

# ORDER OF SERVICE

Sunday 19 June 2022

Doxology 709  
Praise God

Prayer of Invocation

Hymn 479  
Love Divine, all loves excelling

Young at Heart  
MAF

Welcome and Notices  
Mr Keith Ferres, Session Clerk

Offering and Dedication

Hymn 208 (R)  
O sacred Head

Readings: John 13:20-35  
Alistair Ross

Sermon  
From an Upper Room #2  
Jesus was troubled.

Prayer of Intercession  
and  
The Lord's Prayer

Hymn 145  
One there is, above all others

Benediction



# NOTICES

19 JUNE 2022

Wednesday 22 June

1.30 pm Prayer Meeting

Sunday 26 June

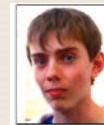
11 am Divine Worship.

The Upper Room #3 All Welcome!

Thanks to all who contributed to the Care Packs for people on the Police Community Support Register. Sonya and Ian will finalise the packs tomorrow.

For your prayers this week

Congregational members:  
Suzanne HART and Ayrton.



and



Warwick and Natalie

**SHORT** and family who have now relocated to Australia and taken on the role of SIL 'Mobilisation and Member Care'.

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PRESBYTERIAN CHURCH

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GARDENIA ST.  
PRESBYTERIAN CHURCH  
BLACKBURN

19 June 2022



Devotions from an Upper Room

#2 Jesus was troubled

WELCOME

## Jesus was troubled

[John 13:18-35]

Sermon  
Notes

**Intro** Jesus washed his disciple feet and explained his dramatically enacted parable.

1. **one who ate my bread** (v.18) *Table fellowship is creates family.*

For three years Jesus travelled with a 'band of brothers'. They were 'with him' and learning from him and of him. They were sustained by a network of welcoming homes and an influential group of women who supported Jesus' mission (Luke 8:1-3).

Strong bonds can be formed when people share meals. Jesus left us with a meal to share. A meal that explains what he was doing.. But see 3 below.

2. **one whom I send** (v.20) *The mission of God requires messengers*

To receive the messenger is to receive the one who sent him. When we welcome the message of Jesus we are ipso facto welcoming Jesus whose message it is.

And if Jesus was truly sent by God, then to welcome Jesus is to welcome God. This is the power of the Message. God welcomes us as his own children (John 1:12) 'as many as received him...' He has become 'Our Father'.

3. **one of you will betray me** (v.21) *The piercing grief of betrayal.*

Israel's Scriptures spoke of a terrible betrayal. Jesus' thoughts on Psalm 41:9 quoted in v.18 Who, when and where were unclear. John implies it was known to Jesus and the grief of betrayal was a bitter sorrow he had to bear.

4. **one whom Jesus loved** (v.23) *There are degrees of intimacy.*



An Upper Room #2

Within the apostolic band there were gradations of closeness. This is universally true in human experience. There are external factors which inhibit intimacy, but there are also internal factors which affect our capacity for intimacy. Some of these appear to be genetic, others are environmental.

The 'disciple Jesus loved' is mentioned three times in John's gospel. He is unnamed, but commonly believed to be the author of the Gospel, anonymously inserted into the story.

5. **one to whom I give this crust** (v.26)

It is clear that parts of the conversation around the meal was not heard by everyone. John, closest to Jesus was clear that Jesus gave the dipped bread to Judas, inviting him to do something.

What it was led to discussion. Some things become clear with hindsight.

The betrayal was written in the scriptures. Was it necessary for Judas to be that person? I do not know. What motivated him? We can be sure in the moment Judas was true to himself. But he chose to be that person. Did he find forgiveness?

Perhaps he did.

6. **love one another** (v.34,35) *The urgent new priority!*

Born in this moment of deep crisis for Jesus is a new commandment. 'Love one another'. Can we recall the 'One Another' Sermon series of 2021?

How do we activate this in our daily lives and weekly schedules. Who do we leave out of this loving circle? Does (a) the foot-wash type serving, and (b) the meal sharing, challenge our loving concern for one another? Can you see any desirable changes that you should make?

We ask, which 'one' am I?



The government of Tajikistan is largely authoritarian, and any perceived "deviation" from the norm is treated with suspicion. This means authorities put significant pressure on Christians through the law, often imposing fines on Christians because of their faith and for legal reasons such as gathering or possessing and printing religious material without a permit.

Protestants are viewed with significant suspicion and are seen as extremists because they seek to share their faith.

Because Tajikistan is a predominately Muslim nation, female converts from Islam are particularly vulnerable to intolerance, pressure, and violent persecution. If their conversion is discovered, female converts run the risk of being locked up, beaten, rejected, harassed, or forced to marry a Muslim.

Since men often hold church leadership positions, they are more likely to experience police pressure. Converts from Islam experience pressure from family, friends, and community in greater amounts in rural areas.

Open Doors 2022