

**CLASSIC ROCK
TREKKER'S JOURNAL**

SATURDAY NIGHT - THE ROCK OF CHANGE

SUNDAY MORNING - THE ROCK OF CHOICE

SUNDAY NIGHT - THE ROCK OF CONCERN

MONDAY NIGHT - THE ROCK OF COMPASSION

TUESDAY NIGHT - THE ROCK OF CRITICISM

WEDNESDAY NIGHT - THE ROCK OF COMEBACK

THURSDAY NIGHT - THE ROCK OF CONFESSION

**CLASSIC ROCK
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SATURDAY NIGHT
THE ROCK OF CHANGE**

PREPARATION FOR DEVOTIONAL

Think about these questions so you can share them with the group during the devotional.

1. What do you hope to get out of Trek?
2. How do you expect Trek to change you?
3. Read "The Change." On Trek you may be able to see things as they really are. In seeing you may be changed.

READING

THE CHANGE

I remember a change in thinking I experienced one Sunday morning on a subway in New York. People were sitting quietly - some reading newspapers, some lost in thought, some resting with their eyes closed. It was a calm, peaceful scene. Then suddenly, a man and his children entered the subway car. The children were so loud and rambunctious that instantly the whole climate changed.

The man sat down next to me and closed his eyes, apparently oblivious to the situation. The children were yelling back and forth, throwing things, even grabbing people's papers. It was very disturbing. And yet, the man sitting next to me did nothing.

It was difficult not to feel irritated. I could not believe that he could be so insensitive as to let his children run wild like that and do nothing about it, taking no responsibility at all. It was easy to see that everyone else on the subway felt irritated too. So finally, with what I felt was unusual patience and restraint, I turned to him and said, "Sir, your children are really disturbing a lot of people, I wonder if you couldn't control them a little more?"

The man lifted his gaze as if to come to a consciousness of the situation for the first time and said softly, "Oh, you're right. I guess I should do something about it. We just came from the hospital where their mother died about an hour ago. I don't know what to think, and I guess they don't know how to handle it either."

Can you imagine what I felt at that moment? My attitude shifted. Suddenly I saw things differently, and because I saw things differently, I thought differently, I felt differently, I behaved differently. My irritation vanished. I didn't have to worry about controlling my attitude or my behavior; my heart was filled with the man's pain. Feelings of sympathy and compassion flowed freely. Everything changed in an instant. from The Seven Habits of Highly Effective People, by Steven R. Covey

JUST FOR YOU

1. What excites you most about your upcoming week?
2. What frightens you most about this week?
3. Who do you hope to get to know better this week?
4. How hard do you think this Trek will be?
5. What would you change about yourself? Pray about it.

TEXT: John 2:1-11

CLASSIC ROCK TREKKER'S JOURNAL SUNDAY MORNING THE ROCK OF CHOICE

PREPARATION FOR ASSEMBLY

Think about these questions so you can share them with the group during the devotional.

1. Do you believe that Jesus is the Son of God? Why or why not? Briefly jot down the reasons.
2. Read the C. S. Lewis article.
3. What is this article saying to you?

READING

THE TRILEMMA

"Then comes the real shock. Among these Jews there suddenly turns up a man who goes about talking as if He was God. He claims to forgive sins. He says He has always existed. He says He is coming to judge the world at the end of time. Now let us get this clear. Among the Pantheists, like the Indians, anyone might say that he was a part of God, or one with God: there would be nothing very odd about it. But this man, since He was a Jew, could not mean that kind of God. God in their language meant the Being outside the world Who had made it and was infinitely different from anything else. And when you have grasped that, you will see what this man said was quite simply, the most shocking thing that has ever been uttered by human lips.

"...In the mouth of any speaker who is not God, these words would imply what I can only regard as a silliness and conceit unrivalled by any other character in history.

"Yet (and this is the strange, significant thing) even His enemies, when they read the Gospels, do not usually get the impression of silliness and conceit. Still less do unprejudiced readers. Christ says that He is "humble and meek" and we believe Him; not noting that, if He were merely a man, humility and meekness are the very last characteristics we could attribute to some of His sayings.

"I am trying here to prevent anyone saying the really foolish things that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on the level with the man who says he is a poached egg - or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call him, Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."

C. S. Lewis, *Mere Christianity*, page 54-56.

JUST FOR YOU

1. On a scale of 1 to 10, with 1 being no faith in Jesus at all to 10 being the faith of the Apostle Paul, how strong is your faith in Jesus? Why is it strong, why is it weak?
2. Do you think it is possible to strengthen that faith this week? What could happen to do this?
3. What are your feelings about rappelling?

TEXT: John 8:48-59

CLASSIC ROCK TREKKER'S JOURNAL SUNDAY NIGHT THE ROCK OF CONCERN

PREPARATION FOR DEVOTIONAL

Think about these questions so you can share them with the group during the devotional.

1. Read John 8:1-11 and "The Story."
2. Which of the characters in this story do you relate to?
3. Write down your thoughts on what has happened today.
4. Did you learn any lessons about faith?

READING

THE STORY

The old woman sat in her creaky old rocking chair and looked out the window at the world passing her by. She sat there reminiscing about the past. That was about all she did anymore, just reminisce. Occasionally, the grandkids would come by and ask her to tell The Story. They usually had some new friend who had never heard it before, but that was all right, she loved telling The Story.

Her life had been shaped by The Story. The Story was the central point, the essence of what she was all about. She had told The Story hundreds, probably thousands of times, until it had become word-for-word the same, each time. And yet when she would tell The Story her eyes would lose their focus as she relived it and there would still be the glint of a tear, for the emotions were still very real.

She always began The Story telling about the night before. "He was a handsome young man," her squeaky voice sounded just like the rocking chair she sat in. "He was so cool and I was thrilled to entertain a good looking young man. Most of my clients were so ugly I had to keep the lights off. And he paid for the whole night up front, which also was unusual. Sometime during the night, as I slept in his bed, he left. I never saw him again, but of course my life was changed that morning.

"It must have been early, because I was still sound asleep when the door burst open, and the room filled with men. They cruelly jerked me from the bed and drug me out into the street without even allowing me time to put on my clothes. I had no idea where they were taking me or why? No one spoke to me and the ones who brutally held me acted like I had leprosy.

"Finally, we arrived at our destination. I was horribly embarrassed for I was standing mostly naked in the temple courts in front of a crowd of people listening to some teacher. But my embarrassment was soon replaced by fear at the first words my captors said, "Teacher, this woman was caught in the act of adultery. In the Law, Moses commanded us to stone such women. Now what do you say?"

"The odd thing was that the teacher didn't seem interested at all in me or their question. He just bent over and wrote on the ground, like he was bored and was just doodling. But it becomes clear that the Pharisees who had drug me before him, weren't really interested in me or the Law of Moses, they were trying to trap this man. It was a great trap. If the teacher said, 'Let her go,' then the Pharisees could accuse him of not obeying the Law. But if he said stone her then the crowd would think that he wasn't really any different than the hypocritical Pharisees. But he just ignored them.

"But they wouldn't quit. On and on they haggled and ridiculed him, 'Answer the question, teacher. Or are you afraid? Have we finally found a question you can't answer? Come on, what shall we do with this woman?' They were like a pack of hungry wolves sensing that their prey was tiring. They kept on and kept on until he finally stood up and looked them in the eye and the whole temple court fell into a curious silence. I too held my breath because I knew my fate depended on this man's answer. The words I heard were no less miraculous than Moses dividing the Red Sea, or the walls of Jericho falling down or David killing Goliath. He simply said, 'If anyone of you is without sin let him be the first to throw a stone at her.' And then he bent down and started doodling again.

"I stood in wonder as I watched the message sink into everyone in the crowd. They began to drop their rocks and quietly walked off. The Pharisees fumed in anger as they realized their defeat. But each one of them dropped their rocks in disgust and also walked away. This man had stopped the rocks. This man had not only gotten out of the trap, he had stopped the rocks from smashing the life from my body.

"Soon we stood alone. Once again the embarrassment of my nakedness came upon me for I realized that I was in the presence of someone special, someone holy, someone divine. But he stood and said, 'Woman, where are they? Has no one condemned you?' 'No one, sir.' Then he spoke the words that changed my life. Then he spoke the words that forever will be my anthem. Then he spoke the words that set me free and gave me a new life. 'Then neither do I condemn you. Go now and leave your life of sin.'

"Neither do I condemn you! Neither do I condemn you! Neither do I condemn you. But that is not the end of The Story," the old woman said. "I kept track of the man who spoke those words to me. Every time he spoke in Jerusalem I was there. I heard him say, 'I am the light of the world.' I heard him say, 'Before Abraham was born, I am.' I heard the voice from heaven answer him, 'I have glorified it and I will glorify it again.' I was in the crowd that shouted, 'Hosanna, Blessed is he who comes in the name of the Lord!' when he entered Jerusalem on the donkey and I was in the crowd when he said, from the cross, 'It is finished,' But I was also in the crowd when Peter, his disciple, proclaimed that he was risen! And I knew it was true! I knew he was special! I knew he was God because he forgave me of my sins, when he said, 'Neither do I condemn you.'

At the end of The Story the old woman was rocking much faster than she was at the beginning. Even after all the years she still loved the one who had stopped their rocks. This story is historical fiction. The basics of the story came from John 8. But the woman was real. She had a life before she met Jesus and she had a life after she met Jesus. Her encounter with Jesus must have had a profound impact on her life. For she met a person that cared about her, not for what they could get from her but really cared about her.

JUST FOR YOU

1. What did you learn about someone today?
2. Do you think your pack is too heavy?
3. Have you experienced anything that was different?

TEXT: John 8:1-11

**CLASSIC ROCK
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MONDAY NIGHT
THE ROCK OF COMPASSION**

3. Do you believe that Jesus cares about you?

PREPARATION FOR DEVOTIONAL

TEXT: James 1:2-4, John 11:33-44

Think about these questions so you can share them with the group during the devotional.

1. If God is love, why do people suffer?
2. Who did you see today showing compassion?
3. Read "The Monks" and Matthew 25:31-46. How should we treat each other? Who do you think "Jesus" is?

READING THE MONKS

Once upon a time there was a group of monks who lived in a remote monastery in the mountains of Tibet. This particular group of monks did not particularly get along very well. In fact they frequently fussed and bickered among themselves. Criticism and faultfinding were their favorite pastimes. Finally, the head monk had a revelation. He dreamed that Jesus was actually one of the monks in his monastery. That he had once again taken human form and was living as one of his monks. The bad thing was he could not see which one it was. The next morning he told his dream to all the monks. They took it as a divine sign and began to act as if it were true. In a very short time all the monks only praised and cared for each other.

JUST FOR YOU

1. Was today easier or harder than you expected?
2. Who did you learn something about today?

**CLASSIC ROCK
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TUESDAY SOLO**

PREPARATION FOR SOLO TIME

1. What is the longest you have spent in prayer? Do you think you can beat that record today? What's your motivation to do that?
2. What do you hope to get out of your Solo time?
3. As you read the Gospel of John during your Solo time, look to see who Jesus is. Try to see Jesus as a real person. Try to visualize each of the stories. Pretend that you were actually there.

READING

The entire Gospel of John

JUST FOR YOU

(To be done during Solo time)

1. Prayer list:
2. Which part of John did you like the best?
3. How do you know Jesus better now that you have read the whole Gospel?

**CLASSIC ROCK
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TUESDAY NIGHT
THE ROCK OF CRITICISM**

PREPARATION FOR DEVOTIONAL

Think about these questions so you can share them with the group during the devotional.

1. Think of one thing that really bothers you.
2. Think of one time someone criticized you.
3. Read "He Died For Me." How are Jesus' death and James Reddick's death similar? How are they different?

READING

HE DIED FOR ME

One Memorial Day weekend a Christian dentist named James Reddick was teaching his 12-year-old daughter and 11-year-old son the joy of mountain hiking on Washington's Mount Rainier. A sudden storm came up, battering them with hurricane-force winds and thick, wet sheets of snow. A blinding "whiteout" made it impossible to see or move on the steep slopes. Reddick laboriously dug an oblong trench with an aluminum mess kit, then tucked his children into sleeping bags away from the entrance. He covered the opening with a tarp, but it kept blowing away, exposing the trench to the swirling snow outside. Reddick found he had to lie directly across the opening, using his own weight to hold down the edges of the tarp. His body protected his son and daughter from the howling wind.

Two days passed before searchers finally noticed the corner of a backpack protruding from the deep snow. They rushed to the site, hoping the snow-covered mound would contain the three missing hikers. Inside they found Sharon and David, the kids, very much alive. But the stiff body of their father lay against one wall of the snow cave. He had taken the "cold spot" by using his back as the outer wall. He had sacrificed his life to save the lives of his children.

Would anyone accuse James Reddick of being insane or selfish or dishonest? No, we call him a hero. We admire his bravery. We hope we would have the courage to do what he did. We call what he did love. Can we call what Jesus did any less? Can we say that he was crazy? Can we say that he was a liar? Jesus said it like this:

John 15:13 "Greater love has no one than this, that he lay down his life for his friends.

The act of his death on the cross shows a love that is beyond human invention or comprehension. The fact that he was willing to die on a cross, for me, makes it difficult

for me to believe that he was a lunatic, for self-sacrifice is the highest act of sanity. it is even more difficult for me to believe that he was an evil liar, for liars are selfish, prideful people and his death was anything but selfish or prideful. Jesus by giving his life for me could have offered no better proof of his divinity, for only God could love me so much. The sacrifice of his death shows divine love.

JUST FOR YOU

1. How is your crew doing? Do you enjoy the time together with your crew?
2. How has your faith in Christ been increased today?
3. Why do you want to climb the peak?
4. Who else do you hope makes it to the top?

CLASSIC ROCK TREKKER'S JOURNAL WEDNESDAY NIGHT THE ROCK OF COMEBACK

PREPARATION FOR DEVOTIONAL

Think about these questions so you can share them with the group during the devotional

1. Was there anyone who helped you today? If so, be prepared to share your thanks to them?
2. If you could thank Jesus personally for what he has done, what would you say to him?
3. Read "The Graveclothes Were Undisturbed." How do you picture the resurrection of Jesus?

READ

THE GRAVECLOTHES

It is a remarkable fact that the narratives which say that the body of Jesus had gone, also tells us that the graveclothes had not gone. It is John who lays particular emphasis on this fact, for he accompanied Peter on that dramatic early morning race to the tomb. The account he gives of this incident (20: 1-10) bears the unmistakable marks of first-hand experience. He outran Peter, but on arrival at the tomb he did no more than look in, until Peter came and entered it. "The the other disciple, who reached the tomb first, also went in, and he saw and believed." The question is: What did he see which made him believe? The story suggests that it was not just the absence of the body, but the presence of the graveclothes and, in particular, their undisturbed condition.

Let us try to reconstruct the story. John tells us that while Joseph begged Pilate for the body of Jesus, Nicodemus "came bringing a mixture of myrrh and aloes, about a hundred pounds weight." Then together "They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews." That is to say, as they wound the linen bandages round his body they sprinkled the powdered spices into the folds. A separate doth would have been used for his head. They thus enswathed his body and head, leaving his face and neck bare, according to oriental custom. They then laid the body on a stone slab which had been hewn out of the side of the cave-tomb.

Now supposing we had been present in the sepulcher when the resurrection for Jesus actually took place. What should we have seen? Should we have seen Jesus begin to move, and then yawn and stretch and get up? No. We do not believe that He returned to this life. He did not recover from a swoon. He had died, and He rose again. His was a resurrection, not a resuscitation. We believe that he passed miraculously from death

into an altogether new sphere of existence. What then should we have seen, had we been there? We should suddenly have noticed that the body had disappeared. It would have "vaporized", being transmuted into something new and different. It would have passed through the graveclothes, as it was later to pass through the closed doors, leaving them untouched and almost undisturbed. Almost but not quite. From the body cloths, under the weight of 100 pounds of spices, once the support of the body had been removed, would have collapsed and would now be lying flat. A gap would have appeared between the body cloths and the head napkin itself, because of the complicated criss-cross pattern of the bandages, might well have retained its concave shape, a crumpled turban, but with one head inside it.

A careful study of the text of John's narrative suggests that it is just these three characteristics of discarded graveclothes which he saw. First, he saw the cloths 'lying'. The word is repeated twice, the first time it is placed in an emphatic position in the Greek sentence. We might translate, "He saw, as they were lying, the linen cloths." Next, the head napkin was "not...with the linen cloths but... in a place by itself." This is unlikely to mean that it had been bundled up and tossed in the corner. It lay still on the stone slab, but was separate from the body cloths by a noticeable space. Third, this same napkin was "not lying... but wrapped together..." This last word could be translated "twirled".

It is not hard to imagine the sight which greeted the eyes of the apostles when they reached the tomb: the stone slab, the collapsed graveclothes, the shell of the head-cloth and the gap between the two. No wonder they "saw and believed." A glance at these graveclothes proved the reality, and indicated the nature, of the resurrection. They had been neither touched nor folded nor manipulated by any human being. They were like a discarded cocoon from which the butterfly has emerged. From *Basic Christianity* by John Stott

JUST FOR YOU

1. What was the climb like?
2. Do you have any regrets about today?
3. Is there something you really want to remember about today?
4. As you prepare to go back to the "real" world, what happened today that will help you?

CLASSIC ROCK

TREKKER'S JOURNAL THURSDAY NIGHT THE ROCK OF CONFESSION

PREPARATION FOR DEVOTIONAL

1. Bring your rock to the devotional. Be prepared to share what your rock represents.
2. Be prepared to encourage other members of the group.

JUST FOR YOU

1. Was Trek what you expected? How did it differ?
2. Did you get to know anyone better? Who was different than you expected?
3. Were you changed? How?
4. Write yourself a note that you will want to read sometime in the future.