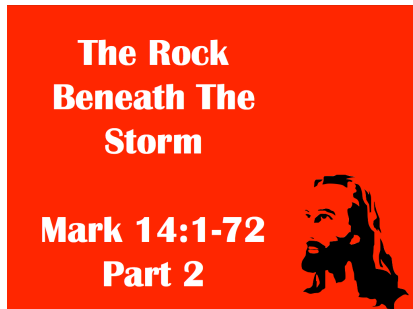


The Rock Beneath The Storm

(Mark 14:1-72 February 21, 2016)



I want you to think of the greatest trial you have ever faced ... the worst thing that has happened in your life. A time of hurt or suffering or confusion.

It might be due to adultery, or divorce, or abuse, the death of a loved one, cancer, betrayal, a handicapped child, financial disaster, bullying, injury ... or a thousand other things.

As you feel the pain of that trial even today, God wants you to know there is a path through these times of trial.

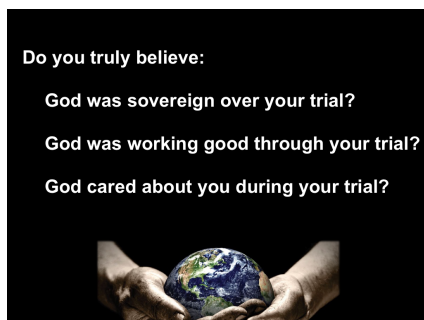
That path is to trust the sovereign love of God even amidst the storms of life.

Our faith in God is to be the rock that anchors us in the storms of life.

But for many of us – our faith can struggle when the storm blows fierce.

To help you think about this, I want to ask you three questions about whatever trial came to mind as your greatest time of struggle.

In the midst of that trial – did you truly believe:



1. God was sovereign over your trial?

That His hand was there through every facet of that time of pain?

2. God was working good through your trial?

That somehow God would use that time to work good for the kingdom and for you?

3. God cared about you during your trial?

That He actually cared about your suffering during that time?

If you are a Christian – your theology tells you – yes ... yes ... and yes.

But if you are anything like me – when the storms of life hit – it can be hard – really hard – to know that God has our back, that He cares and this is somehow all for our good.

So to help our fragile faith in those times of storm – to help us know how He works all things together for good – the Lord gives us examples where He peels back the secret things of heaven and gives us a glimpse of how He works to bring good even through pain and trial.

We can think of Joseph sold into slavery and then to rot in prison – but God raises him up to rule over all Egypt and to save his nation.

In Genesis 50:20, Joseph tells his brothers who betrayed him:

As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.

We think of Esther. A beautiful, young Jewish girl who finds herself in the harem of a pagan King. Her uncle Mordecai gives us perspective on why this may be happening. Esther 4:14:

Who knows whether you have not come to the kingdom for such a time as this?

Indeed, we later see that God did put her there to save the nation of Israel.

Or we can think of Paul – imprisoned for sharing Christ. Here is his perspective in Philippians 1:12–14:

I want you to know, brothers, that what has happened to me has really served to advance the gospel, so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Christ. And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold to speak the word without fear.

Through Paul's pain the gospel went forth and the saints were encouraged.

And not only that – we would not have some of the most important books in the New Testament – Paul's prison epistles – if he were not imprisoned.

There are many other examples but, without a doubt – the most dramatic, crucial and yet hard to get our head around example of God working all things together for good

– even in the midst of the most extreme evil – is the death of the Lord Jesus on the cross.

Scripture tells us very clearly that the betrayal and death of Jesus was no accident – but was **always** the plan of God to work the salvation of His people. Consider these texts:

Isaiah 53:10:

It was the will of the Lord to crush him;
He has put him to grief.

Clearly God always planned the cross to be the fate of His Son.

Acts 2:22–24:

Jesus of Nazareth, a man attested to you by God ... this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.

His death was according to the definite plan and foreknowledge of God – it was an unspeakable evil – but God worked the greatest good through it – the salvation of His people through the cross and the resurrection.

In Acts 4 – Peter and John were arrested and told – not to speak or teach at all in the name of Jesus. They were released and the believers gathered together and cried:

Acts 4:24–29:

Sovereign Lord, who made the heaven and the earth and the sea and everything in them, who through the mouth of our father David, your servant, said by the Holy Spirit, “ ‘Why did the Gentiles rage, and the peoples plot in vain? The kings of the earth set themselves, and the rulers were gathered together, against the Lord and against his Anointed’— for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever your hand and your plan had predestined to take place. And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness.

Sovereign Lord – you foretold that the leaders would gather against Jesus in Jerusalem – Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel – to do whatever your hand and your plan had predestined to take place.

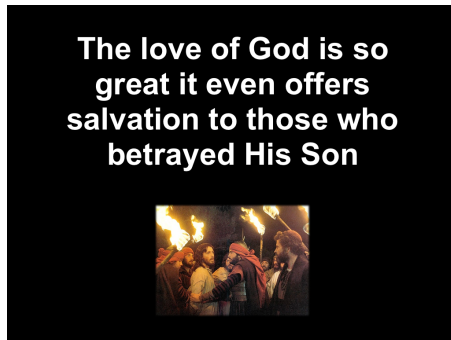
And then they applied this knowledge of the sovereign hand of God to their situation – Lord because You are sovereign and because Your will be done – look upon their threats and grant to Your servants to continue to speak Your word with all boldness.

The death of Jesus was according to the plan of God.

One of the clearest pictures of the sovereign hand of God in the death of Jesus is found in Mark 14.

As we saw last week, Mark 14 functions on a number of levels.

On one level it functions as a magnificent picture of pure grace:



The love of God is so great it even offers salvation to those who betrayed His Son.

We looked at the parts of Mark 14 related to this theme last week.

This chapter pictures the progressive betrayal of Jesus by those who should have stuck by Him in His hour of need.

As well – Mark adds two final touches:



Mark abandons Him vv. 51-52

Peter abandons Him vv. 66-72

In the face of this awful betrayal we saw Jesus forgive the disciples and Peter and restore them.

And in perhaps the greatest show of grace, when Jesus dipped His morsel of bread and gave it to Judas – this sign of fellowship was an offer of forgiveness.

Even this unspeakable evil could be forgiven. But Judas rejected that offer.

Then, weaving through this chapter – there is a *second* theme.

The plan of God is so great it even works good through those who betrayed His Son



The plan of God is so great it even works good through those who betrayed His Son.

We are never to think of the death of Jesus as having caught God by surprise whereby He has to scramble madly to try and make something good come out of this terrible evil.

God **planned** the details of Jesus' betrayal and death before the foundation of the world.

God determined to use the evil and failure of men to work the greatest act of good in history.

This morning we are going to work our way through Mark 14 a second time. This time we are going to look for the fingerprints of God in the death of Jesus.

Why is this so important? Because it was the certain knowledge that it was **not** the leaders or Judas or fate or chance – but God the Father who controlled His destiny – that enabled Jesus to persevere in the face of the greatest trial ever faced.

Faith in God was His rock beneath the storm – and it should be ours.

So the next time you or I face a trial, a test, a torment – we too can know – God is working even this together for good.

So turn with me to Mark 14 as we see that the plan of God in the death of Jesus is shown through three descriptions:

The plan of God in death of Jesus is shown through:

Scripture revealing His death through betrayal

God preparing His death amidst betrayal

Jesus trusting His death despite betrayal



Scripture revealing His death through betrayal

Again and again Jesus specifically says the betrayal of Judas and the abandonment of the disciples and His death was written beforehand in the Scriptures. God planned this.

Consider these verses:

Mark 14:21 speaks of the betrayal of Jesus by Judas:

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!

Mark 14:27 refers to Jesus' abandonment by the disciples:

And Jesus said to them, "You will all fall away, **for it is written**, 'I will strike the shepherd, and the sheep will be scattered.'

Mark 14:49-50 – seems to refer to the failure of both Judas and the disciples:

Day after day I was with you in the temple teaching, and you did not seize me. But **let the Scriptures be fulfilled**. And they all left him and fled.

There are many Scriptures that refer to these betrayals. The most prominent are:

Psalms 41:9:

Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.

Zechariah 13:7:

Strike the shepherd, and the sheep will be scattered.

And there is also a sense in which all of the Scriptures prophesying Jesus' death are in view.

Isaiah 53:12:

He was numbered with the transgressors; yet he bore the sin of many.

Every aspect of the death of Jesus – the timing, the betrayal, the manner – *everything* was under the sovereign hand of God and we can know this because it was revealed *beforehand* in the Scriptures.

The **second** way the plan of God in the death of Jesus is shown is through:

God preparing His death amidst betrayal

When you read chapter 14 – there it is very clear that God the Father is preparing Jesus for His death.

This is seen in five different pictures. *First*, God's sovereign preparation is seen in the:

Timing of His death

Look at verses 1–2:

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."

In the depths of the despair of the nation of Israel when they were enslaved in slavery in Egypt – God instituted the Passover meal.

It looked forward to the time when God would send the final and true Passover Lamb – His own Son – to free His people from the slavery of sin.

God's plan was always for Jesus to die on Passover as the Passover Lamb.

Here we see that the leaders of the Jews were desperate to avoid Jesus being arrested during Passover in case his followers rebelled – **but** God was in control not them.

Jesus knew this. Listen to Matthew 26:1–5:

Jesus said to his disciples, "You know that after two days the Passover is coming, and the Son of Man **will** be delivered up to be crucified." Then the chief priests and the elders of the people ... said, "Not during the feast, lest there be an uproar among the people."

God's timetable and the timetable of men.

Nothing can stop the timetable of God. Jesus **will** die on the Passover. This timing is set from eternity past.

Secondly, God's sovereign preparation is seen in the:

Anointing for His death

Jesus is in Bethany at the house of Simon the leper.

He had repeatedly said He is coming to Jerusalem where He will be rejected by the elders and chief priests and killed.

But as we have seen – no one seemed to truly grasp what was about to happen – no one that is except Mary of Bethany – Mary the sister of Lazarus and Martha.

God prompts her to anoint Jesus in preparation for His death.

You can picture the scene. Mary loved Jesus. Somehow she managed to grasp that His death was immanent.

She is distraught at the thought of losing Him.

What do you do when a love one nears death?

You sit with them – tell them you love them – show them you love them by holding their hand – kissing them – remembering the times you shared together.

But how do you show love to the Saviour – the Messiah – the God-man – as His death approaches?

Mary takes what is most likely the most precious thing she owned – an alabaster vial of very costly perfume. In those days, the nard on which it was based was only sourced from the Himalayas.

It was rare and very expensive – three hundred denarii. An entire year's wages.

Almost certainly this was a family heirloom or her dowry. It would have been the most expensive and precious of her possessions.

If it was her dowry – it represented her future.

Mary takes this vial and breaks social etiquette and enters this men only dinner.

She didn't have a thought for herself or for her future. She didn't think – OK – a few drops is all I need – or even – perhaps a little splash of perfume – extravagant but He is worth it.

No – she snapped the neck of the vial and poured the entire pound of perfume over Jesus.

John also tells us that after anointing His feet – she wiped His feet with her hair.

The lowest of the low washed someone's feet – and never with the hair.

For a woman to even let her hair down in public was scandalous. Her hair is her glory.

The Talmud states that if a wife lets down her hair in public – it is her husband's *duty* to divorce her.

Mary doesn't care.

Those smelly feet belonged to Jesus so they were precious to her.

Mary set the disciples an example – but one they failed to learn from.

Later during the Passover – the disciples will fail to wash Jesus' feet – yet He will take the place of a servant and wash their feet.

Mary used the best. She used the lot. She anointed Him alone – head to feet. She used her hair. This is an act of unrestrained worship and love.

Perfumes were also used to symbolise consecration. Preparing someone for a sacred task.

She knew Jesus was about to die. She wanted to prepare Him as best she could for His death.

The disciples are aghast. She is a woman – she disgraced herself – and she wasted something valuable.

But Jesus' response is epic. Verses 6–9:

“Leave her alone. Why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me. She has done what she could; she has anointed my body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.”

She did what she could to show love to Jesus.

She didn't worry about pride or social etiquette or money – she just did what she could.

Where are we in this?

Are we with the disciples – thinking about what is acceptable – thinking about the cost – or do we just want to do whatever we can to show Jesus we love Him and are so thankful for His death?

The day came when Jesus died and rose – He wasn't physically with them or us any longer.

Today, there are other ways His followers show their love and devotion to a risen Lord.

Wholehearted, unrestrained evangelism, giving, serving, obeying or loving.

We don't count the expense. We accept the shame. Our love for Jesus should just overflow and look for any way we can show Him – our gratitude and thanks for who He is and what He has done.

For us – the day will come when we will also die and rise – the day when we aren't here – and then our ways of showing love to Christ in this world will be over.

So show Him the love now. Learn from Mary now.

God knew the cross was coming and prompted Mary to prepare Jesus through this act of unrestrained love.

Thirdly, God's sovereign preparation is seen in the:

Meal before His death

They arrived in the city on the day that the Passover lambs were slain. But, the disciples had a question:

“Where will you have us go and prepare for you to eat the Passover?”

The disciples understood that it was their duty to prepare the Passover. Much had to be done. The lamb had to be fetched and taken to the Temple where it would be killed. They had to purchase and prepare the unleavened bread, the wine, water, bitter herbs, crushed fruit and other supplies.

And they had no idea where they were to prepare this Passover meal. In fact, so many people swelled Jerusalem it would have been unlikely that they could find a spare room available anywhere. So they asked the Lord where He wanted them to prepare.

Jesus gave this answer in verses 13–15:

“[Two of you] 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; there prepare for us.”

This seems pretty cloak and dagger – James Bond – stuff.

Find a man carrying a jar of water.

Follow him to a house.

Find the master of the house and say – The Teacher says – where is my guest room?

A couple of questions – why the cloak and dagger stuff? The answer is probably Judas. Jesus knows he is seeking an opportunity to betray Him. A private room would be a perfect spot in which to arrest Jesus.

If Jesus merely gave the address – there is little doubt Judas would have passed it on.

But Jesus knew He needed to prepare the disciples at the Passover and He needed to prepare at Gethsemane.

The other reason for this complex scenario is that we are meant to see the sovereign hand of God in this.

We don't know whether Jesus had prepared all of this beforehand or whether God supernaturally orchestrated all of these events.

I tend to think it is the latter – but even if Jesus had organized this – we should still see the hand of God.

Yes, most of those carrying water would have been women – but finding a man or anyone carrying a pitcher water amid the tens of thousands in the streets of Jerusalem requires God’s guiding hand.

They sovereignly found the right man, the right house and the right place.

God orchestrated this meal.

And then in the midst of this meal – Jesus reveals that nearly 1,500 years before when God originated the Passover – it had one final purpose.

To point to the final Passover Lamb – the Lamb who would take away the sin of the world.

The disciples and Jesus are eating the Passover meal.

It is in the midst of that meal that Jesus drops a bombshell – “The one who will betray Me is one of the twelve, one who is dipping bread into the dish with Me.”

Jesus dips the morsel gives it to Judas who leaves.

This would have been a tense meal.

Normally the host would use the various elements of the Passover to remind those at the meal of the slavery they suffered in Egypt, of God’s salvation in the Passover and Exodus – and the promise of Messiah to come.

But Jesus changes the focus of this Passover. He makes it clear that He is the fulfilment.

Verses 22-24:

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 he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, “This is my blood of the covenant, which is poured out for many.”

Jesus took the Passover, an institution that had been celebrated yearly in Israel for nearly 1500 years. But, in a ceremony so simple it took but a few minutes, He showed the true meaning of the Passover. The Passover had been a shadow awaiting its fulfilment. That fulfilment stood before the disciples in the form of the Lord Jesus Christ.

And every Passover – from the first one – to this one – the final one – all were designed to point to Jesus – the Messiah.

Every lamb sacrificed, every meal eaten, every song for 1,500 years awaited that night.

The bread awaited His body sacrificed for the many.

The cup awaited His blood which initiated the new covenant.

Jesus made it clear – He is about to die – and in His death He will save His people.

Every aspect of this meal was planned from before the foundation of the world.

Fourthly, God's sovereign preparation is seen in the:

Strengthening for His death

Jesus knew that to face the trial before Him He needed power from above.

He prayed earnestly in Gethsemane.

Luke 22:43 tells us that in response to His prayer an angel from heaven strengthened Him.

What Jesus was about to face was a task like no other – to bear the sins of the world.

When Jesus asked God the Father – Remove this cup from Me – He was speaking about the cup of God's wrath that was about to be poured out on Him.

He was about to become sin for His people and about to be forsaken by God.

The Father knew He needed the preparation of Gethsemane to accomplish the task for which He was sent.

I don't understand how prayer works – I just know it works – and I know that if Jesus needed strengthening to face the trials of this life – how much more do we.

Be men and women of prayer – especially in times of trial.

Finally, God's sovereign preparation is seen in the:



Testimony concerning His death

When Jesus was led before the high priest and the leaders – verse 55 says they were seeking testimony against Him – but they found none!

There is not a man or woman here – or anywhere – who is innocent.

You don't have to scratch too far below the surface to find our dirt.

We are guilty and deserving of death.

But no testimony was found against Jesus.

Ultimately the only charge they could lay is that of verse 61 – that He is the Christ, the Son of the blessed.

Isaiah 53 tells us that the Messiah must be a lamb led to the slaughter – the One on whom our iniquity is placed – the One who is pierced for our transgressions.

And to be this one – He must have committed no sin nor deceit.

As 1 Peter 1:19 says – He is to be a lamb without blemish or spot.

The lambs for Passover had to be examined by a Priest and declared without blemish.

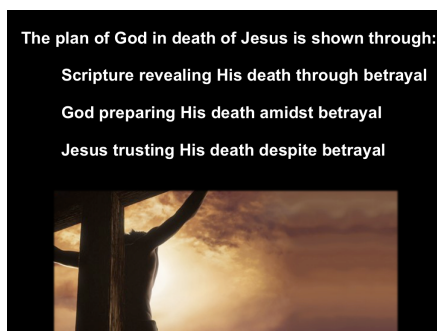
Here the High Priest finds no charge against Jesus.

Here in the sovereign plan of God, Jesus is declared by the priests of Israel – to be the One true Lamb who can take away the sin of the world.

God's plan is amazing.

So in all five of these ways we see **God preparing Jesus for His death amidst betrayal.**

This leads us to see that the *third* way the plan of God in the death of Jesus is shown is through:



Jesus trusting His death despite betrayal

When you read chapter 14 – Jesus very clearly knows that His death is immanent.

He may not have known the hour of the end times but He knew the hour of His end.

He knew He must die on the Passover.

He says Mary is anointing Him for death.

He knew when the hour of His betrayal was at hand.

He knew He had to prepare His heart in prayer in Gethsemane.

But most of all – He knew this was not the end. He tells the disciples His next drink with them will be in the kingdom not in this life. He tells the chief priest he will see Him coming of the clouds of heaven. Jesus **knew** death was not the end. He **knew** He would rise again.

He **knew** all of this was the plan of God from eternity past and He accepted the will of God.

We can see the faith of God in each of these episodes – but perhaps the most relevant is in verse 36. Jesus prays:

“Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”

If the Father so desired, He could spare Jesus from the cross at any time and in any way.

He could send angels to deliver Him. He could change the heart of the high priest. He could raise up a rebellion in favour of Jesus. He could just take Jesus home there and then.

But the will of God – the plan of God – had always included the cross.

So despite the tragic betrayals – despite the painful trials – despite the heart which asks – remove this cup – Jesus says – not what I will – but what you will.

1 Peter 2:23:

When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued *entrusting* himself to him who judges justly.

Jesus knew that at the other end of the pain and suffering there was resurrection and glory.

He knew the love of God would see the plan to fruition.

He trusted that God would work all things – even this dark event – to achieve His good ends.

Romans 8:28:

And we know that for those who love God all things work together for good, for those who are called according to his purpose.

So what do we learn from this chapter?

There are so many things – but one of the main truths is that we need to trust the love and plan of God even through the storms of life.

Sometimes it is hard for our hearts to get around the theology our heads hold to.

When trials come – marriage breakup, cancer, unemployment – sometimes we second guess everything.

Maybe God is punishing me for sin?

Maybe there is a lesson I am supposed to have learned?

Maybe God hates me?

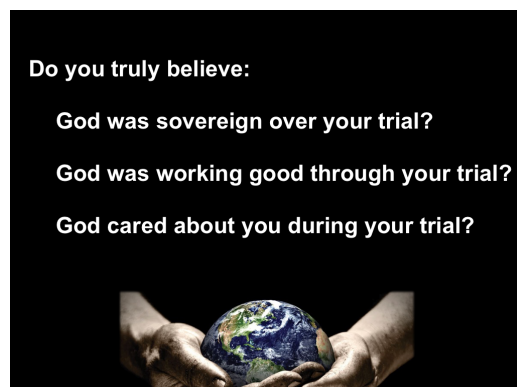
Maybe I am not a Christian?

But here – Jesus shows us the way through the trial.

The reason we have so many pictures all showing us that God is in control of this heinous event is to teach us that in our time of trial – God is right there.

We are to have faith that God is in control, that He is working good and that He loves us.

I started this sermon asking three questions about what you believe in the midst of a trial. I asked – do you truly believe:



1. God was sovereign over your trial?

That His hand was there through every facet of that time of pain?

Our passage this morning shows us that God's hand was over every moment of Jesus' death. It was planned and sovereignly carried out under the direction of God.

Whatever happens in your life – God is right there.

2. God was working good through your trial?

That somehow God would use that time to work good for the kingdom and for you?

God used that time to work good for the kingdom and for you?

In the death of Jesus, we have seen God work the greatest imaginable good – the salvation of His people – through the greatest imaginable evil – the betrayal of the Son of God.

There are times when we will see why God sends trials our way. Other times we won't understand it – until heaven.

Sometimes we will look and say – I struggle to see how even God could bring good through this.

But our faith tells us if He can bring good from the betrayal and death of His innocent Son – He can bring good through our trial.

3. God cared about you during your trial?

That He actually cared about your suffering during that time?

Did God care that Jesus was betrayed?

Did God care when Jesus sweat great drops of blood in Gethsemane?

Did God care when Jesus cried – My God, My God why have you forsaken Me?

When you read the Gospels you can almost feel the heavens seethe with anger at the treatment of Jesus.

God cared. The existence of hell tells us – God cares.

In the same way – God cares when one of His children suffers. He tells us that He knows when a sparrow falls to the ground and you are far more precious to Him than a sparrow.

He cared enough to send His own Son to save you.

So God cares when you hurt. And His plan is to finally end all hurt and all pain and all tears.

Mark 14 is here to show us that these statements are absolutely true – even when the pain of our trials might make us feel abandoned by God.

This week I thought about my past year. It has been a particularly difficult one for me.

My mother fell ill and her health and mental state deteriorated badly to the point where she needs intensive nursing care.

Then Steph, my daughter, got cancer.

This week I thought about these trials.

Three truths came to mind.

1. I have had other terrible years. Some were possibly worse.

This church has had two difficult times with leaders. Those times were painful beyond words.

This church has had seasons where some in it were involved in terrible sin – those times hurt – you don't sleep – you wonder where the power of God is.

I have had times of struggle with my own sin and faith – not good times.

But there is a second reality that came to mind.

2. In many of those trials I can look back and see the hand of God at work.

The difficult times with leaders were learning times – we redirected the church – and the church became stronger in many ways.

Those involved in sin – some left the faith – yes – but some repented and their marriages and lives are far stronger today than ever before.

In my life – my struggles brought me closer to the Lord, to my very patient wife and to those I am in ministry with.

While some trials still remain a mystery to me as to why God allowed them – for many others I know that God did work good through some of my darkest times.

A third truth.

3. Seeing the way God worked – through the death of Jesus – through my own trials – gives me faith that God will strengthen me through any trial to come.

This doesn't mean I will always know in this life why God does what He does.

But, I know that when I get to glory I will see that those trials indeed worked good.

At this stage – I don't know why my mum or daughter became ill. I may never know. I may or may not ever understand the good that comes from this.

But my faith, my theology, my experience tells me that God **does** work good in the midst of the worst of this fallen world.

How do I know? – Because of the cross.

It is at the cross where all the trials and pain of this world finally make sense.

I see the love of God, the power of God and the plan of God intersecting at the cross.

So brothers and sisters – I don't know what you are going through today. I don't know what you will face tomorrow. But He does. And He cares. And He will be right there with you.

He works all things together for good. And the day will come when we will see Him in the clouds and eat with Him in the kingdom – and then the plan of God that we trusted by faith will be laid out for us to see that our God did what was necessary for our good.

So trust Him. Let Him strengthen you when it seems you can bear no more. Let Him be the rock beneath your storm.

The Rock Beneath The Storm **(Mark 14:1-72 February 21, 2016)**

Main Point: The plan of God is so great it even works good through those who betrayed His Son.

- Why do we struggle to trust God in the times of great trial that come on our lives?
- What are the Scriptural examples you can think of that show how God works good through times of trial?
- Read Acts 2:22-24 and 4:24-29. What do these verses teach us about the plan of God concerning the death of Jesus?
- Why is it important to see that the betrayal and death of Jesus was foretold in the Scriptures?
- Why are the pictures of God preparing Jesus for death important?
- Why is Mary's anointing Jesus such a powerful picture of love and worship?
- Jesus is no longer physically present so what are the ways we can show such love and worship to Him now?
- What are the things that hinder our love and worship of Jesus?
- In what ways does the Passover point to the death of Jesus?
- In what ways did Jesus fulfil the Passover? What is the difference between the Passover and the Lord's Table?
- What can we learn about prayer from Jesus praying in Gethsemane?
- Why was it important for the high priest to find no testimony of wrongdoing against Jesus?
- What enabled Jesus to trust God through the trials He faced?
- Read Romans 8:28. What do we learn from this verse? How did it apply to the death of Jesus? How does it apply in our lives?
- Why do we struggle to believe that:
 - 4. God was sovereign over your trial?**
 - 5. God was working good through your trial?**
 - 6. God cared about you during your trial?**

- What can help you to trust God through the next trial that comes your way?
- How does the cross help us to know the sovereign love of God toward us in trials?