

# Jesus Prays for Protection for Disciples

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Date: 29 October 2020

Preacher: Malcolm Macdonald

- [ 0 : 00 ] We are going to begin our service with the singing of Psalm 69 and the last two verses.  
These verses will be sung in Gaelic. You can read them in English. For God will Judah's city build, and he will Zion save, that they may dwell therein.  
And it in sure possession have. And they that are his servant's seat, in Herod shall the same. So shall they have their dwelling there, that love his blessed name.  
For God will be the Lord. For God will be the Lord. For God will be the Lord.  
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- [ 1 : 19 ] For God will be the Lord.  
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- [ 3 : 36 ] For God will be the Lord.  
For God will be the Lord. For God will be the Lord. For God will be the Lord. Let us join together in prayer. Let us pray.  
Eternal and ever-blessed God, as we continue in your presence in this act of worship, we pray that you would enable us to draw near and to do so with heartfelt appreciation of the privilege that we enjoy when we are able to come to a throne of grace and that we do so in and through the name of one who is at your right hand, even Jesus Christ the righteous.  
We have no right of access in and of ourselves, but because he has wrought that great work of righteousness on our behalf, wherein he entered into the experience of death on the cross and settled the death under which your people were under because of their sin.  
And as a result, they are now without sin. We are, as your people, cleansed from the stain that has blighted our lives.
- [ 5 : 45 ] And not one of us could perform that right of cleansing by our own endeavour.  
We give thanks that there were many rites carried out in this Old Testament under the dispensation that was given by Moses.  
There were many that were called to perform ablutions and to perform cleansings and purifications, to bring animals and sacrifice them and sprinkle their blood and there to seek covering for their sins.  
But we know that that was to no avail, except where by faith they looked to another. And by faith they laid their hands upon the beast's lane.  
And by faith they looked in prospect to the various rights that they had to carry out for the fulfilment of them in a day that has yet to come.

[ 7 : 20 ] We give thanks that your word enlightens us as to the reality of the life of Christ and the vitality of his death and the fact that he ever lives, to make intercession for us until such time as we have passed through this swale of tears and that we are beyond the reach of the evil one and enmity that is directed against us because of our relationship by faith with Christ.

So we pray your blessing upon us this evening as we meet together around your word. May it be blessed to us. May it be opened out to us. May the eyes of our understanding be enlightened.

May it be opened out to us.

May it be opened out to us.

to bestow upon them such as we are. We pray for your blessing upon our homes, upon our families, upon our loved ones, wherever they are. We pray for your blessing upon friends and neighbours.

[ 9 : 20 ] We pray for work colleagues. We pray for many that we have no knowledge of who may have need of you, but we bring them into your presence, even though they might not think of so doing.

We pray that you would bless those who are hospitalised, those who are housebound, those who are suffering the ravages of old age. Be near to them, we pray, where they are cared for by others, whether it is at home or in hospital or in care homes.

We are bringing before you the needs of our nation once again in this time of desperate need, when the pandemic that is ongoing is still ravishing the land.

not only our own nation, but the nations of the world. As we are hearing that there is an upsurge in the impact that it has upon the lives of those who are with us at this time, so we pray that you would, in mercy, guide us so that we would know what we ought to do, that we would not be foolish in our walk, that we would not be foolish in our talk, that you would guide those who are governing us so they would know to look beyond themselves and the resources that are puny in the face of such a desperate plight.

We pray that you would guide them to look to the heavens and that you may miserably open their eyes to see the glory of our God whose arms are mighty to save.

[ 11 : 00 ] We pray, Lord, that you would bless those that are entrusted with government, those who are governing us in whatever capacity, be it at a national level, Prime Minister, First Minister, we think also of our local government officers, the councillors, and all who have a vital role to play.

We pray for them and pray that you would guide them as they would undertake on our behalf courses of action that would preserve life and keep us free from harm.

We're remembering your presence those who are grieving, those who are sorrowful because of the fact that death has come into their experience. So as they mourn the passing of loved ones, we pray that you would remember them and remind them of the need that they have to turn beyond their own circumstances to another who is able to assist them when they are sorrowful.

We pray that you would remember the world as a whole, parts of it that are struggling. Even in this week we have heard of those who have desperately tried to flee from whatever it was that they were confronted with in their own home environments and they have come to another part of the world to suffer death there.

We think of those who are driven from their homes, those who are seeking a better life elsewhere and not realising and not knowing what kind of life they would seek.

[ 12 : 38 ] You are the Prince of Life. You are the God who is able to bring life without end into the experience of those who are in this world. May we learn to look to Christ. So bless us this evening in his name.

Guide us in the reading of your word and our thinking of it. Forgiving sin in Jesus' name. Amen. I am going to read from the Gospel of John and we are reading from chapter 13 and we can read from verse 21.

John chapter 13 and at verse 21 When Jesus had thus said he was troubled in spirit and testified and said Verily, verily, I say unto you that one of you shall betray me.

Then the disciples looked one on another doubting of whom he spoke. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved.

Simon Peter therefore beckoned to him that he should ask who it should be of whom he spoke. He then, lying on Jesus' breast said unto him Lord is it I?

[ 13 : 54 ] Lord who is it? Jesus answered He it is whom I shall give a sop when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot the son of Simon.

And after the sop entered into him then said Jesus unto him that thou doest do quickly. Now no man at the table knew for what intent he spake this unto him.

For some of them thought because Judas had the bag that Jesus had said unto him buy those things that we have need of against the feast or that he should give something to the poor.

He then having received the sop went immediately out and it was night. Therefore when he was gone out Jesus said Now is the Son of Man glorified and God is glorified in him.

If God be glorified in him God shall also glorify him in himself and shall straight away glorify him.

[ 15 : 03 ] Little children yet a little while I am with you ye shall seek me and as I said unto the Jews whither I go ye cannot come so now I say to you a new commandment I give unto you that ye love one another as I have loved you that ye also love one another by this shall all men know that ye are my disciples if ye have loved one to another.

Simon Peter said unto him Lord whither goest thou Jesus answered him Whither I go thou canst not follow me now but thou shalt follow me afterwards.

Peter said unto him Lord why cannot I follow thee now I will lay down my life for thy sake. Jesus answered him Wilt thou lay down thy life for my sake?

Verily verily I say unto thee The cock shall not crow till thou hast denied me thrice. And so on May the Lord add his blessing to this reading of his word and to his name be the praise.

I'd like us now to turn to John chapter 17 and we can read from verse 11 John chapter 17 and verse 11 and now I am no more in the world but these are in the world and I come to thee Holy Father keep through thine own name those whom thou hast given me that they may be one as we are while I was with them in the world I kept them in thy name those that thou gavest me I have kept and none of them is lost but the son of perdition that the scripture might be fulfilled and now come I to thee and these things I speak in the world that they might have my joy fulfilled in themselves I have given them thy word and thy word hath hated them because they are not of the world even as I am not of the world

[ 17 : 26 ] I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil they are not of the world even as I am not of the world and so on we are going to continue our brief study of this portion of scripture John chapter 17 and we remind ourselves of the truly great privilege we have in being able to read the words of the prayer of the Lord Jesus any prayer that is a prayer is addressed to God and here it is God the Son that addresses God the Father he is not giving a theological discourse although we are confronted by profound doctrine and deep theology in his own masterly discourse

H.P. Sweet writes the teacher becomes the intercessor the prophet the high priest on the eve of Good Friday he shows us what he will ask and receive from the Father when the cross is passed and he is at the right hand of God so this evening we will look at the next five or so verses and I want to focus on just two things in particular the first thing is caught up in this word kept and the second thing we have is caught up in another word the word that is given the word that Christ gave to them the first word we want to think about is keep

Jesus in his petition to the Father is asking him to keep those whom he has given to him we also note that in verse 12 Jesus says about them that he kept them in the Father's name this invites the question who are those who are kept and fourthly we are reminded of the fact that one was not kept he was lost and bears the name the son of perdition now the word keep is used in at least two ways we see it in the sense of protect or in the sense of being watched over as we have noticed before

Jesus it seems has an eye on future glory it is almost as if he is already there but it is not with the view to forgetting those he has left behind Charles Ross who mentioned before writing in the book the inner sanctuary has said oh there is something deeply affecting in this reiterated reference to his own departing it would seem as if his heart was overflowing with the most tender concern for those that were to be left struggling behind we cannot underestimate the comfort the disciples derive from having the Lord with them in the world the Lord knew that he knew how much they delighted in his company and in his presence and how much they were less content when he was absent the

Lord was concerned as he pondered the effect of his going so his prayer in a sense is addressed that perceived need he knows how his disciples will be affected so he prays for them in that light but is this not his role as the good shepherd as many point out his calling in the world was to watch over his father's sheep he knows the time is coming when the sheep will be scattered but if they are being kept in the father's hand nothing will befall them but it is still his role to pray for them and to remember them in the presence of his father but notice even when the

[ 22 : 56 ] Lord Jesus was keeping them in the world he was doing so in the father's name there is not going to be a radical change rather a seamless transition just as surely as he protected them from countless enemies from many errors of judgment on their own part so he knew that God the father would undertake that role from him according to the preacher Matthew Henry by implication we are reminded of the weakness of the saints unable to keep themselves we are reminded of the value that Christ places upon them as his precious jewels we are reminded that his very ministry and mission is to ensure their salvation and nothing will be allowed to frustrate that and finally we are reminded as we have already noted

God the father has entrusted the safe keeping of the flock to the son those who are kept are kept for a reason it is not unusual for many to question the Lord's wisdom in leaving his own in this world especially if they are suffering or the victims of persecution yet while the Lord can and infrequently does keep them from much grief he does not keep them from all grief but he does keep them in the midst of their sufferings Paul the apostle spoke these words which are often misapplied but nevertheless provide great comfort to the Christians who shall lay anything to the charge of God's elect it is God that justifies who is he that condemns it is Christ that died yea rather is risen again who is even at the right hand of

God who also makes intercession for us precious words they are indeed but in company with these words we find the solemn statement that Christ makes those that you gave me I have kept and none of them is lost but the son of perdition the one destined for destruction commentators speak of the fact that of all the gospel writers John is aware of the activity of Satan with regard to Judas in the chapter we read at the outset we find there John's awareness of the activity of Satan in verse 2 and supper being ended the devil having now put into the heart of Judas Iscariot Simon's son to betray him in verse 27 and after the thought

Satan entered into him that is into Judas and then said Jesus unto him that thou doest do quickly many may question why this was allowed to be the way it was why was Jesus willing to permit such a full access to the inner circle of the one who would betray him but they forget that Jesus was not in the world to avoid the cross Judas was aware of his actions he was not an unwilling accomplice to the devil some are also certain that his only involvement with the disciples was for selfish ends he loved money he kept the push but he had no personal interest in Jesus that can be classified as faith so the fear that many have concerning him is unwarranted for example many believe that it is possible for a person to become a man or a woman of faith and to fall from that faith that is not the picture that scripture gives to us and it certainly was not true of

Judas Iscariot Warren Wearsby writes when Jesus stated not all of you are clean as far as Judas went he had never been cleansed which means he had never been saved for salvation means being washed clean from our sins Matthew Henry also writes no man's place or name in the church no man's privilege or opportunities of getting grace no man's profession or external performances will secure him from ruin if his heart be not right with God the scriptures tell us that such a one was going to play a part in the death of Christ and the scripture we are told was fulfilled Judas appears as a dark spot on the landscape but

[ 28 : 35 ] God was not unaware Christ was not unaware the Christian should not be unaware of the place and the part that he had to play in the sovereignty of God in so far as the salvation of sinners was concerned but I want us to think briefly of the next part of the words that we have here Christ spoke the truth as much as he was the way the truth and the life these things I speak in the world he said I have given them thy word we have already touched on this earlier God has been witnessed to by Christ he is the revelation of who he is he testifies to his name and the effect of the word upon those who are his own is to fill them with joy John Thompson writes the father is to keep them in truth and in love in truth because that was what they were to proclaim to the world and in love because it was love that was to govern all their relationships to each other the effect of the word upon the

Lord's people namely to fill them with joy may be questioned because surely it can also be a word that can wound even if it is with a view to bringing about healing but when we think like that we miss the point surely or reminds us that joy in the Christian life is not absence of sorrow the joy of the Christian can coexist with human grief even in a way that is deeply mysterious some of you may know of Christians who at a particularly dark time in their life were filled to overflowing with a sense of God's love for them and the joy that filled their heart was inexpressible it was inexplicable to the onlooker some of those who were

Christians who looked on were baffled by the experience I have given them thy word and the world hath hated them because they are not of the world even as I am not of the world the word comes to the believer and it's through the word that they become believers and it is through the guiding of the spirit the illuminating of the spirit the quickening of the spirit that the word speaks to them I remember hearing the story of a Christian who in his youth came to know the Lord and he speaks of his experience as an experience where everything disappeared from sight but the

Lord and he was filled with love for the Lord and joy in his heart and he couldn't hide it he couldn't keep it suppressed and at the time this person is no longer with us was just full of the joy it was bubbling over as it were and it was causing consternation to some who were present at a gathering where this young man was and one of the older Christians who was taking the worship there suggested to the boy's father that he would be all right in the morning and as far as the young man was concerned he had never been as all right in his life he was just filled full of the joy of the Lord Jesus explains that it is a joy like no other and the thing that we have here is that there is a contrast made between of the world. Matthew Hendy writes, those that receive Christ's good will and good word must expect the world's ill will and ill word. If you have something worth having, it is often the case that others will desire to have it as well. If it can only be theirs on the same terms as it was yours, it will soon become plain that they are not willing to accept these terms. Submission to Christ, faith in Christ, repentance are all too high a price to play and when that becomes obvious, they will hate you for it, they will hate him for it. Any person who is like Christ will discover for themselves, that they will attack the same enmity that he endured when he was in the world, like it or not. However it is delivered, be it ever so subtly and seemingly innocent, but it never is. It is never easy being salt and light. But who said it was easy? Very probably the enemy of your soul said it should be. Someone has written and is well worth remembering that Jesus Christ wants us to be free from concern in the world, but not free from concern for the world. He wants his people in the world to speak for him.

He wants his people in the world to bear his name in the world and to exemplify the joy that they have in the Lord and to be conscious of the fact that because they are his and they are like him, then that will carry with it the kind of enmity and hatred that he himself endured. May God encourage us to remember that those who are his are prayed for by him that while they are in the world that they are able to live out their lives in the world in the Father's care. Let us pray. Help us, O Lord, to realise the great privilege you people you people have as they are cared for by the one whose arm is almighty. May we be conscious of that, surrounded by him, upheld by him, and underneath are the everlasting arms as the promise that we hold dear.

[ 36 : 47 ]    God before us now, we pray, cleanse from sin, and now may grace, mercy and peace from God the Father, the Son and the Holy Spirit be with you all now and always.