



COVENANT

Bible-Presbyterian Church

Preaching Christ for His Glory and His Kingdom

Order of Worship – 14 April 2019

Theme for the Year: "Strength in Weakness" (2 Corinthians 12:9)

Prelude	<i>The Lord Is in His Holy Temple</i>
Call to Worship	
*Opening Hymn	41 - <i>Blessed By the Name</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Zechariah 9:9-17
Hymn	TP 118:17-29
Tithes & Offering	
*† <i>Doxology</i> & Offertory Prayer	
Scripture Reading	John 12:12-26
Hymn	215 - <i>Come, Thou Prophet of the Lord</i>
Confession of Faith & Pastoral Prayer	
Sermon	"Why Did They Shout Hosanna?"
*Closing Hymn	127 - <i>The Savior of the World</i>
*Benediction & <i>Threefold Amen</i>	
Silent Prayer & Postlude	
Announcements	* <i>Congregation standing</i>

†Glory be to the Father, and to the Son:
And to the Holy Ghost;
As it was in the beginning,
Is now and ever shall be:
World without end. Amen.

††Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.
Amen.

Covenant Bible-Presbyterian Church meets every Sunday at 10:00 am
at 47 Davis Road, Attadale, Western Australia

Website: www.covenantbpc.org.au

Contact: pastor@covenantbpc.org.au

Betrayed

Matthew 26 offers a series of short but brilliantly lit scenes surrounding the betrayal of Jesus.

The chapter opens with Christ announcing the end of His public preaching ministry.

After this, He says to His disciples: *"After two days is the feast of the passover, and the Son of man is betrayed to be crucified"* (v. 2, KJV).

To us, looking back on history, Christ's intent to die on the cross could not be clearer.

But the disciples do not grasp His meaning; they are still clinging to their own hopes for Christ and His kingdom.

Some Christians today are similarly blind to Scripture. They only consult the Word to confirm their preconceived ideas and expectations.

Like a filmmaker, Matthew moves his focus to a different scene. The Sanhedrin, the highest court of the Jews, is assembled in the hall of Caiaphas.

They duly observe the formalities of meeting, but their purpose is to plot the murder of Jesus. After deliberation, a motion is passed to take Jesus quietly and kill Him (v. 4).

An amendment is added, specifying that this arrest not be done *"on the feast day, lest there be an uproar among the people"* (v. 5). What a mix this meeting is of parliamentary procedure, political savvy, and heinous sin!

Matthew next swings his focus back to Jesus, who is being entertained in the house of Simon the leper in Bethany. The all-male dinner party is interrupted by a woman who carries a beautiful

alabaster container filled with perfumed oil. She breaks the container and pours its liquid upon the head of Jesus.

The disciples (stirred by Judas; John 12:4-5) protest this seemingly purposeless waste. Jesus points out that the disciples may give to the poor any time they care to.

What's more, He says that the woman grasps what they refuse to accept: He is about to die, and this woman acknowledges that fact by pouring her ointment on her Savior.

Christ's rebuke reminds us that He weighs our deeds against the motives of our hearts. At times we Reformed Christians promote utility at the expense of beauty.

But Psalm 90:17 tells us that our profession of true religion should be adorned with the beauty of the Lord.

Furthermore, our public worship should reflect that beauty. *"Strength and beauty are in his sanctuary"* (Ps. 96:6).

Matthew then moves to Judas, who slips away from the disciples and goes to the priests to make a deal with them if he delivers Jesus: *"What will ye give me, and I will deliver him unto you?"* he asks.

Matthew tells us that *"they covenanted with him for thirty pieces of silver"* (26:15).

Some scholars translate the Greek verb for "covenant" here literally ("to weigh"), meaning that the priests weighed the silver to assure its value and paid Judas on the spot.

The King James translators, however, use the word covenant to mean "to

establish" or "stand firm," inferring a solemn oath or religious covenant.

Either meaning still reveals that heinous sin is again cloaked with the formalities of religion and the law.

The thirty pieces of silver also reflect contempt for Jesus. This small sum represents the damages assessed against a farmer whose ox happens to gore a servant and cause his death (Ex. 21:32).

Christ's life is sold for a paltry price, showing the vast chasm between Christ's sworn enemies and the willing Sufferer (Ps. 22; Isa. 53; Zech. 11:12-13).

The focus finally returns to the Passover. During the meal, Christ states with certainty: "*One of you shall betray me*" (Matt. 26:21).

The solemn joy of the feast gives way to sorrow. The disciples fearfully ask, "*Lord, is it I?*" (v. 22).

Jesus offers a cryptic response: "He that dippeth his hand with me in the dish, the same shall betray me" (v. 23).

The problem is that at some point in the meal all of the men would have dipped their hands into the dishes set before them.

Christ is thinking of prophecy, however, and what was written concerning the one who should betray Him (Ps. 41:9).

Christ adds, "*The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed*" (Matt. 26:24), bringing together the two ideas of divine sovereignty and human responsibility.

In His divine sovereignty, God can use the sinful actions of men to accomplish His holy purpose, without in any way diminishing the guilt of the sinner.

At last, Judas works up the nerve to ask, "*Master, is it I?*" (v. 25). Christ's answer, "*Thou hast said,*" seems less than direct; however, the original is strongly affirmative.

We today would say, "*You have taken the very words out of my mouth; I couldn't have said it better myself.*"

Thus Matthew pictures the betrayal of Christ by focusing on all the characters involved. He uses the same technique to describe Christ's subsequent sufferings and death.

The care with which Matthew offers each detail reveals the importance of those sufferings.

However awful are the deeds of wicked men and false friends, Christ is accomplishing the plan of God for the salvation of His people.

~ Joel Beeke

<https://www.ligonier.org/learn/articles/betrayed>



Westminster Shorter Catechism

Q. 94. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Worship Service Roster

Service	This Week (14.4.19)	Next Week (21.4.19)
Speaker	Mark Chen	Steven Tan
Worship Leader	Chris Budiman	Mark Chen
Pianist	Eugene Lim	Magdalene Tay
Welcomers	Josephine Austin & Putri Harapan	Danny & Susie Tan
Offering Stewards	Kim Leow, Jansen Ng Ken Hong, David Lim	Johnny Orchard, Rex Sriharan Chris Budiman, Vincent Chiu
Ushers	Jesslyn Leow, Rebecca Lee	Joyce Ng, Heng Qi Ban
Kitchen Duties	Lisa Lim*, Ken Hong Grace Wang	Jenni Budiman*, Val Withnell Peggy Woo
PA Duty	Ian Tay	Raymond Woo
<i>Prayer Meeting</i>	<i>19 April 2019</i>	<i>26 April 2019</i>
Chairman	<i>In Recess</i>	<i>In Recess</i>
Pianist		

Announcements

1. A warm welcome to all worshippers. May God richly bless you. Please stay behind after the service for fellowship and tea.
2. Next week's speaker will be Pastor Steven Tan. He will be speaking on: "TGBF" (Romans 8:11; Jeremiah 17:5-10).
3. Good Friday Gospel service on Friday, 19 April 2019, at 10 am. Pastor Steven Tan will be bringing the Gospel message - "By His Stripes, We are Healed" (Isaiah 53:4-6).
4. Prayer Meeting will be in recess on 19 April 2019 because of Good Friday holiday and 26 April 2019 because of Bible Conference.
5. Young People's Group will meet on Saturday, 20 April 2019 at 4 pm. Pastor Steven Tan will speak on "Lessons on Life" (Ecclesiastes 12:1).
6. Daily Manna and Daily Manna Junior (April-June 2019) are available in the foyer.
7. Worshippers are reminded not to park on the pavement along the roads.

Appointments for the Week	Last Lord's Day Tithes & Offering, & Attendance
FRI 10:00 am Good Friday Gospel Service SAT 4:00 pm Young People's Group SUN 9:00 am Sunday School 10:00 am Worship Service	General Fund - \$11,620.36 (*DD - \$249.56, #857 - \$100.00, #858 - \$10,000). Missions Fund - \$750.00 (*DD - \$100.00, #859 - \$50.00). Building Fund - \$500.00 (*DD - \$400.00, #644 - \$100.00). Total Tithes & Offering - \$12,870.36. Attendance - 123. *DD: direct deposit

Elders: **Mark Chen (Pastor)** 6114 4242, 0415 932 373. **Jimmy Orchard** 0413 274 407.
Johnson Lim 0402 145 682. Deacons: **Jacob Woo** 0421 212 206. **Vincent Chiu** 0417 929 149.