

A Scene of Three Providences

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 20 November 2016

Preacher: Rev. Murdo M Campbell

[0 : 00] Well, if we could, this morning, with the Lord's help, and the Lord's enabling, if we could turn back to that portion of Scripture that we read, Mark chapter 14, Mark chapter 14, and we read again at verse 10.

Mark 14 and verse 10.

Mark 14 and verse 10.

And in the climax, the author inserts what they call a scene transition, or a turning point. sink. But what we don't know is when that's going to happen in the film. We don't know at what point the plot is going to turn and make this transition towards the climax of the story. And of course the scene transition or the turning point, it comes when the Titanic hits the iceberg. And from that point the storyline moves towards its climax when the Titanic sinks to the bottom of the Atlantic.

And you know that's what we have here when we come to this section in Mark's gospel. We have a scene transition. We have a turning point in the storyline of the gospel. Because as we walk through Mark's gospel we've been told and we know already what's going to happen at the end. Like the sinking of the Titanic, we know what's going to happen. We know that Jesus is going to be crucified, he's going to be buried, and we know he's going to rise on the third day. We know the story. We know how it all ends.

[3 : 05] But at what point is it going to happen? At what point is the plot going to turn and make that transition towards the climax of the story? Well that's what we have here in this scene in Mark's gospel. This is a transitional scene in Mark's gospel. In fact there are three scenes in this chapter.

Because chapter 14 as you can see it's the longest chapter in Mark's gospel with 72 verses. And there are three scenes. Scene one we saw last week when we were in Bethany in the house of Simon the leper.

The woman who came to anoint the head of Jesus and prepare him for his burial. And then in this section we have scene two. The section that we're looking at today. And it's the scene you could say the scene of the upper room. Where Jesus and his disciples they sit together and they eat the Passover. And then at the end of the chapter there is scene three. And scene three which we'll look at next week. It's the scene of the Mount of Olives. Because it's there that Jesus predicts Peter's denial. It's there that Jesus prays. And it's there that Jesus is betrayed and arrested. And so there are the three scenes in Mark chapter 14. Scene one the house of Bethany. Scene two the upper room. And then scene three the Mount of Olives. But what we ought to be aware of as we go through this chapter is that there's one figure who is present in all three scenes. And that figure apart from Jesus is Judas. And it's here in scene two that the whole plot changes. And makes this transition towards the climax of the story when Jesus is going to be crucified. But what I'd like us to see from this scene, this scene two, is that it's not only a scene that changes everything.

It's also a scene which is completely under the care and guidance of God. Where God is overruling and ruling over every aspect of this scene. And he does it all by his providential care. And so what we see in this section is that it's a scene of three providences.

A scene of three providences. Because there's a providential promise, a providential preparation, and a providential Passover. A providential promise, a providential preparation, and a providential Passover. So we look firstly at this providential promise. A providential promise. Look again at verse 10. It says, Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them.

[5 : 57] And when they heard it, they were glad, and promised to give him money. And he sought an opportunity to betray him. So it's a providential promise. And when we speak about providence, we mean that nothing in this world happens by chance. Nothing happens by chance. The dictionary defines chance as the unknown and unpredictable element in happenings that seem to have no

assignable cause.

And of course, the dictionary definition of chance is explained without God. Because according to the great minds of our world, everything just happens. There's no rhyme or reason to our world. Our creation, it just happened. Everything in the world just happens. The unknown and unpredictable things in life just happen by chance. There's no assignable cause. But you and I both know that that's not the case.

Because the unknown and the unpredictable things that take place in our lives, they have one assignable cause, and that is God. God has assigned everything that happens in this world. Everything that happens in this world is down to the minutest detail. It has all been assigned by God. Nothing happens by chance.

And we call that providence. The providence of God. And when we look at these verses, we see a providential promise. A providential promise. Because the intention of the chief priests and the scribes was always to have Jesus put to death. But because it was the Passover, the chief priests and the scribes, they had decided within themselves to wait until the Passover had finished before they put Jesus to death. And that's what we're told at the beginning of chapter 14. It says in verse 1, it was now two days before the Passover and the feast of unleavened bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him. For they said, not during the feast, lest there be an uproar from the people. The chief priests and the scribes, they had decided that now was not the right time to put Jesus to death. This week was not the right week to do it.

Because at the time of

Passover, Jerusalem was full to overflowing with people. There were crowds of people from all the nation of Israel pouring into Jerusalem to celebrate the feast of Passover. And the chief priests and the scribes, they didn't want the death of Jesus to be this public event. They didn't want anyone to know that they were behind it all. Because Jesus, he had become this public figure. And they thought that a public death, it would only cause an uproar and chaos and people turning against him.

[8 : 55] Especially at the time of Passover. And so the plan of the chief priests and the scribes was to put Jesus to death after the Passover. After the Passover and all the worshippers had returned home, that's when they would get Jesus.

It was then that they would take Jesus by trickery and craft and put him to death. That was their plan. That was their ideal situation to get rid of Jesus.

But what we see here is that the overruling providence of God completely defeated their plans. Because the arrest of Jesus was to take place at an earlier time than they had planned or expected. And it wasn't to happen through their efforts of craft and trickery. But it was to happen by the betrayal of one of Jesus' own disciples.

And the death of Jesus was going to be this very public event. And it would happen when Jerusalem was full to overflowing with people. Which means that everything that was going to take place was according to God's timetable and God's plan.

[10 : 05] And this is further emphasized by the providential promise given to Judas. Because when Judas went to the chief priests and the scribes to betray Jesus, that wasn't what they had originally planned.

But it's what God had planned. And that's what we were singing about in Psalm 41. Where over a thousand years before this event would ever take place, David prophesied about Jesus saying, Even my close friend, in whom I trusted, who ate my bread, has lifted his heel against me.

The chief priests hadn't planned for the death of Jesus at this point, on this week. But when Judas came to them, they gave to him a providential promise.

When they heard it, it says, they were glad. And promised to give him money. And he sought an opportunity to betray him. The authorised version reads, in verse 11, it says that Judas sought how he might conveniently betray him.

Which gives you the idea that Judas thought that he too was working according to his plan and his timetable. Judas wanted to betray Jesus at the most convenient time for him.

[11 : 27] According to his plan and his timetable. But even Judas, Judas wasn't working according to his plan or his timetable. Because everything that was taking place in this scene, it's working according to God's plan and God's timetable.

Now when we say that, especially in the context of Judas betraying Jesus, are we saying that God made Judas betray Jesus?

Because if God knows everything, then God knew that Judas would betray Jesus. And if nothing is unpredictable with God and nothing happens by chance, then surely God is responsible for Judas betraying Jesus.

But it was the Welsh pastor, Jeff Thomas, who said, God's providence and purposes lie behind everything that occurs. But still God himself is not the author of any sinful act.

Which means that God knew that Judas would betray Jesus. Just like he knew Adam would take of the fruit in the Garden of Eden. But that doesn't mean that God was responsible for their actions.

[12 : 35] Because even though Judas and Adam, even though they were created by God, they were both created with free will. They had freedom of choice. They had been endowed with the ability to choose right or wrong.

Just like we are. We can choose right and we can choose wrong. Judas had the free will to choose to betray Jesus or not.

And he chose the former rather than the latter. And Mark makes that perfectly clear because he doesn't even leave the blame at the feet of Satan. Because he wants us to see that Judas was fully responsible for all his actions.

Just like we are fully responsible for all our actions. Judas is fully responsible for the betrayal of Jesus. And what's more is that it was Judas who approached the chief priests.

And not the chief priests who approached Judas. And verse 11 of this chapter. You know it's one of the most. It's one of the bitterest lines in the gospel. When Judas came to the chief priests and the scribes.

[13 : 44] Having left Jesus. And he told them his plan to betray Jesus. He says and when they heard it. They were glad.

And when they heard it. It's a bitter line. They were glad. Judas' betrayal of Jesus caused them joy. And you know it was my favorite commentator.

J.C. Ryle. You know he solemnly described in his commentary. The length a man will go. In a false profession. Of religion.

He said. Ryle says. It is important to conceive a more striking proof. Of this painful truth. Than the history of Judas Iscariot. If ever there was a man who looked like a true disciple of Christ.

Who would reach heaven. That man was Judas. He was chosen by Jesus to be an apostle. He was privileged to be an eyewitness. Of all his miracles. He was an associate.

[14 : 43] Of Peter, James and John. He was sent to preach the gospel. And to perform miracles in Christ's name. He was regarded by the other eleven as one of them. He was so like them.

That they didn't even suspect. That he was the traitor. And yet says Ryle. This very man turns out. To be a false hearted child. Of the devil.

Who departs entirely from the faith. And assists the deadly enemies of Jesus. Never was there such a fall. Such an apostasy. Such a miserable end.

To a fair beginning. Such a total eclipse of a soul. And Ryle asks. How can this amazing conduct of Judas.

Be accounted for? Why did he do it? And Ryle says. There is only one answer to that question. The love of money. The love of money.

[15 : 38] The love of money. Was the cause of this man's ruin. And you know my friend. Judas is a warning to all of us. Whether we are a professing Christian or not.

Judas should remind us that an outward religion. An outward religion. Is of no benefit to us. Before a God. Who sees and knows.

Our heart. But what about this providential promise? We see that the betrayal of Jesus. Wasn't going to take place. According to the plan.

And purpose of the chief priests. And the scribes. Or according to the plan. And purpose of Judas. Because it was all going to happen. According to God's plan. And God's timetable.

Jesus had said. On a number of occasions. That when he goes to Jerusalem. When I go up to Jerusalem. I'll be delivered over. By the chief priests.

[16 : 35] And the scribes. And be condemned to death. The enemies of Jesus. They had planned. That Jesus would be killed. After the Passover. But God planned. That Jesus would be killed.

At the Passover. The enemies of Jesus. Had planned. To put Jesus to death. Out of public eye. But God planned. For Jesus to die. A public.

And humiliating death. The enemies of Jesus. Jesus planned. That he would be put. To death. And it would end his ministry. God planned.

That it would only establish. His ministry. The enemies of Jesus. Planned. To silence all the disciples. And stop. All their teaching. But God planned. To fulfill.

All prophecy. About Jesus. And give them. Preaching material. Until the end of time. The enemies of Jesus. Planned. To put Jesus to death. Because of his sin.

[17:32] God planned. That Jesus would be. Put to death. For our sin. The enemies of Jesus. Planned. To hide the body of Jesus. So that no one. Would ever find it.

God planned. To raise Jesus. From the dead. And that's what Peter affirmed. On the day of Pentecost. After everything. Had happened. Peter. Stood up.

And he told. All the Jews. He said. Men of Israel. This Jesus. Was delivered. By the determinate counsel. And foreknowledge of God. By the providence of God.

He says. You crucified him. But God raised him. From the dead. God raised him. From the dead. It was a providential promise.

It was a providential promise. But secondly. We see. In this scene. Of three providences. A providential preparation. A providential preparation.

[18:31] Look at verse 12. And on the first day of unleavened bread. When they sacrificed the Passover lamb. His disciples said to him. Where will you have us to go. And prepare for you. To eat the Passover.

And he sent two of his disciples. And said to them. Go into the city. And a man carrying a jar of water. Will meet you. Follow him. And wherever he enters. Say to the master of the house. The teacher says.

Where is my guest room. Where I may eat the Passover. With my disciples. And he will show you. A large upper room furnished. And ready. And ready.

There prepare for us. And the disciples set out. And went to the city. And found it. Just as he had told them. And they prepared. The Passover. So in verse 12.

It tells us. That it's now Friday. Thursday evening. According to our form of time keeping. But Friday. Because the Jews counted. Days of sundown to sundown.

[19:29] And it's the first day of unleavened bread. And the day when the Passover lamb. Is going to be killed. It's the day when every Jewish home. Would kill a Passover lamb. And prepare for the Passover meal.

And this is why the disciples. Go and ask Jesus. Where do you want us to go and prepare. That you may eat the Passover. And as we read. Jesus gave this very detailed command.

To two of his disciples. But what's unclear is. Well. How did Jesus know. That there would be a man. Carrying this pitcher of water. And to follow him. And know that that man.

Had a house. And an upper room. Well of course we can conclude. That Jesus knows everything. He is both God and man. He knows everything. He knows every situation.

He knows what's in our heart. But one commentator. Made this interesting point. That Jesus' knowledge. Of the man. With the pitcher. And the master of the house.

[20:26] And the upper room. It indicates that Jesus saw it all. Beforehand. Jesus saw it. Beforehand. And I want to labour this point.

Because I think it's remarkable. What we see in this act of Jesus. Is that there was a providential. Preparation. And the lesson which the disciples.

Were going to learn. And the lesson which we all need to learn. Is to trust the Lord of providence. Trust the Lord of providence. Because the word providence.

It just means. Seen. Beforehand. Seen. Beforehand. And that's what we read here. Jesus saw everything take place. Beforehand.

And when the chosen disciples. Had been issued this command. To go find a man with a pitcher. Follow him. Prepare the Passover. When they were commanded to go. They had to go by faith.

[21:21] Trusting in the Lord. Who had seen it all. Beforehand. They had to trust the word of the Lord. And go in the assurance. That he is the Lord. Of providence.

And what Mark says. To us in verse 16. It's. I love that verse. He says. And the disciples set out. And went to the city. And found it. Just as he had told them.

And they prepared. The Passover. They found everything. Just as he had told them. Just as he said. It was a providential preparation.

And my friend. I want to say to you today. That it's good to read the Bible. It's a great book. It's good to read the Bible.

Because. There's no better book. In all the world. That will speak. Into your situation. And give you help. And strength. And peace. And comfort. When you need it most.

[22 : 20] There is no better book. In all the world. But you know. There's also another book. Which we must read. Alongside the Bible. And that's the book of Providence. Because when we read.

The book of Providence. And we consider. Our own lives. We are unable to see. That nothing happens. By chance. There are no chance meetings. There are no. Random events.

In our lives. Nothing. Takes place. By accident. Because. It's all. Ordained. And governed. And commanded. By the Lord of Providence. The Lord.

Who has seen it all. Take place. Beforehand. And maybe for you today. Your particular. Book of Providence. Is a hard book.

To read. And it may be difficult. For you to. Turn the pages. You don't know. What's coming next. You have experienced. So much already. In your life.

[23 : 14] That you're afraid of. What's around the corner. Yet at the same time. Is it not true. That the greatest. Comfort. The greatest. Assurance. The greatest. Hope.

That you have. Is that the Lord of Providence. Knows. He knows. What you're going through. Today. And he knows. What. This week ahead. Holds for you.

For the month ahead. The year ahead. He knows. What's in your cup. He knows. What you need. Because he knows you. He knows you. Personally.

And my friend. Jesus. Is the Lord of Providence. And he's. Seen. What will take place. Beforehand. But like these two disciples. We have to trust.

The Lord of Providence. We have to trust. That he knows. What he's doing. That he's in control. And we have to see. That everything. In our lives.

[24 : 08] Is taking place. Just as he has said. Just as he has said. We must trust. The Lord of Providence. And see that everything. Happens. For a reason.

And everything in our lives. Is part of this. Providential preparation. In which the Lord. Is either. Preparing us. For something. That's ahead of us. In our own experience.

Or he's going to use us. And he's going to use. Our experience. To help someone else. But you know. Ultimately. Every providential.

Preparation. In life. For the Christian. It's preparing them. For glory. That's what every experience. Is about.

And that's what gives. The Christian. Such hope. That the Lord is in it. Whatever it is. However dark. It may be. The Lord is in it. And that's the hope.

[25 : 04] You can have too. Trusting that the Lord. Is in it. Because every providence. In our lives. However dark. And however hard it may be. It should be a reminder to us.

That we live in a world. That is broken. A world that is full of pain. And suffering. And illness. And these things. Are. In our lives.

And yes. They're put into our lives. By the God. Who loves us. And they're there. Not to drive us away. From the Lord. Never to drive us from. Him. But to drive us to Him.

To trust in Him. They're there to make us. See. That He is sovereign. He's in control. He is. Governing and ruling all things. And He is upholding us.

And keeping us. And He's preparing us. When we trust in Him. Preparing us for glory. Everything took place.

[26 : 01] Just as He had said. But you know. The providential preparation. Which Jesus. Also highlights. Was not only that. The disciples would trust.

The Lord of Providence. But. That they would also see. That the Passover. Was this. Providential preparation. For the coming of the Messiah. The Passover.

Had been instituted. Fifteen hundred years. During the time of Moses. Fifteen hundred years. Before this point. Everything which God had instituted.

At the Passover. Was. To be observed by the Jews. For every generation. And it wasn't by chance. That the Passover. Was taking place.

But it was all a foreshadowing. And a prefiguring. Of what would happen. To Jesus. And the institution. Of the Passover. It's recorded for us. In Exodus chapter 12.

[27 : 00] Where. In that passage. The Jews. Are told. That they must take a lamb. That's without blemish. And kill it. At twilight. Kill it at night. And they're to take.

Some of the blood of the lamb. And put it on. The doorposts. And on the lintel. Of their house. Where they eat. The Passover. Then they're to eat. The Passover meal. That night. Roasted in the fire.

With unleavened bread. And bitter herbs. And they were to eat it. With a belt on their waist. And sandals on their feet. And a staff in their hand. And they're to eat it. In a hurry. Because on the night.

Of the Passover. In Egypt. The Lord would. Pass over. Every house. In Egypt. And strike down. All the firstborn. Of man. And beast. But the blood.

On the doorposts. And on the lintel. As you know. Was to be a sign. That when the Lord. Would see the blood. He would pass over. He wouldn't stop. And the plague.

[27 : 57] Would not affect that house. When he strikes the land of Egypt. And when the Passover. Was instituted. The Lord commanded. The children of Israel. This shall be to you.

A memorial. And you shall keep it. As a feast to the Lord. Throughout your generations. And so the feast. Of the Passover. The feast of the Passover. The feast of the Passover. The feast of the Passover. Was instituted. On the day. On which the children of Israel.

Were freed from bondage. And slavery in Egypt. 1,500 years. Earlier. And what's remarkable. Is that. In God's providential.

Plan. And timetable. The Passover. The preparation. For the Passover. That Jesus. Would be. Crucified. And he would be slain. As the Passover lamb of God. The Passover lamb. Would be shed. On the cross. In order to grant freedom.

[28 : 52] From bondage and slavery. To sin. And in that way. This scene of three providences. It all comes together. As the providential promise. And the providential preparation.

It concludes. In this providential Passover. And that's the third providence. As we see. A providential Passover. Look at verse 16 again.

Just very briefly. And it says. And the disciples set out. And went to the city. And found it just as he had told them. And they prepared the Passover. And when it was evening. He came.

With the twelve. And you know. There can be no doubt. That there was. An intentional connection. Between the Jewish Passover.

And the timing of Jesus' death. It wasn't by chance. That it all happened. There and then. At that particular time. It was by the Lord's providential appointment.

[29 : 50] That Jesus was crucified. That week. On the very day. That the Passover lamb. Was to be killed. It was. And this was all meant. To draw attention.

To the attention. Of the Jewish nation. To Jesus. And see that he is. The true lamb of God. For every Jew. When they held the Passover.

It reminded them. Of the deliverance. From bondage. And slavery in Egypt. But in providence. In providence. It was to be a sign. Of this. Greater redemption.

This greater. Delivery. From sin. And slavery. To sin. Which was brought. By Jesus Christ. Every Jew. They were always reminded. That through the Passover.

Of the death. Of an innocent lamb. Which. Exempted them. From their firstborn. Being killed in Egypt. But in providence. It was to be a sign. That an innocent.

[30 : 45] The innocent lamb of God. Would bring life. To the whole world. For every Jew. The Passover. Reminded them. Of the sprinkling blood. On the doorposts. Which preserved them.

From death. But in providence. It was to be a sign. That the blood of Jesus Christ. Cleanses us. From all sin. And saves us. From the wrath. To come.

And every Jew. They were commanded. To eat. All of the Passover lamb. And receive. Its benefits. And in providence. It was to be a sign.

That at the institution. Of the Lord's Supper. Jesus would issue. The command. That we must. Feed upon him. By faith. That we must. Receive him. Into our hearts.

And that we must. Experience the benefits. Of his death. On the cross. My friend. The Passover. Was a providential Passover.

[31 : 40] A providential Passover. Everything. Was planned. According to God's plan. And God's timetable. But you know.

It was R.A. Finlayson. Who gave this. Brilliant description. Of what happens. During the Passover meal. And it's in his book. The cross. And the experience. Of our Lord. And if you've.

Got a hold of the book. Read it again. And if you've never read the book. I encourage you. To read it. It's a brilliant book. Because in the. Course. Of the Passover meal.

There were. It says that there were. Four cups of wine. There were four cups. Of wine. And each cup. Was associated. With the benefits. Which the children. Of Israel. Received.

In their deliverance. From Egypt. And so when the Passover meal. Began. And it was prepared.

There would be the Passover lamb. There would be unleavened bread. And there would be bitter herbs.

[32 : 36] And they were. The main part of the meal. There were other things. But they were the main thing. The lamb. The unleavened bread. And the herbs. And so the Passover meal. Would begin. And there would be. The first cup.

The first cup. Would be. Passed around the table. They were all sitting on the floor. But it was passed around the table. It was called. The cup of consecration. And the cup of consecration.

Reminded the Jews. That God delivered. The children of Israel. From Egypt. Because they were his people. They were his. Consecrated. Special. Treasured people.

They were his treasured possession. And it's at this point. During this. Particular. Providential. Passover. That Jesus. Says to the disciples. In verse.

Eighteen. Thus they were reclining. A table and eating. Jesus said. Truly I say to you. One of you will betray me. The one who is eating with me. They began to be sorrowful.

[33 : 30] And say to one. One. Say to him. One after another. Is it I? Is it I? At that point. The second cup. Would start to be passed around.

And this cup. Was called. The cup of release. And as the cup of release. Was passed around. The history of the Exodus. Story. Would be told. Everyone would hear. About the Israelites.

Being delivered. From slavery in Egypt. And the Passover. Meal would then. Start to be eaten. They would eat. The Passover lamb. And the unleavened bread. And the bitter herbs.

And it's as they're eating. The Passover meal. And dipping. Unleavened bread. In the dish. Of bitter herbs. That Jesus says. In verse 20. He said to them.

It is one of the twelve. Who is dipping bread. Into the dish. With me. For the son of man. Goes as it is written of him. But woe to that man. By whom the son of man. Is betrayed.

[34 : 24] It would have been better. For that man. If he had not. Been born. But then the third cup. Is passed around. The table. And that's called.

The cup. Of blessing. Or the cup. As we were singing. In Psalm 116. The cup of salvation. And once the cup. Of blessing. Or salvation. Is passed around. The table.

Until. Judas leaves. Judas leaves. And he goes into the night. But then the last cup. Which was called.

The cup. Of the Messiah. And traditionally. The cup. Of the Messiah. Was filled with wine. And then passed around. The table. But nobody would drink.

From it. No one would drink. From it. Until the Messiah. Would come. And drink it. Himself. And it's at that point. That Jesus.

[35 : 18] Institutes. The Lord's Supper. Because he. Puts the Passover meal. To one side. The Passover lamb. The bitter herbs. All to one side. Indicating the end.

Of the Passover. And then we're told. In verse 22. And as they were eating. He took bread. And after blessing it. Broke it. And gave it to them. And said.

Take. This is my body. And with this. Jesus was saying. To his disciples. I am the Passover lamb. I am the fulfillment. Of this.

Passover. And with that. It says in verse 23. He took a cup. And when he had given thanks. He gave it to them. And they drank all of it. And he said to them.

This is my blood. Of the new covenant. Which is poured out for many. Truly I say to you. I will not drink again. Of the fruit of the vine. Until that day. When I drink it new.

[36 : 15] In the kingdom. Of God. Jesus. The promised Messiah. Took the cup. Of the Messiah. And drank it. With his disciples. And in that moment.

History turned from. Old Testament. To New Testament. And it was. The New Testament. The new covenant. In his blood.

The blood. Of the Passover lamb of God. Who would take away. The sin. Of the world. And the wonder of all this. This meal. This providential Passover meal.

That it pointed. To the Passover lamb. The providential Passover lamb. Because at the exact time. The following morning.

Or afternoon. When the lamb. Would be. The Passover lamb. Would be slaughtered. At the temple. At 3 p.m. That was the exact time.

[37 : 11] The Passover lamb of God. The path. That it was the exact time. That he would die upon the cross. For the sins of the world. That was the exact time.

That Jesus. Would cry out. Father. Into your hands. I commit my spirit. That was the exact time.

That there would be. An earthquake. In Jerusalem. And the curtain of the temple.

Would be torn in two. From top to bottom. The curtain. That separated. Holy God. From sinful man. And yet it would be torn open. And it was a providential Passover.

Because everything. Happened. According to God's plan. And God's timetable. It's wonderful. Wonderful.

Everything happened. According to God's plan. And God's timetable. And it's no wonder. That the apostle Paul. Would say. Christ.

[38 : 05] Our Passover. Was sacrificed. For us. Christ. Our Passover. Was sacrificed. For us. And so there we have.

A scene of three providences. A providential promise. A providential preparation. And a providential Passover. And you know.

What we ought to see. In this scene of three providences. Is that God planned it. God planned it. Perfectly.

In order to provide us. Salvation. And he. Planned it. Perfectly. Because he loves us.

That's why it was planned. So perfectly. According to his time. And his plan. But you know.

[39 : 12] I look at some of you. And. The problem many of you have. Is that you are like Judas. You are living your life.

According to your plans. And your timetable. You may even want to become a Christian. At a more convenient time in your life.

You may plan to commit your life to Christ. According to your plan. And your timetable. And you want to take that chance.

You want to try your luck with God. You want to run the risk. In the hope. That sometime in the future. If you're spared.

If you're still alive. Then you'll commit your life. To Christ. If you want to live your life that way. Then that's your choice.

[40 : 21] But my friend. Always remember. That everything in this world. Even this cross. It all happened.

Everything in our lives. It all happens. According to God's plan. And God's timetable. So if you want my advice.

Don't waste one moment longer. Don't waste one moment longer. And commit your life to this Jesus.

Jesus. Who is the Passover lamb. Who came to take away. The sin. Of the world. Live your life.

According to God's timetable. And God's plan. Not yours. May the Lord bless these thoughts to us. Let us pray.

[41 : 23] Oh Lord. Our gracious God. We give thanks to thee. That everything. Everything that we see. On the pages of scripture. That it was planned. To perfection.

We marvel. Lord. That thou art the God. Who rules over. And who overrules. In everything. And help us. Not only to see. That the cross. Was perfectly planned. But that our lives.

Are perfectly planned. And that even today. Was part of the providence of God. That everyone. Who is in the Lord's house today. Was seen before the foundation.

Of the world. And that oh Lord. We would see. That thou art the God. Who desires to speak to us. But enable us. We pray to listen. To listen to thy voice.

To do as. As many have done. To come and taste and see. That thou art good. To trust in thee. And be blessed. Oh that we would not. Harden our hearts.

[42 : 20] To thy voice. That we would not. Turn away from thee. But walk in the light. To come into the light. To trust in Jesus. For time. And for eternity. Do us good.

Then we pray. Bless us. In this Lord's day. And go before us. For Jesus sake. Amen. Amen. Amen. We shall conclude.

By singing. In Psalm 118. Psalm 118. In the Scottish Psalter. Page 397. Psalm 118.

We're singing from the beginning. Down to the verse marked five. Psalm 118. And this psalm. Is the psalm. Which was sung. Before the disciples. Went out to the mouth of olives. It says.

As we read. They went. They sang a hymn. And then went out. To the mouth of olives. This is the hymn. They sang. Psalm 118. And we'll be looking at it.

[43 : 24] God willing. On Thursday evening. Because it's a hymn. Of thanksgiving. Oh praise the Lord. For he is good. His mercy lasteth ever. Let those of Israel now say.

His mercy faileth never. Now let the house of Aaron say. His mercy lasteth ever. Let those that fear the Lord now say. His mercy faileth never. I in distress called on the Lord.

The Lord did answer me. He in a large place did me set. From trouble made me free. These verses. To God's praise. Oh praise the Lord.

For he is good. His mercy lasteth ever. Let those of Israel now say.

His mercy faileth never. Oh let the house of Aaron say.

[44 : 37] His mercy faileth never. Let those of Israel now say. He in distress called on the Lord.

His mercy faileth never. He in distress called on the Lord.

The Lord did answer me. He in a large place did me set.

From trouble made me free. The grace of the Lord Jesus Christ. The love of God the Father.

And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen.