

Wounded in the House of His Friends

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Preacher: Rev. Roderick John Campbell

[0 : 00] Welcome to our evening service. Let us commence our worship by singing to the Lord's praise from Psalm 34 and at verse 16.

Psalm 34 at verse 16. The face of God is set against those that do wickedly, that he may quite out from the earth cut off their memory.

The righteous cry unto the Lord, he unto them gives ear, and they out of their troubled soul by him deliver dar. The Lord is ever nigh to them, that be of broken spirit. To them he saved, he doth afford, that are in heart contrite.

The troubles that afflict the just, the number many be, but yet at length out of them all the Lord hath set them free. We shall sing from verse 16 to the end of the psalm to the Lord's praise.

Psalm 34 verse 16. The face of God is set against those that do wickedly. The face of God is set against those that do wickedly, that he may quite out from the earth cut off their memory.

[1 : 30] The face of God is set against those that do wickedly.

The face of God's izised, it be cursed. The face of God is set against those that do wickedly. Father is set against those■ng, that be of broken spirit. FI ■■■ his son then did evil guru, ■■■■ITU via smoke-d suggesting andeno-yemies, that be of broken spirit. From this that doom has sent forth the will stop if he may quiteIND this one allowing himself.

The face of God is set against those that do ■ in the sleep. Are indeed people that do■■, those that do wickedly. The face of God is set against those that heart will hear you.

The face of God is set against those that do wednesday, and may not be made in a disaster. The face of God is set against those that do snare, so■■. and your heart of God is set against those that year. He saved me, the comfort that I live hard to guide.

The troubles are not made, the justin' on the many.

[3 : 02] Forget God and the cross, let him all the Lord now stand free.

He carefully is, for he forever can befall.

Thou's soul, my own child's heart open and broken be at all.

Till child the wicked slay, which shall be who hate the just.

The Lord redeems his ever-souls, not bear his life in trust.

[4 : 35] Let us unite together. Eternal and ever-lesse Lord. We give thanks unto thee that thou hast enabled us once again to gather within the courts of thine own house.

In this place that have been set aside for the worship of God. And as we assemble together, we seek, O Lord, that we would be mindful of who thou art.

That thou art the sovereign one. That thou art the one who is high and lifted up. That thou art the one that inhabiteth eternity.

That thou art glorious in holiness. That thou art of purer eye than to look upon sin. And yet, O Lord, we give thanks.

That we can come into thine own presence through this act of worship. And that we can come with boldness and with confidence.

[5 : 46] And that we can lay out our petitions before thee. And as we do so, we are mindful of what is true regarding each and every one of us.

That we are sinners by nature. But blessed be thy name for the provision that thou hast made for us.

Through and through thy son. So that we can come into thy presence through his merits. That we can enter into the very throne room of God.

And so we seek, O Lord, thy grace to enable us to humble ourselves. And to take that place that belongs at thine own foodstool.

Confessing our sins. And giving thee thanks for the great promise that thou hast given to us in thy word. That if we confess our sins. That thou art faithful and just.

[6 : 46] To forgive us our sins. And to cleanse us from all unrighteousness. We give thanks that when thou dost forgive our sins.

That thou do so justly. For otherwise it would not be through forgiveness. We give thee thanks, O Lord, for the finished work of thy son upon the cross.

And for his continued ministry. At thine own right hand. And we give thanks, O Lord, for the promise of his return.

That he is to return. And that to engather his people. And to bring them in body and soul. Into the inheritance that he has prepared for them.

And so that they will be forever with the Lord. We pray, O Lord, that we may be kept mindful. At all times of the cost of our salvation.

[7 : 50] That we have been redeemed not with corruptible things such as silver and gold. But with the precious blood of Jesus Christ. We pray, O Lord, that thou would accompany the gospel.

This evening with the power of thine own spirit. That it may go forth in the power and demonstration of thy spirit. In convicting and converting. We acknowledge that we are dependent upon thine own spirit.

For without thee we can do nothing. And as the trumpet of the gospel has been sounded. We pray that the ears of our people would be unstopped.

So that they may hear. And that the veil would be taken from their hearts. That they may understand. That they may come to experience thy salvation.

And the joy of thy salvation. We pray, O Lord, that thou would meet with the needs of the congregation here. Every home and every family.

[8 : 57] Thou knowest their needs. For thou art the all-knowing God. There is nothing hidden from thee. And we pray that it may please thee out of the riches of thy grace.

To meet with the needs of each and every one. Remember, we pray thee, thy people. Those whom thou hast redeemed for thyself.

Those who have been called out to be thy witnesses in this world. We pray that thou would be with them. And grant to us, O Lord, that we may be faithful to thee.

In a world that lieth in darkness. In a world that lieth in wickedness. May we be as lights that would shine forth. And we pray, O Lord, for those who are ill.

May thy healing hand be upon them. To grant them a measure of health and strength. But if it be otherwise, prepare them in their hearts. Remember any who may be grieving this night.

[9 : 59] We pray, O Lord, that thou would speak near to them. And those who may be facing new challenges tonight in their life. We pray that they would be able to cast their burden upon thee.

Knowing that thou art a God who can truly care for them. And uphold them in all their needs. We pray, O Lord, that thou would be with those who are set out in trials that we know not of.

O Lord, thou knowest. And we give thanks that thou art the one who doth know. Because thou art the one who can truly come alongside them and help them in their time of trouble.

That thou art the God who can truly be the God of refuge. And the God of strength. Of when our world seems to be set upside down.

We pray, O Lord, for those who are indifferent and careless. Those who are indifferent to the claims of thine own word. May thou have pity and compassion upon them.

[11 : 14] And may thou draw them through thyself through the cords of thy spirit. We pray for our nation. We acknowledge that we have gone far away from thee.

O Lord, return us again in repentance. That we may sorrow over our sin and seek the mercy of God in Jesus Christ.

Remember all nations of the earth. Places where there is war and confusion and strife. And we pray, O Lord, that they may look unto thee.

That they may cry unto thee. And that thou, O Lord, would bring peace. And where there is war and crisis and strife.

Remember the homeless. And those who are slaves to the many vices that have come in. As a consequence of man's fall.

[12 : 09] We pray that thou wouldst meet with each one. At their own particular point of need. Bless, we pray thee. All thy servants who have gone forth with thy word this night.

We pray that thou wouldst be near to them. And may they know the unction and the help of thine own spirit in upholding them. And granting to them that they may proclaim thy truth with boldness and with confidence.

We pray for the minister of the congregation. That thou wouldst be with him and uphold him. And is going in and out among the flock. That thou hast given to him to shepherd over.

And all the office bearers in their respective duties. We pray that everything may be done in such a way. That would bring honour and glory to thine own name.

Bless the one who leads us in the praise. And we pray that our worship tonight may be acceptable to thee. And may bring honour and glory to thine own name.

[13 : 15] Lead us into thine own truth as we come to read. And to meditate upon it. That it may be a means of encouraging us and strengthening us in our faith.

And all that we ask for the forgiveness of our many sins. In Jesus name and for his sake. Amen. We shall further sing from Psalm 22.

Psalm 22 at verse 22. Psalm 22.

My vows before them that in fear shall be performed by me. We shall sing these verses to the Lord's praise. From Psalm 22 at verse 22. I will show forth thy name unto those that my brethren are.

I will show forth thy name unto those that my brethren are.

- [14 : 46] A mess of complication. Thy praise, thy will be clear.
Praise ye, the Lord, who doeth and fear.
And glorify all ye. The seal of ■ else among, let him ■. Let us and praise.
The seal of grace do ■ him all. Let his espero shiver in me.
For he despised no nor abort, Yah naked's misery.
- [15 : 58] Nor from the midst is this but there, When he to him did cry.
Within the congregation's grace, My praise shall be of thee.
My vows before them that in fear Shall be there for my knee.
Now let us read the word of God. We first shall read it from the Old Testament, From the book of Zechariah, And chapter 12.
And then we'll turn to the New Testament, And to the Gospel of John, And chapter 19.
First of all, Zechariah, And chapter 12, And we'll read from verse 9, Just a few verses.
- [17 : 20] And it shall come to pass in that day, That I will say to destroy all the nations that come against Jerusalem.
And I will pour upon the house of David, And upon the inhabitants of Jerusalem, The spirit of grace and of supplications, And they shall look upon me whom they have pierced, And they shall mourn for him, As one mourneth for his only child, And shall be in bitterness for him, As one that is in bitterness for his firstborn.
In that day there shall there be a great mourning in Jerusalem, As the mourning of Hath and Rimon, In the valley of Meketo. And the land shall mourn every family apart, The family of the house of David apart, And their wives apart, The family of the house of Nathan apart, And their wives apart, The family of the house of Levi apart, And their wives apart, The family of Shemai apart, And their wives apart, All the families that remain, Every family apart, And their wives apart, In that day there shall be a fountain open, To the house of David, And to the inhabitants of Jerusalem, For sin and for uncleanness.
And now we turn to the New Testament, And to the Gospel of John, And chapter 19. And we can read from verse 10.
Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, And have power to release thee?
- [19 : 05] Jesus answered, Thou couldst have no power at all against me, Except it were given thee from above. Therefore he that delivered me unto thee, Hath a greater sin. And from thence both Pilate sought to release him.
But the Jews cried out, Saying, If thou let this man go, Thou art not Caesar's friend. Whoso he maketh himself a king, Speaketh against Caesar. When Pilate the effort heard that, Saying he brought Jesus forth, And sat down in the judgment seat, In a place that is called a payment, But in the Hebrew Gabbath.
And was the preparation of the Passover, About the sixth hour. And he saith unto the Jews, Behold your king. But they cried out, Away with him, Away with him, Crucify him.
Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then delivered he him therefore, Unto them to be crucified.
And they took Jesus, And led him away. And he bearing his cross, Went forth into a place, Called the place of a skull, Which is called in the Hebrew, Golgotha.
- [20 : 12] Where they crucified him, And two others with him, On either side, One and Jesus in the midst. And Pilate wrote a title, And put it on the cross, And the writing was, Jesus of Nazareth, The king of the Jews.

This title then, Read many of the Jews, For the place where Jesus was crucified, Was nigh to the city. And it was written in Hebrew, And Greek and Latin. Then said the chief priests of the Jews, To Pilate, Write not the king of the Jews, But that he said, I am king of the Jews.

Pilate answered, What I have written, I have written. Then the soldiers, When they had crucified Jesus, Took his garments, And made four parts, To every soldier a part, And also his coat.

Now the coat was without seam, Woven from the top throughout. They said, Therefore among themselves, That is not rendered, But cast lots for it, Whose it shall be, That the scriptures might be fulfilled, Which saith the parted my raiment among them, And for my vesture, They did cast lots.

These things, Therefore the soldiers stood. Now they stood by the cross of Jesus, His mother, And his mother's sister, Mary, The wife of Cleophas, And Mary Magdalene. When Jesus therefore saw his mother, The disciples standing by, Whom he loved, He saith unto his mother, Woman, Behold thy son.

[21 : 33] Then saith he to the disciples, Behold thy mother. And from that hour, That disciple took her, Into his own home. After this, Jesus, Knowing that all things, Were now accomplished, That the scripture might be fulfilled, And saith I thirst.

Now there was set, A vessel full of vinegar, And they filled a sponge with vinegar, And put it upon hyssop, And put it to his mouth. When Jesus therefore, Had received the vinegar, He said, It is finished.

And he bowed his head, And gave up the ghost. The Jews therefore, Because it was the preparation, That the body should not remain, Upon the cross on the Sabbath day, For that Sabbath day was on high day, Besought Pilate, That their legs might be broken, And that they might be taken away.

Then came the soldiers, And break the legs of the first, And of the other, Which was crucified with him. But when they came to Jesus, And saw that he was dead already, They break not his legs.

But one of the soldiers, With a spear, Piusht his side, And forthwith came thereout, Blood and water. And he that saw it, Bear record, And his record is true, And he knoweth, That he saith true, That ye might believe.

[22 : 45] For these things were done, That the scripture should be fulfilled, A bone of whom shall not be broken. And again another scripture saith, It shall look on him, Whom they pierced.

And after this, Joseph of Amartya, Being a disciple of Jesus, But secretly, For fear of the Jews, Besought Pilate, That he might take away, The body of Jesus. And Pilate gave him leave.

He came therefore, And took the body of Jesus. And there came also Necordemus, Which at the first, Came to Jesus by night, And brought a mixture of myrrh, Alos, About a hundred pound weight.

Then took they the body of Jesus, And honed him in lame clothes, With the spices, As the man of the Jews, To bury. Now in the place, Where he was crucified, There was a garden, And the garden, A new sepulchre, Wherein was never man yet laid.

There laid the Jesus, Therefore, Because of the Jews' Preparation day, For the sepulchre, Was now at hand. May the Lord bless to us, The reading of these portions, Of his word.

[23 : 49] We shall now sing, From Psalm 40, And at verse 6. No sacrifice, Nor offering, Tis thou a tort, Desire, My ears thou bords, And offering thou, And burnt it's not required.

Then to the Lord, These were my words, I come, Behold, And see, Within the volume of the book, It written is of me, To do thy will, I take delight, O thou my God, That art, Yea, That was holy love thine, I have it within my heart.

Within the congregation, Great, Thy righteousness, Did preach, Lo thou dost know, Lord,
That I refrain it, Not my speech. I never did within my heart, Conceal thy righteousness, I
thy salvation, Have declared, And shown thy faithfulness, Thy kindness, Which most
loving is, Conceal it, Have not I, Nor from the congregation, Great, Have it thy verity.

We shall sing these verses, To the Lord's praise, From verse 6, To down, To the end, To
the double verse, Mark 10, Psalm 40, Verse 6, To 10, No sacrifice, Nor offering, Is thou at
all desire.

No sacrifice, Nor offering, Is thou at all desire, My ears of thoughts, And all praise love,
Than to the Lord, these wed my words.

[25 : 44] I come, behold, and see within the volume of the good a greatness of me.

To do thy will I take delight.

O thou my God that art in that most holy love of life.

I have within my heart within the congregation great.

I, righteous, blessed speech. Though thou dost know, O Lord, that I reprinted not my
speech.

[27 : 22] I ever did within my heart conceal thy righteousness.

I thy salvation have declared.

And show thy faithfulness. Thy kindness which most loving is.

Conceal it, have not I. Nor from the congregation great.

Have with thy mercy. Amen. Amen. Seeking the Lord's help and blessing, let us turn to the
second portion of scripture that we read together in the Gospel of John chapter 19 and we
can read at verse 31.

[28 : 57] The Jews there were because it was the preparation that the bodies should not remain
upon the cross on the Sabbath day for that Sabbath day was an high day besought Pilate
that their legs might be broken and that they might be taken away.

Then came the soldiers and break the legs of the first and of the other which was crucified
with him. But when they came to Jesus and saw that he was dead already they break not
his legs.

But one of the soldiers with a spear pierced his side and forthwith came there out blood
and water. And he that saw it bear record and his record is true and he knoweth that he
saith true that ye might believe.

For these things were done that the scripture should be fulfilled a bone of him shall not be
broken. And again another scripture saith, they shall look on him whom they pierced.

Now there are many events that took place at this time on Golgotha that we could spend
time on, that we could preach upon.

[30 : 06] Many events that took place before Jesus dismissed his spirit into the hands of the Father.
And we have noted here in our reading how in that moment how scripture was being
fulfilled.

But tonight we are going to focus upon two events that took place after he died. John here
draws to our attention namely the unbroken bones and the pierced side.

Two events that took place after Jesus had died but they are both related to the fulfillment
of scripture. The timing of the death of Jesus was no coincidence.

The Jews did not want to arrest him at the Passover lest there be an uproar. However,
their desire was overruled by a higher authority, by God's counsel and purpose.

For in the book of Acts, Peter reminds us, Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, him being delivered by the determined counsel and foreknowledge of God.

[31 : 38] Ye have taken and by wicked hands have crucified and slain. Jesus' crucifixion on the cross was by God's appointment.

Now Jesus was crucified on the day of preparation before the feast of unleavened bread. As the day drew on at sundown, the Sabbath would begin.

And this Sabbath would begin a holy week of feasting. John writes and he says, The Jews therefore, because it was their preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath was an high day, besought Pilate, that their legs might be broken and that they might be taken away.

The reason for this request was that the Lord declared that if an executed man was hung on a tree, his body was not to remain all night on the tree, but he was to be buried the same day because a hanged man was cursed by God.

So the priests asked Pilate to hasten the death of those crucified, especially since it was going to be a very special Sabbath.

[33 : 04] And Pilate granted them their request. The Roman method of hastening the end of a crucifixion was to smash the shin bones with a mallet with an iron bar.

And as a result, the victim would experience shock and would no longer be able to push up and relieve the pressure on his body. And within a short time, death would come about because of choking.

John Calvin, in his commentary, says, In order to keep a strict observation of their Sabbath, they are careful to avoid outward pollution and yet they do not consider how shocking a crime it is to take away the life of an innocent man.

Now, according to the record that we have here from John, this was carried out upon the two thieves that was crucified with Jesus. It says, Then came the soldiers and break the legs of the first and of the other which was crucified with him.

And having carried out the deed upon the two thieves, the soldiers approached the cross of Jesus and this is what John, being an eyewitness, recalls for us.

[34 : 29] But when they came to Jesus and saw that he was dead already, they break not his legs. Now, it is amazing that they came to the middle cross and last that they went from right to left and then returned to the middle cross to carry out this deed.

But when they saw that he was dead already, they break not his legs. And this information given to us by John proved to us that Jesus truly died on the cross.

The soldiers were so convinced that Jesus was dead that they simply ignored an order that was given to them and concluded that there was no point in breaking his legs, the legs of a dead man.

However, to make sure we are told that one of the soldiers with a spear pierced his side and forthwith came there out blood and water.

And it is only in the Gospel of John that we have this information. and his purpose of bringing this information to us was that we might believe on Jesus Christ in saving faith.

[35 : 48] Because he says, he that saw it be a record and his record is through and he knoweth that he saith through that he might believe. John was well aware that the law required that at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established.

So John asserts that he is not alone in citing these events that he had witnessed at Golgotha but that his witness is joined by the witness of the Old Testament prophets in their writings.

we cannot but be amazed at how thorough and how complete the prophetic preview of the sufferings and death of Jesus was.

we find his betrayal by a friend and the disciples forsaking him. We find that written for us in the Old Testament. The false accusations and his silence before the churches.

He has been numbered with the transgressors. His crucifixion, the mocking of the onlookers, the taunt about his failure to save himself, the soldiers gambling for his clothes, his prayer for his enemies.

[37 : 11] He's been forsaken by God. His yielding up of his spirit into the Father's hand and his burial in a rich man's tomb. All that is foretold to us in the Old Testament.

Those things that were fulfilled in the New Testament. The Old Testament points forward to house the cross and it does so by types, by pictures, by promises.

After rising from the dead, Jesus appeared to his disciples in Jerusalem and there he explained his crucifixion and his resurrection. In these terms, all things must be fulfilled which were written in the law of Moses and the prophets and the Psalms concerning me.

Therefore, Jesus insisted that each portion of the Old Testament had to do with him. That the whole Bible from Genesis to Revelation carries one theme and that is the redemptive plan of God.

The redemptive plan of God. God's purpose in redeeming his people. Now regarding these two events that took place after Jesus had died that John here refers to, the unbroken bones.

[38 : 48] John obviously saw a great significance in this fact that the bones of Jesus were not broken.

For he writes, for these things were done, he says, that the scripture should be fulfilled, a bone of whom shall not be broken.

Now this could be a reference to Psalm 34. He keepeth all his spores, not one of them is broken. However, I think because of the timing that John is probably thinking of the Passover, that is the context in which all this is taking place at the time of the Passover.

And I think John is thinking of the Passover, and especially of the Passover lamb, and the observance that not a bone of the Passover lamb was to be broken.

In Exodus we read that the Lord said regarding the Passover lamb, in one house shall it be eaten. Those shall not carry forth all of the flesh are brought out of the house.

[40 : 04] neither shall ye break a bone thereof. Not a bone of the Passover lamb was to be broken.

And as John looks on to what is taking place here at Golgotha, he sees that the bones of Christ is not broken. And he says, these things were done that the scripture should be fulfilled, a bone of whom shall not be broken.

John here was not merely recording for us a historical fact, but also tying it in with its theological meaning, and proving for us that Jesus is the lamb for our salvation.

As Paul says, for even Christ, our Passover is sacrificed for us. Here is the true Passover lamb.

This is the fulfilment of that type that we have in the Old Testament. This is the fulfilment of the Passover that was set and ordained in the Old Testament.

[41 : 21] Here is the fulfilment in the person of Jesus Christ. Despite man's action, which God allowed, they could bind Jesus, they could scourge him, they could spit on him, they could crucify him.

But God was in control. He was looking after the lamb of his Passover so that not a bone of him was to be broken.

At the time of the first Passover, which we find in Exodus, the Israelites deserved divine judgment, just like the Egyptians.

But unlike the Egyptians, they would be saved by grace through faith. What Israel needed was atonement and God provided such in the form of a lamb.

That came to be known as the Passover lamb. Now we all deserve divine judgments and we all need atonement.

[42 : 37] If we are going to escape the judgment that our sins deserve, we need atonement. And God in his mercy and grace has provided such in the form of his own son.

as John the Baptist proclaims to us, one day as Jesus approached him, he pointed him out and he said, the lamb of God which taketh away the sin of the world.

You will recall that when God told Abraham to go and to sacrifice his son Isaac on one of the mountains that he would show to him, that Isaac on the journey turned to his father and he said, we have the fire, we have everything, but where is the lamb for a burnt offering?

And his father turned to him and said, God will provide for himself a lamb. But Isaac's question goes down through the centuries, where is the lamb?

We have the lamb in types, we have the lamb in promises, but here is Isaac's question being answered, where is the lamb? Here it is, on the middle cross of Golgotha, the lamb of God which takes away the sin of the world.

[44 : 09] Now there were certain characteristics that belonged to the Passover lamb that was also true of Jesus Christ as the lamb of God. The Passover lamb had to be pure and spotless, it had to be physically flawless.

So he was to set the lamb apart on the tenth day and kill it on the fourteenth day. And you may ask, well, why three days? Well, during those three days he would be inspecting the lamb to make sure that there was no defect, that there was no spot, that there was no blemish in the lamb, that it was a lamb that was flawless.

Jesus, our Passover lamb, was inspected for thirty-three years and found to be morally spotless, perfect, without blemish.

He was sinless. By virtue of his virgin birth, his nature was free from the corruption of original sin. And Jesus never committed any actual transgression.

Peter testifies of him who did no sin, neither was guile found in his mouth. Even his enemies testified to the fact. Pilate said to them, take ye him and crucify him, for I find no fault in him.

[45 : 33] Judas, Iscariot, who carried out the act of betrayal, cried out that he had betrayed innocent blood. The writer to the Hebrews testified that Jesus Christ offered himself without spot to God.

The man on the middle cross whose bones were not broken, he is the son of God, he is our Passover lamb, he is our Passover lamb without spot or blemish.

he is the sinless lamb of God. Now the Passover lamb had to be killed and his blood had to be shed.

The Passover lamb helps us to understand a crucial test in the letter to the Hebrews. Without the shedding of blood, there is no forgiveness.

The emphasis, however, is not on the blood flowing in the veins, the symbol of life being lived, but on the blood being shed, the symbol of life ended, and usually that came about by violent means.

[46 : 50] The Bible makes it clear that it is the shed blood that makes atonement. The Passover lamb, it was a sacrifice, for the people were told that the children of Israel are told that when their children would inquire for the meaning of what the Passover meant, they were to say to them, it is the sacrifice of the Lord's Passover who passed over the houses of the children of Israel and Egypt when he smote the Egyptians and delivered our houses.

the Lord Jesus, when he died on the cross of Golgotha, he died a sacrificial death. But the Passover lamb was not merely a sacrifice, the Passover lamb was a substitute for the firstborn in Israel.

And so also, the Lord Jesus, when he died on the cross of Golgotha, he died a sacrificial death, but his death was also a substitutionary death.

He did not die for himself but for his people, for all those who would trust in him and commit themselves to him. Therefore, it was a covenant death.

He died for all those given to him by the Father in the covenant of redemption. He took our place, he bore our sin, he became our curse, he endured our penalty, he died our death.

[48 : 38] The Passover lamb, the true Passover lamb. However, it was not enough for the lamb to be killed and the blood poured out, it had to be sprinkled or applied because it is written and they shall take of the blood and stack it on the two side posts and on the upper door posts of the houses.

You know, it is not enough to know that Jesus died, that Jesus shed his blood, that it was a sacrificial death, that it was a substitutionary death, that it was a covenant death.

death. It is not enough to know those things. In order to receive the benefits of his death personally, you have to come and to trust in him and commit your way to him.

This sprinkling of the blood was a clear picture of receiving Christ as our crucified Saviour into our hearts by faith.

For Jesus to give his body and blood and death was one thing. For us to receive the blessing of the benefits of his death is quite another.

[50 : 04] We have to receive Christ by faith. Jesus was crucified right at the time of the Passover feast.

the day that he made his triumphant entry into Jerusalem was the day that the Passover lambs were driven into the city. And when Jesus celebrated the last Passover with his disciples in the upper room, he instituted the Lord's Supper saying, this is my body, this is my blood.

In other words, he was saying, all this is about me. The Passover is about me. And the new supper that I am instituting in the Lord's Supper, it's all about me.

I am the sacrificial lamb of the Passover because, he says, it is impossible for the blood of bulls and goats to take away sins.

There were only pictures, types, things that were pointed forward to the Lord Jesus Christ as the true lamb of God. blood.

[51 : 12] The blood of the Passover lamb signified for the firstborn of Israel was that a substitute had died in their place. And the blood shall be to you for a token upon the houses where you are.

And when I see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt. For save the firstborn of Israel the blood of the slain lamb.

The judgment that they deserved had been executed upon the lamb. The Bible gives us reference to King Josiah when he celebrated the Passover.

We are told that he sacrificed 37,000 sheep. Just imagine all those sheep and the amount of blood that was shed. And yet it was not sufficient to deal with sin.

It was not sufficient to take away sin. It required another sacrifice. A more precious blood to which Peter testified for as much as he knew that he were not redeemed with corruptible things such as silver and gold but from your vain conversation received by tradition from your fathers but with the precious blood of Christ.

[52 : 36] as of a lamb without blemish and without spot. A bone of him shall not be broken.

And so John testifies to us regarding what it took place here at Golgotha that his legs were not broken.

But when they came to Jesus and saw that he was dead already they break not his legs and he saw it and bear record and his record is true.

For all these things were done that the scripture should be fulfilled a bone of him shall not be broken. But then John notes that one of the soldiers with a spear pierced his side and forthwith came out blood and water.

Now this would have been a very deep wound for the Lord invited Thomas to thrust the sword into his side. But John saw the great significance in what took place for he says and again another scripture says they shall look on him whom they pierced.

[53 : 48] And that scripture is to be found in our first reading this evening in the book of Zechariah chapter 12 verse 10 reads and I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications and they shall look upon me whom they have pierced and they shall mourn for him as one mourneth for his only son and shall be in bitterness for him as one that is in bitterness for his firstborn.

What is here promised is the spirit of grace and supplication which can be rendered the Holy Spirit. As the spirit of grace the Holy Spirit comes bringing the Lord's free favour and producing within a person this inner realisation of our spiritual rebellion and blindness and convicts us of our sin.

That's the first enlightenment of the spirit as it comes to work in our souls. Convicts us of our sins. Jesus said to the disciples when the comforter which is the Holy Spirit comes he will reprove the world of sin and of righteousness and of judgment.

But the Holy Spirit as a spirit of supplication works within the same person as seeking for forgiveness and mercy.

As he enlightens us and convicts us of our sin he also makes us persevere seek for forgiveness and mercy.

[55 : 31] And here we have these words and they shall look upon me whom they have pierced. This look was not to be a mere passing look.

This look brings before us a look of faith and contemplation. they shall look upon me whom they have pierced.

What is interesting in this verse in Zechariah is the sudden transition from the first person me to the third person him.

And they shall look upon me whom they have pierced and they shall mourn for him. I think this may remind us of the Trinity.

It may remind us that our salvation is the work of a triune God, Father, Son and Holy Spirit. One God, three persons. But we notice in the prophecy of Zechariah that this mourning is steep and intense mourning.

[56 : 39] It refers to the beating of the breast in deep distress. And although John does not sight what took place among the crowd at the cross, Luke does it.

And Luke records for us, And all the people that came together to that sight, beholding the things which were done, smote their breast and returned. Now whether this mourning is to be associated with what happened then, it is certainly related to what took place when the people, people's response to Peter's sermon on the day of Pentecost.

In Acts 2 we read, Now when they heard this, as Peter's sermon, they were pricked in their heart and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?

What shall we do? But this type of mourning is shared by all who see what their sin has done to Jesus Christ.

This type of mourning is produced by the Holy Spirit in the soul of a person who comes to see what his sin has done to Jesus Christ.

[57 : 56] A person who has been convicted of his sin, who sees how he stands before God, a person who is seeking for forgiveness and mercy, a person who sees that only the sacrifice of Jesus Christ on the cross of Golgotha is sufficient to deal with his sinner, to save him or her from what his or her sins deserve, brings a mourning into the heart.

This is something that every believer experiences, a mourning in the heart for what their sin has done to Jesus Christ.

And it's not only at the beginning of one's Christian experience that, it is something that goes through the Christian experience. There is no mourning for sin until the Holy Spirit is poured out.

True repentance goes hand in hand with a correct understanding and appreciation of what took place at the cross of Golgotha. Should we not mourn over what made Jesus sink so low?

Jesus Christ hangs on the cross, the Son of God, the sinless Son of God, hangs on the cross, pushed for my sin, but he was wounded for our transgressions, he was bruised for our iniquities.

[59 : 36] Through the effectual work of the Holy Spirit, a person comes to acknowledge his or her personal part in piercing Jesus. It was my sins that was reckoned to him on the cross of Golgotha.

My sins was laid upon him on the cross of Golgotha. And what my sins deserved, he took upon himself willingly on the cross of Golgotha.

It was not forced upon him. He took it willingly in order to save me and you, in order to save sinners. If I hate sin only because of the punishment, then I have not truly repented of sin.

if I hate sin only because of the punishment that is entailed with sin, then I'm just regretting that God is a just God who punishes sin.

But if I see sin as an offence against God, and loathe myself for it, and understand that only God in the person of his Son, by suffering and dying could bring me salvation, then that is through repentance.

[61 : 04] As it was given to us in Psalm 51 by David, against thee the only have I sinned. the verse that followed the prophet brings forward the intensity of that moaning.

The first is the grief of a family or the death of an only child, and they shall moan for him as one moaneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born.

Now that is intense moaning. And the second comparison is one of the most tragic instances of public moaning in the history of Israel was the death of King Josiah.

Verse 12 to 14 of the prophecy of Zechariah that we read. The mourning is so deep that they separate themselves. The purging is in reference to what took place at the cross after Christ and healed the devil spirit.

The mourning is the action of those who have identified themselves by faith as those whose sins were placed and as whose sins pierced Jesus.

[62 : 19] Those who have been brought to a saving knowledge of Jesus Christ. John records that from the soldier's wound forthwith came thereout blood and water.

There are various explanations given for the blood and water. John in his first letter writes, this is the sea that came by water and blood, even Jesus Christ. Not by water only, but by water and blood.

But what we see here is that John attaches some significance to the water and the blood. This is what Matthew Henry says, guilt contracted must be expiated by blood.

Stains contracted must be done away by the water of purification. These two must always go together. You are satisfied, but you are justified.

Christ has joined them together and we must not think to put them asunder. They both float on the pure side of our Redeemer. Zechariah 13 goes on to say, in that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem for sin and cleanness.

[63 : 33] Fountain open for sin and uncleanness. And there was a fountain open that day in the blood and water for sin and for uncleanness.

Blood for atonement and the water for cleansing. You can see that it's a picture of justification and sanctification. The two cannot be separated.

They're always together. A person upon whom the act of justification is formed or given there also begins at that very moment the work of sanctification.

They cannot be separated. Whether there's justification there must be sanctification. Blood to deal with the guilt of sin and water to deal with the power of sin.

That is what happens in our justification. The guilt of sin is dealt with. And in our sanctification the power of sin is being dealt with. Washed judicially by the blood once and for all in our justification but we need the washing of sanctification each day in order to be purified.

[64 : 45] The washing of the blood is completed and perfect but the washing with water in the work of sanctification is progressive and one day it shall be perfected in our glorification.

salvation. But they all come from the one sacrifice. Our justification is from one sacrifice. The work of sanctification is from one sacrifice.

The act of justification from one sacrifice. The work of sanctification from one sacrifice. The need for blood and water was always kept before the eyes of Israel.

In the tabernacle we have the altar, the blood and then at the door of the tabernacle we have the laver, the water where they needed to be washed.

Both were required to enter into the presence of God. Remember the works of Jesus or I should rather the words of Jesus after he had washed his disciples feet.

[65 : 51] After he had washed there and washed the disciples feet. Remember his words. He that is washed needeth not to save, but washes feet, but is clean every whit.

Justification and sanctification again brought before us. And it is only through the blood and water that we have confidence, that we have boldness to come into the very presence of God.

And that is only obtained and given to us through one's sacrifices. Yes, the one whose bones were not broken and the one from whose side there came out blood and water.

Yes, the scripture should be fulfilled after his death. A bone of him shall not be broken. And again another scripture, they shall look on him whom they pierced.

And John saw the significance of both actions that took place at Golgotha. And they were both for me and for you. They were both for sinners.

[67 : 03] Remember what I've already said. It is not enough to know that Jesus died and shed his blood, to know that he was a substitutionary sacrifice. you have to receive the benefits of his death personally yourself.

It is not enough to know about it. It must be received and it must be received personally. Salvation is a personal thing. The sprinkling of the blood was a clear picture of receiving Christ as our crucified saviour into our hearts by faith.

for Jesus to give his body and blood and death was one thing. For us to make the blessing of his death our own is another thing.

How can I do that? By faith, by faith alone. And what is faith? It is a trusting and a committing of oneself to Jesus Christ.

May the Lord bless our thoughts to us. Let us pray. Eternal and everlasting Lord. We thank thee for the sacrifice of Jesus Christ, thine own son.

[68 : 20] We thank thee that he was a substitutionary sacrifice, that he was a covenant day, that he stood there in the place of all those who will put their trust in him.

And we pray, O Lord, that we would have that assurance this evening that we are those who have committed ourselves to thy son, Jesus Christ, to receive the blessings of his death upon the cross of Golgotha.

We pray, Lord, that thou would bless thy word to us, that thou would go before us during the coming days and forgive us for our sins. In Jesus' name, amen. We shall conclude our service this evening by singing to the Lord's praise from Psalm 69 at verse 33.

For God the poor heard and will not his prisoners condemn. Let Israel and earth and seas embrace and all that move in them. For God will do to a city spilled and he will say and say that they might dwell therein and it ensure position how.

And they that are his seventh seed inherit shall the same so shall they have their dwelling there that love his blessed name. We shall sing these verses to the Lord's praise from Psalm 69 verse 33 to the end of the psalm.

[69 : 42] For God the poor hears. For God the poor hears and will not his prisoners condemn.

Let heaven and earth teach them praise and all that move in them.

For God will Judas his cities build and he will Zion save.

But they made well therein and it in sure possession of and they that are his serenity in heaven it shall bless him.

So shall they have their dwelling there that love his blessed name.

[71 : 29] The grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Spirit be with you all now and forever more.

Amen.