



Theme: Tell Me Something Good **– Good News in the Gospel of John** **“The Goodness of Suffering”**


We have a great new way for you to get these Meditation Moments each day directly to your phone. Just text **“med moments”** to **970-426-0700** to receive the **daily Meditation Moment** each morning and start your day grounded in faith and peace.

Weekly Memory Verse:


20 I tell you the truth, you will weep and mourn over what is going to happen to me, but the world will rejoice. You will grieve, but your grief will suddenly turn to wonderful joy. – John 16:20

The season of Lent is the 40 days and 7 Sundays before Easter and we will be reading through the gospel of John together as a congregation. The Meditation Moments contain a reading plan for the Gospel and just a few minutes a day will take you through the entire book. If you get behind, or join us in the middle, don't worry or try to catch up...just join us where we are! Our hope is to experience something good, the Gospel of Jesus Christ, through these readings that bring life and light.

Meditation Moments for Monday, March 30 – Read **John 18:1-27**. The religious authorities arrest Jesus here in John 18. Peter, who said, “I’ll give up my life for you” in John 13:37, bravely drew his sword to defend Jesus. Had he kept fighting, he’d likely have died. But living for Jesus proved harder. Questioned by possibly hostile people, he denied that he knew Jesus three times, just as Jesus had warned he would in John 13:38. The Gospel of John gives the most complete record of Jesus’ “trial” before Pilate. John 18:15-16 probably shows why as the gospel writer says that he, “was known to the high priest.” This gave him entry and he heard the proceedings.


 As we’ve read John’s gospel, we’ve studied Jesus’ “I Am” statements which claim God’s name in a way that echoes Exodus 3:14 where God said to Moses, “I AM that I AM.” Facing armed soldiers hunting “Jesus the Nazarene,” Jesus


again said, "I AM." Conversely, asked if he was a disciple of Jesus, Peter desperately said, "I'm not," in verses 17 and 25. How do you self-identify in relation to Jesus, if at all? How can you allow God to empower you to live beyond the fear that paralyzed Peter?

 The soldiers took Jesus to the powerful high priest's lavish home. Peter, a simple fisherman from Galilee, probably found even the physical setting overpowering. What things intimidate you or cause you fear? In what ways are you building a stronger, more resilient sense of your true identity, based on Jesus' lordship?

Prayer: *Lord Jesus, I don't like looking odd, facing ridicule, or standing alone. Keep me connected to your presence today, so that I can draw on your strength if I'm called to take an uncomfortable stand. Amen.*


Tuesday, March 31 – Read **John 18:28-40**. The religious leaders carefully stayed ritually "clean" as they schemed to kill Jesus because he dared to claim he was their God in the flesh. When Pilate, the Roman procurator, asked why they'd come, they exposed the "kangaroo court" nature of Jesus' "trial" by saying, "The Law doesn't allow us to kill anyone." Jesus refused to grovel or plead, as most prisoners would have, but simply declared his heavenly origin to Pilate. Pilate tried to find a politically palatable way to free a clearly innocent man.


 Who would dare answer Pilate as Jesus did: "My kingdom doesn't originate from this world.... I came into the world for this reason: to testify to the truth?" C. S. Lewis wrote that a mere man who made such claims, "would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell." Pilate focused on his political career; the religious leaders reviled Jesus for blasphemy. How does your heart respond to Jesus' claims: is he lunatic, liar, or Lord and God?

 The Gospel of John depicts Jesus as a King whose Kingdom is not like those of this world. It is a Kingdom that transcends geographic boundaries and even time. It is a Kingdom made up of all who believe in him and seek to love God and neighbor. It is a Kingdom of truth, light and life. What appeals to you about belonging to that kind of Kingdom? Do any of the qualities of Jesus' Kingdom challenge you in any way?

Prayer: *Lord of all, you came to testify to the truth, including the truth about who you are and where you came from. I believe the truth to which you testified, and I worship and follow you. Amen.*

Wednesday, April 1 – Read **John 19:1-12**. The religious leaders insisted in today's passage that, "we have a Law, and according to this Law he ought to die because he made himself out to be God's Son." Jesus had suffered much. He was flogged and abused by the Roman soldiers. But the enemies who hated and feared him wanted more. Even Pilate, a jaded Roman politician, wondered if something otherworldly was at work, and asked Jesus, "Where do you come from?" in verse 9. Locked in their earth-bound outlook, the religious leaders never asked themselves if Jesus' claim might be credible.


 Pilate avoided a riot, kept local rulers happy, upheld Roman power—all at the “small” cost of torturing and killing one innocent peasant rabbi. How did Jesus and Pilate’s dialogue in verses 7-11 show the contrast between external power and inner moral strength? When might you have to choose between pleasing a human power (even if it’s “just” social or family pressure) and doing what’s right? How do you nurture the God-given sensitivity and moral strength to do what’s right?


 Verse 5 tells us, “When Jesus came out, wearing the crown of thorns and the purple robe, Pilate said to them, ‘Here’s the man.’” John seems to have planted a double meaning in this scene. On the one hand, we’ve mocked and hurt this man—won’t you pity him? Yet there was also a note of grudging admiration—somehow this man’s dignity and self-possession show us what it means to be human. How can Jesus, “the man,” help to sustain and strengthen you when you face relational or physical pain?

Prayer: *Loving Lord, Pilate said, “Here’s the man,” and the religious leaders snarled “Crucify him.” You’re still “the man,” and I want to follow you, not crucify you. Come into my heart, Lord Jesus. Amen.*

Thursday, April 2 – Today’s Maundy Thursday service where we remember the Last Supper and celebrate Communion together is tonight at 7 PM at Summit and Online.

Read **John 19:13-22**. Pilate asked, “Do you want me to crucify your king?” Turning their backs on not just their nation but their God, the religious leaders said, “We have no king except the emperor.” In a very real sense, this wasn’t Jesus’ trial at all; it was the trial of Pontius Pilate and the religious leaders. Because of Pilate’s concern for himself, he sent Christ to die. He may have helped his political career, but he failed the test. Pilate sentenced Jesus to the cross. God in the flesh, without sin or fault, was condemned to die a brutal death.

 The sign on Jesus’ cross read “Jesus the Nazarene, the king of the Jews.” Wavering in executing a guiltless man, Pilate now (too late) took a firm stand about the sign’s wording. But John saw more as the sign was written in Latin, Greek, and Aramaic (the native Hebrew tongue of Jesus.) The sign proclaimed Jesus as king in the three great languages of the ancient world. What kind of a king reigns from a cross? What must happen in your heart to allow you to serve that kind of king?


 At almost any other time, the religious leaders in Jerusalem would have said they hated Rome’s control, and the claim of Rome’s emperors to be divine. Yet in their fervor to see Jesus condemned, they shockingly declared, “We have no king except the emperor.” Are there earthly “emperors” to whom you are tempted to give your loyalty today, above your loyalty to God? What can help you to always hold God as the supreme ruler in your heart?


Prayer: *Loving Jesus, I pledge allegiance—first, above all else—to you and your kingdom. Deliver me from the urge to seek earthly power or influence by compromising that allegiance. Amen.*

(Meditation Moments for March 30-April 4, 2026 – For more, go to www.summitdurango.org)

Friday, April 3 – Today's Good Friday service where we remember the suffering and crucifixion with a service of Light and Shadows is tonight at 7 PM at Summit and Online.

Read **John 19:23-30**. With Jesus on the cross, Roman soldiers gambled for his clothes, pointing to Psalm 22:18. To them, crucifying criminals was routine. Jesus entrusted his mother to the care of "the disciple whom he loved." Jesus, the source of "living water" in John 4:14 said he thirsted. John underlined Jesus' identity as "our Passover lamb," which Paul alluded to in 2 Corinthians 5:7, by specifying a hyssop branch, reminding us of the Passover story in Exodus 12:22. Then Jesus said, "It is completed" and died. At infinite cost, God's great saving work for humanity was completed.


 In John, the final words of Jesus were 'It is finished'. We often interpret those words to mean that Christ was exhausted and defeated. But in Greek, the phrase is expressed in just one word: *tetelestai*. That word is a shout of victory announcing that a battle has been won, a mission accomplished. What kind of victory had Jesus won on the cross? In what ways has that victory changed your life for the better?

 "Good Friday," we call this day—not because humans crucifying Jesus was in any way "good," but because God's transforming love brought eternal good out of that awful act. Let focused time with God make this a truly good Friday for you.

Prayer: *Loving Lord, on this Good Friday, I bow at the foot of your cross, and I commit myself anew to Jesus the Nazarene, the king of my life. Amen.*

Saturday, April 4 – Join us for Spring Fling at 3:30 today with Easter service at 5:30. Or join us Easter Sunday for Sunrise outside at 7 AM (bring your chair) or one of our regular services at 9, 10:30 and 11:55.

Read **John 19:31-42**. In the Genesis 2 story, human life began in a garden where paradise was lost. In John 18:1, John alluded to Genesis by saying Jesus went into a garden. People often speak of the Garden of Gethsemane, but none of the other gospels used the word "garden." John tells us that two secret, wealthy followers of Jesus provided for his burial after his death. Again, John notes there was a garden where Jesus' body was laid to rest. And when the women saw the resurrected Jesus, they thought he was a gardener—Jesus came to restore the garden.

 Note how final Jesus' burial felt. No one said, "Let's not waste the spices—he'll be alive again on Sunday." To Jesus' followers it felt as though evil won, good lost, and death (as always) triumphed over life. What have been your darkest times, moments when hope seemed gone and despair held you in its grip? Are you facing an awful situation or problems that seem insoluble right now? On this Saturday, join Jesus' first followers in feeling deeply how dark this world can be. But do so in the trust that, in God's world, despair and darkness NEVER have the last word. Easter is coming.

Prayer: *O God, for light in the darkness, for hope in the face of despair, for eternal life now and beyond death, I thank you and praise you. Create your new life in me. Amen*