of God on earth  
outreaching, deep, filling,  
forgiveness giving,  
believing without seeing.

Master and Comforter, come into our fears,  
show us your wounds today,  
and call us out from behind the barriers in our hearts,  
to the fresh air where you have gone ahead of us.

### **Jn 20:19-23 Inward Outward**

Into their fear, you gave them Peace.  
Into their doubt, you gave them evidence.  
Out of your breath, you sent the Spirit.  
Out of their joy, you sent them forth  
to enter into other people's fears and doubts,  
to bring forth forgiveness and joy.  
The stone was rolled away.



## **Jn 21. 1-25                      I do**

You could have done better  
 Than to call *me* to be your servant.  
 Bolder brighter, smarter persons  
 Wouldn't be such a faulty operation as me –  
 But I do love you.

You might have given me greater gifts,  
 Or powers or words,  
 Or plans or funds or resources,  
 But all I have is these hands –  
 And I do love you.

I'm haunted by the shadows of shame,  
 The scars of hurt I gave or received,  
 Damaging masks and empty successes,  
 I am no advertisement for Faith –  
 But I do love you.

Yes, it is only the likes of me and only such a love,  
 Who can shepherd the flock of God.  
 Yes, yes , yes.

## BACKPAGE STORY

In John 7-8, Jesus attended the Feast of Sukkot alone. In a series of disputes he made several claims that startled both pilgrims and priests. He did it in not one but two ways. By method – he actually shouted an interruption at the very high point of the festival - and by content - he claimed the name 'I am', a divine claim aimed directly at his hearers. He promised to grant the Holy Spirit (Isaiah's metaphor of water in the desert), and to give light to the world. Quite simply, it doesn't get any bigger than that. All of these are stated in terms of the Exodus and second exodus, the desert spirituality of Israel being the form for the greatest claims by Jesus.

The Feast of Sukkot was the most important pilgrim feast of diaspora Judaism in the post exilic period.<sup>1</sup> The first century historian Josephus records that this event was known simply as 'The Feast', being 'considered especially sacred and important by the Hebrews'.<sup>2</sup>

One of Josephus' stories sheds light on its popularity. When the Roman general Cestus advanced on the town of Lydda (about thirty kilometres from Jerusalem) at the time of Sukkot, he found only fifty people there, the others having all gone to Jerusalem for the feast.<sup>3</sup> It shows how fiercely the pilgrimage was observed, even in the face of invasion. This feast was how diaspora Judaism remembered their identity in the desert wanderings. The Leviticus 23 requirement, that everyone spend the week living in temporary tents, was an unmistakable physical re-enactment of the desert wanderings.

For those who had travelled far, their long pilgrimage to Jerusalem fulfilled the prophet Zechariah's command to attend, and thus ensured rain on their own homeland. It also fulfilled Zechariah's hope, the ingathering of the nations to worship YHWH instead of idols (Zech 14.16-17).

Agriculturally, the autumn harvest was when the vintage and fruit were gathered in, tithes were presented, thanksgivings were made for the gift of the land, prayers were said for rain in the coming season and a large schedule of daily sacrifices was enacted in the temple. The Hallel Psalms (Ps 113-118)<sup>4</sup> were sung and music was a great part of the feast. The fruit harvest points to longevity in the land, since it takes several years after planting before a harvest can be taken from a fruit tree or vine.

In complete contrast to this, the requirement to dwell in temporary shelters was a call on pilgrims to see themselves as still in the desert, 'landless' before YHWH, and as recipients of the land only as a gift. McConville argues for the Deuteronomic theology of a perpetual gifting of the land and a perpetual demand for a response to the grace of YHWH: 'The people of Israel stand always 'before the LORD' at the place where he meets them, their destiny perpetually dependent on their decision about the covenant.'<sup>5</sup>

These historical descriptions set the scene for the events of Jn 7-8. Gathering from the whole known world as a metaphorical desert community, under the surveillance of Roman soldiers from the towers of the Fortress Antonia and colonized by Hellenistic practices, Judaism still knew itself to be a people in desperate need of freedom. As they sang the Hallel, 'All the nations surrounded me, but in the name of the LORD I cut them off' (Ps 118.10), the ambiguity of Jerusalem's situation must have felt raw.

At the end of the desert feast, Jesus emphatically stated 'I am' (8.58). By uttering the name of YHWH ('I am that I am'), who revealed himself to Moses (Ex 3.14) in the Sinai desert, the crowd understood his claim as blasphemy (8.59). Davies (1974) calls this: 'the clearest implication in the New Testament of the

1 Josephus *Ant.* 8.100. See Rubenstein, pp 57-8, 67-8, 77, 82

2 Josephus *Ant.* 8.100. Even while deliberately avoiding the temple in Jerusalem, the Qumran community recorded instructions that future temple re-construction should be designed to include an array of columns and poles so that booths for Sukkot could be conveniently erected in family groups. (11QT Temple, col 44.6-10)

3 Josephus *Wars* 2.515

4 *LXX* also has Ps 29 entitled ἐξοδίου σκηνῶν, (tents of exodus) for the last days of *Sukkot*.

5 McConville, JG and Millar, JG (1995) p 140.

Divinity of Christ.<sup>6</sup> As in chapter seven, he chose *the* key belief from the desert tradition to demand a choice in the present. In the whole New Testament there are few statements to equal its breathtaking scope.

For more resources written by Ian Robinson,  
go to [www/talltrees.org.au](http://www.talltrees.org.au)

*including*

Desert Spirituality  
Authentic Faith Sharing  
Max Doubt

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<sup>6</sup> Davies, WD (1974) p 295.