

Safe in the World John (JL104) 17:11-12

October 22nd, 2006

John chapter 17.

in the midst of our examination of

The Lord's final *earthly*,

yet *heavenly* prayer –

His **high priestly** prayer,

whereby He is **interceding** for His disciples.

In the first 5 verses Our Lord **prays for Himself**,

and in so doing *lays out the **most important matters of eternity*** –

*In particular the **glory** He had with the Father from all eternity.*

After this,

In the **second section** (vss 6-19),

Jesus begins to **pray for His disciples.**

Now, there is some debate among Christians as to **whether**

these verses speak *specifically of the twelve*,

or *whether* they **extend to all of those who follow after them.**

Those who believe that **Jesus** is **only** speaking of the *innermost 12 apostles*

will usually **point to verse 12** to **establish the context**

and define who the “*them*” in this prayer 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.***

Some commentators will consider this and reflect back to verse 3,

and say that the “*as many as Thou has given me*”

refers to **same men** described in verse 12,

which uses the *same term*, “*Those whom Thou gavest me*” –

which *clearly* refers to the twelve *because*
of the **mention of the loss of Judas –the son of perdition.**

Those who say that these verses refer to **all disciples**,
will not deny that the **immediate context** of verses 6-19
refers to the *twelve specifically*,

but will add, that *by implication* what is true of them,
extends to all of those who follow Christ –
including us here today.

They will look at the **general language of verse 2:**

*As thou hast given him power over all flesh, that he should
give eternal life to as many as thou hast given him.*

Being that the *giving of eternal life* is to **all disciples**
and that John uses the **general term**: “*as many as*,”
it seems that the “*as many as*” **extends beyond the twelve.**

Also verse 6 – instead of **referring to the twelve**
the text, again uses a **general term** “*the men.*”

*I have manifested thy name unto the men which thou gave me
out of the world: thine they were, and thou gave them me; and
they have kept thy word.*

Then in verse 17:10 He says,

*And all mine are thine, and thine are mine; and I am glorified
in them.*

The **vastness** of this statement,
seems to suggest that the **objects** of whom Jesus speaks
goes **beyond the twelve,**
to **include ALL those who are **disciples** *indeed*.**

If we **add to this** ... a look at verse 20,

Neither pray I for these alone, but for them also which shall believe on me through their word;

It does **two things** ...

- 1) the **scope** of this prayer is *beyond* merely the twelve –
- 2) it defines the “**them**” AS the twelve.

Neither pray I for these alone

*I am not praying only for “the them,”
for which I have been referring to this point ...*

Who is that? clearly the twelve.

It is for this reason that we **divide this prayer**
into **three sections** instead of two ...

verses 6-19 **DO** specifically refer to the twelve;
and vss 20-26 **widen the scope** to all disciples who will follow

however as we consider **all** of Scripture,
we **never** find a situation
where what is true of one disciples does not
serve as **an example of all**.

The twelve clearly stand as **representatives of all**.

Peter

devotion of Mary –

Great Commission,

being that it was given **directly** to the twelve,
does not apply to subsequent generations.

If this were the case, then we could **throw away**
all four gospels as they **really don't apply to the church**.

You still think that Jesus is praying **only** for *the twelve* ...

Consider that **ALL** that is said of the twelve *specifically* in verses 6-19
is **repeated** of **all disciples** in verses 20-26 –
or in other portions of Scripture.

vs. 2 tells us that *these men* were **given eternal life**.

John 3:16 tells us that **all who believe in Him have eternal life**

vs. 2 refers to *these men* as **having been given to the Son**

vs. 24 refers to **all disciples** as **having been given to the Son**

So, no ... not only were *the twelve* God's gift to the Son,
but **you** are as well, if you believe.

vs. 3 tells us that *these men know God*

1 Jo 5:20-21 refers to **all believers** as it says:

And we know that the Son of God has come, and has given us understanding, in order that we might know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

vs. 6 refers to **Jesus manifesting His name to *these men***

vs. 26 which everyone agrees refers to **all believers** ...

And I have declared unto them thy name, and will declare it:

vs. 10 tells us that **Christ is glorified** in *these men*

vs. 22 speaks of **all those who would follow after**:

And the glory which thou gavest me I have given them;

So we see that there is **no privilege entrusted** or **given** to *the twelve*,
that was **withheld** from those who follow after them.

We are **BENEFACTORS** of God's foreknowledge,
His electing love,

eternal life
having the **Word of God manifested to us,**
and being made **partakers of His glory –**

JUST as *the twelve* were.

So again to summarize,

1) yes, verses 6-19

DO indeed refer specifically to the twelve;

however also understand,

*the twelve stand as **representative of all**
who would **follow after them.***

2) Jesus clearly includes **all disciples** in His prayer in verses 20-26 –

and in these verses we find the **blessings** and **privileges**

of the apostles

repeated for all who would follow after them.

Now let us turn to the text for today ... we are at 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 in 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 gave me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Having already considered the reasons that our Lord gives
for **praying on behalf of His disciples –**

namely

- that they have **belonged to the Father,**
- they have been **given to the Son,**
- they have **received and continued to believe** His words –
- they know **Christ –**
- and have **kept the Word.**

For these – and not for the world (v. 9) ...

He now offers the Father

His first petition.

The Lord does not ask for them to be rich, or for honors or influence.

But He asks the Father.

That He would keep them in the His name –that they might be one.

Despite the fact that Jesus is **very aware** of His impending tragic death,
nevertheless, we see **again** His concern is for the
welfare of His people.

Do you believe that Jesus Christ is concerned about you?

If we but realized Christ's concern for us,
we might find most of our problems solved.

Robert Murray McCheyne,

*"If I could hear Christ praying for me in the next room, I would
not fear a million enemies. Yet distance makes no difference.
He is praying for me."*

Do you believe this?

Do you **believe** that the **blood of Jesus Christ**
ever stands and *pleads* for you
before the Throne of God above?

That you have

*A great High Priest whose name is love
Who ever lives and pleads for me*

Do you believe that

while in heaven He stands

No tongue can bid you to depart

*When Satan tempts you to despair
And tells you of the guilt within*

Do you look

*Upward and see Him there -
Who made an end of all your sin?*

Did you realize that

*Because the sinless Savior died
Your sinful soul is counted free
For God, who is both **the Just, and the justifier** ... is satisfied
To look on Him and pardon you?*

Have you beheld the risen Lamb

*Your perfect, spotless, Righteousness
The great unchangeable I AM
The King of Glory and of Grace?*

Do you know that as

*One with Him, you cannot die?
That your soul is purchased by His blood?
That your life is hid with Christ on high?*

It is when we **forget** His *loving care* and
effectual intercession for us

*that we become **anxious** and **troubled**
by life's circumstances,*

*even at times **doubting** our very salvation.*

Now, I'm going to be **focusing** this sermon
today to the **first part of that request** ...

***Holy Father, keep in thine own name those whom thou
hast given me,***

I do this fully **realizing** that **this request** has a **direction** and **purpose**
beyond the request ...

that this **keeping in the Fathers name**
is *in order that* (*hina*) as verse 12 says:

they may be one, as we are

Because of our **union with Christ**, as **members of His body**,
those who have been **saved by Christ** ARE **joined to Him** –
and *as such* are also **partakers** *one with another* as well.

As Jesus prays in verses 20 and 23:

20 *Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: ...*

23 *I in them, and thou in me, that they may be made perfect in unity;*

I will say at *this juncture*, that the **unity** for which Christ prays
is *specifically* a **unity**
that is **IN Christ** and **IN the Father**.

He does **not pray** for the **formation** of an **ecumenical movement**.

He **prays** that they may **continue to be one** ...
based upon their **union** with Him.

Ecuminism is **based upon** an **outward conformity** or **agreement**
between men who **differ inwardly**.

It is **for something far greater** that Jesus prays here.

Milligan and Moulton's commentary:

“A divine unity of love ... wills bowing in the same direction ...
all affections burning with the same flame – all aims directed to
the same end.”

Does this describe the ecumenical movement?

Are the wills of **Catholics** and **Jehovah's witnesses**
bowing in the same direction **as Christians?**

Are the affections of **Mormons** and **Oneness Pentecostals**
burning the same flame that **burns in our hearts**?

Are we all *aimed to the same end*?

No, what Jesus prays for is **not an ecumenical movement**,
whereby **visible churches** with their own agendas
agree to disagree,

but rather for a **unity** of the **true invisible body of Christ**,
on the basis of our **union with Him**,
and **His union with the Father**.

We will be looking at these matters in some detail next month,
as the subject comes up in verses 20-26 ...

Today, we will look more carefully at the first half of Jesus first request ...
namely that **the Father would keep them in His name**.

In the immediate context of these verses,
Jesus Christ is **praying** for *the twelve* ... preparing **THEM**
as He will be **leaving earth**, to *go the Father*.

He says in verses 11-12

11 *I am no more in the world; but they are in the world, and I am coming to Thee.*

12 *While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them,*

13 *But now I'm coming to you ...*

First take note of the language of verse 11:

And now I am no more in the world

As we have *seen before, back verse 4*

Jesus speaks of having already “*finished the work,*”

Here he speaks of Calvary as already having been accomplished.

“I am no more in the world” (present tense, not “*will be*”)

Then in the second half of verse 11 ...

Take note that Jesus addresses the Father

here *a bit differently* than he has in the past.

Holy Father

not the pope.

How a man can have the audacity to be called

by *the very name reserved for* God the Father,

by God the Son ...

in calling himself such,

he reveals himself to be a **heretic** – and *son of the devil*

he is *of his own father* – who said of himself

'I will ascend to heaven;

I will raise my throne above the stars of God,

*And I will sit on the mount of assembly
I will ascend above the heights of the clouds;
I will make myself like the Most High.'*

But God, the *only Holy Father*, says of him:
*"Nevertheless you will be thrust down to hell,
To the recesses of the pit."*

Back to the text ...

After *twice* using the name "*Father*" ...
now as Jesus presents His request –
it is *with fear and trembling* ...

"Holy Father."

As he calls upon His *Holy Father*,
He contrasts Him with the *unholy world*.

God is holy – as he is **absolutely** *separated from* and *actively opposes*
all sin!

Man is sinful ... and so **his sin** *finds him separated from God*.

God's holiness is **manifested to men** in that
*He saves men **out** of the *unholy world** –
he *saves men* from the **filth of sin** –
He *separates them* **from the world** and
He *keeps them* **for Himself** as **separate** and **holy**.

So as Jesus presents His request, that **His people** be
separated, guarded and *kept from the world*,

He asks on the basis that the **Father is Holy** –
that is *separated from the world*, **Himself** ...

So He prays, **Holy Father** ...

*keep them together as one –
as a separate entity from the world –
in the same manner that You and I, Father are one,
as an entity separated from the world.*

In essence Jesus is **calling** upon a **Holy Father**
to make His people holy.

And we are only holy (however **minimal** our **holiness** may
be **manifest**),

because the **Holy Father**,
was *first* holy

And has imparted that *attribute* to us.

Now the request:

**Holy Father, keep them in Thy name, the name which Thou
hast given Me,**

Keep them ... tereo ... Stand guard over them ...

*keep them under divine surveillance –
keep them from **harm** –
keep them from **evil** –
keep them from the **evil one**.*

We are kept in the Father's name

This is a prayer for protection
some versions say:

by the power of your name

or through Your name

This is an attempt to express the force of the Greek –
that it is ***the name*** and its power that is ***keeping them***

Although the rendering is *legitimate*,
the **more natural understanding**
and more accurate **translation** here
of the Greek **pronoun** *en*,
which is in both verses 11 and 12 is ***in*** ...

We are kept ***IN His name***.

As Christ invokes the **name of the Father** *here*,
we remember that
The name of God denotes His **character** *of course*,
but *also* **His power**:

The Psalmists write:

The **name of the God of Jacob** **protect you!**

Save me, O God, by Thy name,
And vindicate me by Thy power. (Psa 54:1)

The name of the LORD is a strong tower: the righteous runs
into it, and is safe. (Proverbs 18:10)

ship threatened by the storm-tossed sea ...

Until we **anchor** at the **light house**.

the Hunchback of Notre Dame ...

“**Sanctuary!**” of the **bell tower**

That *bell-tower* – that *lighthouse* – is ***the Name of the Lord!***

The **power** of the **Father’s name** ...

It is **mighty enough** to **save** and to **keep all**,

It is in *this name* alone, that we are **guaranteed** safety.

The Lord says to Isaiah:

*"Do not fear, for I have redeemed you;
I have called you by name; you are Mine!
When you pass through the waters, I will be with you;
And through the rivers, they will not overflow you.
When you walk through the fire, you will not be scorched,
Nor will the flame burn you.*

Is 43:1-2

To whom do you look for safety and salvation – *yourself* or *Christ*?

*Oh how oft we try to save ourselves, our children,
our families by taking matters into our own hands.*

But are we here to enjoy life in as safe an environment as possible?
Are we here to recreate the world as we think it should be?

In John 17: 11 and 15, it is **clear** that **Jesus' prayer**
is **not** that we could *ever* be safe FROM the world,
but *rather* He has prayed to keep us safe IN the world,
while *assuming* that *the world* is a dangerous place to be.
Your safety is not in **Christian morals** or **ethics**.

For as long as there has been a church, there have been those in it
attempting to reform the world
and make it a safer place for the Christian.

Make it a better place to live
with *Christian values*.

there must be a **difference** *between* the **city of man** and the **city of God** –

And our calling is **not** to make *the city of man*
more **comfortable** for the **people of God** –
who Peter tells us **are not even citizens** here

we are **not called** *here to this planet* to **make it a Christian world** –
but to **rescue people OUT of the world.**

The world and its **ways** are **perishing** – there is a **certain judgment**
coming to this world,

and ours is to **call out**, as *Evangelist* in *Pilgrim's Progress*
“FLEE THE WRATH TO COME”

Come out from the world and be ye separate!

Some Christians *realize* that they are **not** going to *change the world*,
that **they are not going to get the world to think like them,**

so instead of being ***in the world***,

they have chosen to **RETREAT from the world** –
to set up *their own* little **private protected kingdom.**

They **seek to establish** *a world within the world*,
where **they** are **in control** of *their environment.*

So they can **manipulate the surroundings**
to *make their own little world* **comfortable to them.**

Such a *practice* is **no different.**

(“*Christian Exodus*”

persuading people to **move from California** –
which they deem *a lost cause* – to **South Carolina** –
that they might create a **Christian state** there)

(*Reconstructionalism* ... establish a *Theonomy* ... where **God's law** will be **enforced** and people will live in a **Christian utopia**)

We do the very same things in our little worlds

Why do some Christians home-school their children?

9/10 would say – to **protect them from the world**.

Jesus Christ does **not** say that our *home-schooling* will **protect** them from *the world*,
rather the **POWER** of being *in* Christ and *in the Father's name*
is where our **protection** lies.

You **cannot** create your own little environment

You **cannot** escape *the world*

Wherever you **run**, this *body of death* goes with you

You **can't** *run away from sin* ... you **can't** *run from the devil*.

All you can do is **resist him**, *standing firm*, raising the shield of faith,
taking up the sword of the Spirit which is the Word of God!

Do not believe for a moment, that **if you get out of this country**
or **out of this area** or
out of anything physical,
that you will be **safe!**

There are some that seem **focused** on **going back in time**.

They *rightfully* look at this **decadent society**
with all of its **depravity**

But then imagine a time when these **repulsive temptations**
were not around.

Puritan times,
mid-evil days –
times *supposedly* when **morality mattered** ...
at least **outwardly**.

But I'd ask you to consider something.

Which is a better time to live in?

Is it better to live in a time when all is **prosperous** –
when all is **moral** – when all is “**safe?**”

Or is it **better** to live in an age like today,
when all is falling apart around us?

I would advocate that when **times are darker,**
is when there is the opportunity
for the **light to shine brighter.**

In this *wicked, spiritually impoverished, morally decadent age,*
People cannot slide comfortably and morally to hell
in their *top hats* and *white ties* – as in times past.
People all around are aware of the debauchery of our society ...

The unsaved know that *the world is going to hell in handbasket* ...

What are you going to offer them?

Are you going to offer them some *moralistic, socialistic utopia?*
Are you going to offer them a *mansion on a mountain somewhere?*
Are you going to offer them the *possibility of a Christian state?*

Where do you find YOUR refuge?

Are you going to introduce them to *some ministry or some church*
that will promise to *change their lives?*

(Psa 62:1-2)

*My soul wait thou only upon God;
From Him is my expectation.
He only is my rock and my salvation,
My stronghold;
I shall not be moved.*

Our safety, our stronghold, our protection is **IN CHRIST ALONE!**
Not an age, not a country, not a school, not a home, not a church ...

**YOU shall not need to fight in this battle: set yourselves,
stand still, and see the salvation of the LORD**
(2 Chr 20:17)

Jeremiah

***Truly in vain is salvation hoped for from the hills, and from
the multitude of mountains: truly in the LORD our God is the
salvation of Israel.*** (Jer 3:23)

**We must repent ... Christians have erected around us
mountains of trust in *human effort*
mountains of our *own understanding***

We have **trusted** in our **techniques**.

we have been **deceived** by the **hills** and the
multitude of mountains in which we **have trusted**.

We thought that there would be **more defense**
from a **large number of gods**
than if we trusted just one God:

This **deception** has **led to ruin**.

Let us **discard** all of the **deceit** in which we have **trusted**;
and be **content** with the *only true God*.

No technique, no environment, no cocoon, no monastery,
no amount of isolation or manipulation of **things around you**
can **save** you or **protect** you

And until you realize this,
you will find that one by one,
each of your **idols will fail you.**

God will permit all of your *earthly strongholds* to **fail** –
until you **fall on your knees** and **repent** and
run into the **stronghold**,
which is CHRIST!

Jhn 17:12

*While I was with them, I was keeping them in Thy name
which Thou hast given Me; and I guarded them, and not one
of them perished but the son of perdition, that the Scripture
might be fulfilled.*

He was a **faithful shepherd** ... a **good shepherd** ...
One who keeps his own sheep safe.

Like John 17, John 10 reveals a **separation**
between those who are Christ's – that is belong to Him,
as His sheep, and those who are not ...

In John 10:11, Jesus says:

***I am the good shepherd: the good shepherd gives his life for
the sheep.***

...

14 *I am the good shepherd, and know my sheep, and am known of mine. As the Father knows me, even so know I the Father: and I lay down my life for the sheep.*

...

26 *But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.*

You see the parallel here with John 17 ...

Jesus **knows** His own, they that are **given to Him** to tend.

His **care** extends to the very laying down of His life for them

Those in Christ's fold – those in Christ – In Him – are **kept by Him**

No man shall pluck Christ's sheep from His hand.

He has been a **good steward** of all given to Him.

But if that were not enough, by merit of being Christ's sheep,
they **also belong to the Father**,
who *first* gave them to Christ.

And by *virtue* of **belonging to the Father as well as the Son**,
we are told the sheep are **doubly secure**,
as *no one can pluck them out of the* Father's hand!

Jesus said ... *Not one has perished ...*
Their all safe ...
you gave them to me –
now I'm giving them back to you ...

All, that is, but one ... (back in John 17)

the Son of perdition, that the Scripture might be fulfilled.

The **loss of Judas** *does not in any way suggest* that **Christ failed**
as a **shepherd to keep him** –

It does **not mean** that he was a *given one* who **fell away?**

*On the contrary, this happened in order that Scripture would be fulfilled –
in order that **God’s plan would happen just as He planned.***

Of course at the same time, Judas could blame **neither *God* nor *prophecy*** ...

Judas was **completely responsible for his actions.**

Calvin:

*It would be wrong for anyone to infer from this that Judas’ fall
should be imputed to God rather than to himself ...*

Although Judas acted **freely** in his **depravity to betray Christ,**
*at the same time, **this deed was included in God’s divine decree**
from all eternity.*

And God moved the Psalmist to write of Judas ...

***Yea, mine own familiar friend, in whom I trusted, which did
eat of my bread, hath lifted up his heel against me.*** (Psa 41:9)

There was one, who was with the twelve,
one who ate with them, baptized with them ...
in every way was a partaker of all of the graces
which the **other eleven partook in.**

But though with them, he was **not of them.**

Jesus calls him the “son of perdition”

interesting play on words in Greek ...

Jhn 17:12

οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας
none of them is lost but the son of perdition ...

the play on words is found in the analogous Greek words –
lost and *perdition*

All of these words are from the **root**
meaning **to utterly destroy**

So while in English as we read this it **might appear**
that the text is suggesting that the **loss of Judas**
represented a **failure on the part of Jesus to keep him,**

The Greek words can be read like this ...

*None of them is **destroyed**, but the SON of destruction.
the one doomed to destruction*

*None of them is in **perdition**, but the SON of perdition.*

In eastern thought, to call someone the **son of something**,
meant that he had **all of the characteristics** of that thing ...

So it is **not surprising** that **Judas was lost**,

Jesus knows that He is the Son of lostness –
the Son of perdition – the Son of destruction –
the Son of fallenness – the son of apostasy
such is his **character** and his **nature**.

So ***none are lost, except the one whose **nature** it is to be lost***
*None are destroyed, except for the one **characterized by destruction***

None have fallen, except for the son of the fallen one

The **point** I want to **drive home** to you from this text in the *remaining time*,
is that **in the hands of Jesus Christ**,
and by *consequence* **in the name of the Father** –
you are *secure* – you are *safe*.

You are *being kept* and **guarded** by the Father
based upon the effectual fervent prayer of the Righteous One –
Jesus Christ.

When Jesus prays to the Father,

*Holy Father, keep in thine own name those whom thou
hast given me*

You can be **SURE** the Father is **pleased to respond**.

Now this *surely* has **eternal implications** ...

in that God desires us to **KNOW** that *we have eternal life* –
He wants us to **know** that **He is our Father** –
that He *will never leave us forsake us*.

Beloved, be **encouraged** by God's Word:

*you have not received a spirit of slavery leading to fear, but
you have received a spirit of adoption as sons by which we cry
out, "Abba! Father!"*

*The Spirit Himself bears witness with our spirit that we are
children of God, and if children, heirs also, heirs of God and
fellow heirs with Christ ...*

Jude, the brother of James writes his epistle **to the brethren**
in Christ, referring to them as:

those who are the called, beloved in God the Father,
and KEPT for Jesus Christ:

There is the answer to Christ's prayer ...

The Father is **keeping you** for Jesus Christ.

Jesus tells us in Matthew 18 of the **wandering sheep** –
and the *man who leaves the 99* to search for that **one lost sheep** ...
and should **he find it, he rejoices.**

That parable ends with these words:

"Thus it is not the will of your Father who is in heaven that
one of these little ones perish.

The Father will not lose one of His sheep.

None of them will perish –
none will *be lost* –
none will *be destroyed.*

God has *not appointed His children to wrath ...*

*In Christ, we are saved from the *wrath to come.**

The world has a **final appointment** with *death*, and *after that the judgment,*
but **we have no such appointment.**

Isaiah writes ... (54:10)

"For the mountains may be removed and the hills may shake,
But My lovingkindness will not be removed from you,
And My covenant of peace will not be shaken,"
Says the LORD who has compassion on you.

Some have wondered whether it is *right* for a **Christian** to be **assured** of his or her **eternal life in Christ**.

- Are we not to *work out our salvation with fear and trembling*?
- Are we not told to *examine ourselves whether we be in the faith*?
- Am I not to *buffet my body...lest possibly... I myself should become disqualified*?

It is **certainly true** that we must **heed** these *imperatives*, but we must do so in a **manner** whereby we do not become introspective.

The **security** of our souls *ultimately* lies **not** in the *keeping of such commands*, or in *looking within*, but in the **keeping power of God**.

McCheyne: “*For every look at self, take ten looks at Christ.*”

When I read this quote it **reminded me** of the apostle Peter ...

He holds the only recorded world record for a **human being walking on water**;

As he *fixed his eyes upon Jesus*, **he walked** ...

But it was when **Peter took his eyes off of Christ** that he began to *sink in the waters around him*.

Likewise we, *with eyes fixed upon Jesus*, **the author and finisher of our faith**, are **safe in the world**.

So our **security in Christ**, our **safety** certainly has **eternal implications**, *in that* we are in **good** and **sure hands** ...

But **more than the eternal implications**, **more than a *blessed hope* for the future**.

you are **safe in the world.**

*That is, as we are **in Christ,**
though we are also in a **dangerous world,**
we are **safe in this world.***

In 2 Pet 1:4, Peter writes that *by His precious promises we ...*

might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1 Jo 2:16

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Coloss 2:20 tells us that we are

dead with Christ from the rudiments of the world

And Jesus said in [John 16:33](#)

In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

God never promised to take us out of the world,

but that we would, in Christ, be able to bear
the tribulation, the trials, the temptations
while in the world.

1) We are **safe, in the world** – as we **look to Christ.**

2) We are **safe** against the railing of sin

1 Cor 10:13

No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

Don't ever say, you cannot endure a temptation ...

If you as a **Christian**, are under the power of
ANYTHING –

you are *saying* **God's word is not true.**

*My brothers and sisters, if God promises a **way of escape**,
that ***you may be able to endure the temptation,***
then **bank on it ... look for it ...**
pray for it,*

*before the **temptation rages** ...
seek for it while you are **strong**.*

Internet ...

Listen, if you struggle with that and do not have a **filter**
on your computer, or **some means of accountability in that area,**
you are **tempting God!**

There are ***ways of escape*** that you ***might endure.***

Don't just sit there and put yourself in the place where *you will be tempted.*

It is **foolish** to sit around and say, "*I'm waiting to be delivered*"
when God has already provided
the **means** for you might be protected.

It reminds me of the *story* of

the man who is out on the sea **treading water,**
praying, *God deliver me ...*
a **life raft** comes,
a **ship** comes,
and finally a **plane** comes

always saying, I'm trusting God to deliver me.

Well, the **man dies** and goes to heaven ...
he asks God, why didn't you save me when I prayed ...
and God answers,
what do you think the raft, boat and plane were?

My friends, **believe** that **God has provided** a *means of safety* ...
It may even be a **natural means** ... look for it.

- 1) You are **safe in the world** ...
 - 2) You are **safe** against the *railing of temptation and the flesh*
- And
- 3) you are **safe** from *the evil one – the devil – the prince of this world*.

1Jo 4:4

*Ye are of God, little children, and have overcome them:
because greater is he that is in you, than he that is in the world.*

Jesus Christ on the cross has ...

*disarmed principalities and powers, He made a
public spectacle of them,*

He's triumphed over them

And while it is true that *your adversary, the devil*
does **roam around as a roaring lion, seeking whom he may devour**

... He is only **AS a roaring lion** ...
He is *all bark and no bite* ...

He is **no match** for THE *true LION of the tribe of Judah!*

Even **you** have been **given authority over him** ...

Submit yourselves therefore to God. Resist the devil, and he will flee from you. (James 4:7)

*Brothers and sisters in Christ, we are **safe** ...*

We are as **safe** as those who **remained in the homes**
where **blood** was painted upon the lintels of the door

*Even though the **death angel** be all around us.*

We are as **safe** as Noah was on the ark.

Though the torrential floods of wrath rise up all around us.

The **best illustration** of our **safety in Christ** is revealed
in the *story of Noah*.

In the *Noahic covenant*, God, to glorify Himself,
determined to protect an *undeserving people* ...
and **did so** through Noah's family.

After Adam's fall, *as each generation gives way to the next*,
evil increases, until ...

the whole earth is corrupt in God's sight, and

the inclinations of man's heart is on evil continually.

But God extends grace to one man, Noah.

*Initially, God looks and sees **only sinful people**.*
Then He looks and has mercy.

Noah was among the sinful people,
not worthy of God's mercy and grace.

The phrase, "*Noah found favor in the eyes of the Lord*"
means that God looked graciously upon Noah.

*It is **by grace** that Noah is **saved** ...*

***through faith** ...*

*as Noah **acts in faith** when *called upon to build the ark.**

But God doesn't say,

Noah, build 8 waterproof cocoons for you and your family ...

God doesn't say,

Noah, flee to the highest mountain and build a house there.

No God commands him to build the Ark.

God *also* **reminds Noah** that **He has judged the earth**

and will **display His wrath** – by *destroying the earth* with a **flood**

But by His **good grace**, Noah will be protected,

for God will **establish a covenant** *with Noah*.

God does not ask Noah's permission or blessing.

God simply states what He will do.

There are **no contingencies**, no **back-up plans**.

God **gives all that is needed** for Noah to **fulfill his role**.

And *this covenant* serves as a **model** for the New Covenant.

God looks upon **the world** and sees that

there are none righteous, there are none who seek after God.

But in *sovereign grace*, He **saves some** out of the world

Setting them **apart from the world**

Protecting them from the **elements** of the world

No contingencies, no back-up plans

God gives **all of His people, all that they need ...**

*For by one offering he hath perfected for ever
them that are sanctified. Hbr 10:14*

God is in control.

He **allows** *His chosen* to **escape** while
preparing the *ungodly* for **the day of wrath** (2 Peter 2:4-9).

We **cannot climb** out of the *cesspool of iniquity*
through *our own strength*, or our own *plans* or *ingenuity*.

God alone saves His own and **protects** them.

Just as He did with Noah ... with the ark ...

*And they that went in, went in male and female of all flesh, as
God had commanded him: and the LORD shut him in.*

*Apart from His mercy, **all perish in the deluge.***

*Only those who have been **given refuge in Him (His Ark), in Christ**
remain **safe.***

*All else died, whether *adults, young children, unborn, uninformed,**

No one escaped *the Flood* and God's ultimate wrath.

But God is a **covenant keeping God.**

*And after having spent 371 days upon the Ark,
*Noah and his family stepped upon dry ground.**

*where his **first act** is to offer worship to the **God of Covenant.***

- **Where are you?**
- Are you *even* **on the ark?**
- Are you *going to trust* in **something other than the ark?**
- Are you *going to try to* **build your own boat?**
- Are you *on the ark*, but **not trusting** that **it** will **withstand the storm?**

- Do you **trust** in a *merciful God* who **keeps His covenants**?
- Or are you *putting your trust* in the **mountains and hills**?

Might I suggest to you trust the ark ...

If you never have ... (for unsaved)

Will you **get on the ark**, which is **Jesus Christ**?

*If you have, but are **questioning whether** it can
stand the storms of your life ...*

Who else can we trust ...

*our own wisdom and understanding will **always come up short** ...*

God knows the **extent of His wrath** *that is to come*.

And He knows what the **dimensions** of the ark **must be**

God knows the **terrible sin** that is both the **cause** of and **result**
of **judgment**, *that is upon the earth* ...

Only He **knows** how to **build an ark** *able to withstand such wrath*.

That ark is Christ ...

Will you trust Him and Him alone?