

# The Lamb of God

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**Bible Text:** John 19:1-30

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## **Pompton Plains Reformed Bible Church**

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Our Scripture reading for this evening to which I invite you to turn with me at this time is found in the gospel according to John the 19<sup>th</sup> chapter—Matthew, Mark, Luke, John, in the New Testament—chapter 19. John chapter 19 beginning at verse one. We read through verse 30 and we will be focusing in on just a few of those select verses as our text for tonight.

John chapter 19 beginning in verse one. Hear, then, the Word of the Lord.

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, "Hail, king of the Jews!"

And they struck him in the face. Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him."

When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"

As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

When Pilate heard this, he was even more afraid, and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer. "Do you refuse to speak to me?" Pilate said. "Don't you realise I have power either to free you or to crucify you?"

Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).

It was the day of Preparation of Passover Week, about the sixth hour. "Here is your king," Pilate said to the Jews.

But they shouted, "Take him away! Take him away! Crucify him!"

"Shall I crucify your king?" Pilate asked.

"We have no king but Caesar," the chief priests answered.

Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others—one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews', but that this man claimed to be king of the Jews."

Pilate answered, "What I have written, I have written."

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

"Let's not tear it," they said to one another. "Let's decide by lot who will get it." This happened that the scripture might be fulfilled which said, "They divided my garments among them and cast lots for my clothing." So this is what the soldiers did.

Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there,

and the disciple whom he loved standing near by, he said to his mother, "Dear woman, here is your son," and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."

A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips.

When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.<sup>1</sup>

Thus far the reading of God's holy Word.

And, as always, I ask and urge you to keep your Bibles open and handy to look to God's Word together on this Good Friday evening.

Dear congregation of Jesus Christ, the land of Egypt had pretty much been laid waste by the time that the 10<sup>th</sup> plague was pronounced and performed against the land all because of Pharaoh's stubborn refusal to heed the sovereign and royal decree of God to "Let my people go, to let my people go."<sup>2</sup>

In fact, as Exodus chapter seven and following tells us—and I would invite you to turn there with me in the Old Testament just for a moment please to the second book of the Bible, the book of Exodus, the seventh chapter and following—here we read that the plague of blood, the plague of frogs, chapter eight, the plague of gnats, the plague of flies, the plague of livestock, chapter nine, the plague of boils, the plague of hail, the plague of locusts, chapter 10, the plague of darkness had all done their worst against the land according to the sovereign decree and plan and purpose of God.

And yet in Exodus chapter 10 verses 27 through 29 we read:

But the LORD hardened Pharaoh's heart, and he was not willing to let them go. Pharaoh said to Moses, "Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die."

"Just as you say," Moses replied, "I will never appear before you again."<sup>3</sup>

Ah, but notice, before the pronouncement and performance of the 10<sup>th</sup> plague against the land, the plague of the death of the first born—as Exodus 11:5 tells us, "From the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the slave girl, who is at her hand mill, and all the firstborn of the cattle as well. There will be loud wailing

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<sup>1</sup> John 19:1-30.

<sup>2</sup> Exodus 5:1, 7:16, 8:1, 8:20, 9:1, 9:13, 10:3.

<sup>3</sup> Exodus 10:27-29.

throughout Egypt—worse than there has ever been or ever will be again.”<sup>4</sup>—before that 10<sup>th</sup> plague took place, many of us may recall that as Exodus chapter 12 verses 21 and following tell us:

Then Moses summoned all the elders of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the door-frame. Not one of you shall go out of the door of his house until morning. When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the door-frame and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down."<sup>5</sup>

My friends, think about that. Think about that. And think about what transpired in this brief bit of biblical history and relate it to that which transpired on the cross of Calvary. Think about that bit of biblical history and relate it to that which transpired on the cross of Calvary.

For, you see, just as the selection and sacrifice of the Passover lamb some 3500 years ago accomplished the redemption and deliverance of God’s people from slavery in Egypt and from the oppressive tyranny of Pharaoh, so, too, the selection and sacrifice of our Lord and Savior Jesus Christ nearly 2000 years ago accomplished a far greater redemption and deliverance. It accomplished the redemption and deliverance from slavery to sin and the tyranny of Satan of all those who by the grace and mercy of God would put their faith and trust in him and the Lamb of God, all those who would put their faith and trust in him as the Lamb of God.

Now notice. As we look at the words of our text for this evening as recorded in John chapter 19 and cross referencing just a bit from the book of Exodus, let us consider, first of all, the Lamb of God selected, the Lamb of God selected.

For recall with me just for a moment please that in Exodus chapter 12 verses three and five we read the following. Exodus 12:3 and five declares, “Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.”<sup>6</sup>

Verse five, Exodus 12. “The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats.”<sup>7</sup>

In other words, not any lamb would do. Not any sacrifice would do. It had to be a lamb without defect. It had to be completely perfect.

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<sup>4</sup> Exodus 11:5-6.

<sup>5</sup> Exodus 12:21-23.

<sup>6</sup> Exodus 12:3.

<sup>7</sup> Exodus 12:5.

Think of this. That is why it is so incredibly significant, brothers and sisters, to take note of the fact that after Pilate's repeated attempts to release Jesus as we read, for example, in John 19 verse four. Look with me, please.

Pilate says, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him."<sup>8</sup>

And while completely caving in to the political pressure wielded by the crowd in verse 12 of John 19, for example, when they cried, verse 12, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."<sup>9</sup>

And, again, in verse 15 they shouted, "Take him away! Take him away! Crucify him!"<sup>10</sup>

"Shall I crucify your king?"<sup>11</sup> Pilate said to them.

But they shouted. "Take him away! Take him away! Crucify him!"<sup>12</sup>

"Shall I crucify your king?"<sup>13</sup>

"We have no king but Caesar," the chief priests answered."<sup>14</sup>

Notice verse 16.

"Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. So the soldiers took charge of Jesus."<sup>15</sup>

Question. Why did not the Lord our God in the course of his perfect plan of redemption for his people not decree, and why did not Pilate agree to crucify someone else instead? Why did God not decree, why did Pilate not agree to crucify Barabbas, for example, the one spoken of in the gospel according to Mark, the 15<sup>th</sup> chapter, the seventh verse that he, "was in prison with the insurrectionists who had committed murder in the uprising"?<sup>16</sup>

Why did God not decree and Pilate agree to crucify Barabbas or someone or something else instead of Jesus?

Well, the reason, dear friends, is because according to the plan and purpose and providence of God the sacrifice had to be without blemish and without defect. The sacrifice had to be perfect. The sacrifice had to be completely sinless, you see.

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<sup>8</sup> John 19:4.

<sup>9</sup> John 19:12.

<sup>10</sup> John 19:15.

<sup>11</sup> Ibid.

<sup>12</sup> John 19:12.

<sup>13</sup> John 19:15.

<sup>14</sup> Ibid

<sup>15</sup> John 19:16.

<sup>16</sup> Mark 15:7.

In fact, take your Psalters just for a moment, please, without closing your Bibles by any means and turn in the back of our Psalters to pages 12 and 13. Pages 12 and 13 in the back of our Bibles has for us Lord's Day five, Lord's Day six of the confession of the reformed faith known as the Heidelberg Catechism beginning the section on our salvation or man's deliverance. And, friends, I would like us to read this without comment. We will just read it as a dialog. I will read the questions and let's join together on the answers as we flow through several of these.

Question 12, page 12 asks:

According to God's righteous judgment we deserve punishment both in this world and forever after: how then can we escape this punishment and return to God's favor?

God requires that his justice be satisfied. Therefore the claims of his justice must be paid in full, either by ourselves or another.

Can we pay this debt ourselves?

Certainly not. Actually, we increase our guilt every day.

Can another creature-any at all pay this debt for us?

No. To begin with, God will not punish another creature for what a human is guilty of. Besides, no mere creature can bear the weight of God's eternal anger against sin and release others from it.

What kind of mediator and deliverer should we look for then?

One who is truly human and truly righteous, yet more powerful than all creatures, that is, one who is also true God.

Why must he be truly human and truly righteous?

God's justice demands that human nature, which has sinned, must pay for its sin; but a sinner could never pay for others.

Why must he also be true God?

So that, by the power of his divinity, he might bear the weight of God's anger in his humanity and earn for us and restore to us righteousness and life.

And who is this mediator—true God and at the same time truly human and truly righteous?

Our Lord Jesus Christ, who was given us to set us completely free and to make us right with God.

You see, dear friends, that is why in the gospel according to John, the first chapter, the 29<sup>th</sup> verse, John chapter one verse 29 we read that when John the Baptist saw Jesus coming toward him he said, "Look, the Lamb of God, who takes away the sin of the world!"<sup>17</sup>

And that is why in 1 Corinthians five verse seven the apostle Paul proclaims, "For Christ, our Passover lamb, has been sacrificed."<sup>18</sup>

And that is also why in 1 Peter one verse 18 and 19 the apostle Peter proclaims in similar fashion:

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.<sup>19</sup>

Back in the words of our text look with me, please, at John 19 verses 14 through 16 where we read:

It was the day of Preparation of Passover Week, about the sixth hour. "Here is your king," Pilate said to the Jews.

But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered.

Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.<sup>20</sup>

The Lamb of God selected, the Lamb of God selected.

Ah, but notice, secondly our text speaks of the Lamb of God sacrificed, the Lamb of God sacrificed.

For, friends, again recall with me just a for a moment if you would that in Exodus chapter 12 verses five and six we read the following:

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<sup>17</sup> John 1:29.

<sup>18</sup> 1 Corinthians 5:7.

<sup>19</sup> 1 Peter 1:18-19.

<sup>20</sup> John 19:14-16.

The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight.<sup>21</sup>

Verse 21 of Exodus 12.

“Then Moses summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb.”<sup>22</sup>

You see, the Passover lamb had to be slain and its blood had to be shed in order to protect God’s people from the sword of the destroying angel, of the destroying angel.

In fact, it is interesting. If you will skim over once again verses 21 through 23 of Exodus chapter 12 note how the people were commanded to spread the blood, to sprinkle the blood on the top and on the door frames of their homes.

According to what I have been told and according to what I have read, when the Jews took that blood and hyssop and dipped it and sprinkled it on the top and on the door frame of their houses and on the sides, the blood ran down the center of the door and it formed the sign of a cross and it formed the sign of a cross.

Think of it, a cross written in blood, a cross written in blood.

And, friends, that is why one of the reasons it is so significant that in John 19 verses 17 and 18 we read—look with me please, “Carrying his own cross...”<sup>23</sup>

Historians tell us that this was probably the horizontal bar, the cross bar of the cross weighing anywhere between one and 200 pounds. Think of this.

Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others—one on each side and Jesus in the middle.<sup>24</sup>

Think of it. Of the three crosses, Jesus was in the middle, writes Calvin, “As if Christ was the most detestable of all.” He was in the middle.

Friends, notice those words very carefully once again.

“Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him.”<sup>25</sup>

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<sup>21</sup> Exodus 12:5-6.

<sup>22</sup> Exodus 12:21.

<sup>23</sup> John 19:17.

<sup>24</sup> John 19:17-18.

<sup>25</sup> Ibid.



They crucified him.

Writes one commentator, “Crucifixion was probably the most diabolical form of death ever invented.”

Adds Matthew Henry, “A bloody, painful, shameful death, a cursed death.”

So, too, wrote the great Roman statesman, orator and author Cicero concerning crucifixion, and again, I quote, “The most cruel and most terrible punishment, one from which no Roman citizen could suffer and which was reserved for the most ignominious or dishonorable and degraded of mankind, for traitors, brigands and condemned slaves,” end of quote.

Think of it.

You know, living in a country where the Eighth Amendment to the Constitution forbids cruel and unusual punishment and in a culture where the courts debate concern as to whether or not a condemned criminal feels any pain when he is given a lethal injection and in a land where judges debate whether or not the rights of US citizens ought to be granted to foreign enemy combatants, it is almost impossible, is it not, for our minds to conceive the horror of crucifixion, the horror of crucifixion.

In fact, to quote a word of commentary on crucifixion by Dr. John MacArthur, “Roman executioners had perfected the art of slow torture while keeping the victim alive. Jesus was made to lie on the ground while his arms were stretched out and nailed to the horizontal beam that he carried. The beam was then hoisted up along with the victim and fastened to the vertical beam. His feet were nailed to the vertical beam to which sometimes was attached a piece of wood that served as a kind of seat that partially supported the weight of the body. That latter, however, was designed to prolong and increase the agony, not relieve it.”

In fact, I pause in my quoting from John MacArthur to share this bit of historical information. It seems that in the single ossuary or box of dead bones that archaeologists have ever found in which the bones of a crucified man were contained, they found that the victim had had his feet turned sideways, his body straight and the spike was put through the feet into the cross creating a horrific, almost 90 degree torque of the body even as his hands were also nailed to the cross beam.

MacArthur continues, “Having been stripped naked and beaten, Jesus could hang in the hot sun for hours if not days. To breathe it was necessary to push with the legs and pull with the arms creating excruciating pain. Terrible muscle spasms wracked the entire body. But since collapse meant asphyxiation, the struggle for life continued,” end of quote.

Think of it.

But you know something, brothers and sisters? As horrible and horrific as was the physical suffering and pain which our Lord Jesus Christ endured on Calvary, it completely paled in comparison, it paled in comparison to the incalculable spiritual suffering and anguish which he endured as he hung paying the penalty for the sins of God's people.

In fact, take your Psalters, once again, if you would, please, and turn in the back to page 22, page 22. Again we read in dialogical fashion questions and answers on page 22 of Lord's Day 15 as the catechism comments on the articles of the Apostles' Creed.

What do you understand by the word "suffered"?

That during his whole life Christ sustained in body and soul the anger of God against the sin of the whole human race. This he did in order that by his suffering as the only atoning sacrifice he might set us free, body and soul, from eternal condemnation and gain for us God's grace, righteousness and eternal life.

Why did he suffer under Pontius Pilate as judge?

So that he, though innocent, might be condemned by a civil judge and so free us from the severe judgment of God that was to fall on us.

Is it significant that he was crucified instead of dying some other way?

Yes, this death convinces me that he shouldered the curse which lay on me since death by crucifixion was accursed by God.

As the footnote tells us, directly quoting from Deuteronomy 21 verse 23, and Galatians chapter three verses 10 through 13, the apostle Paul declares, "All who rely on observing the law are under a curse."<sup>26</sup>

In other words, if we try to have to be good enough to be saved, we are accursed.

For it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Clearly no-one is justified before God by the law, because, "The righteous will live by faith." The law is not based on faith; on the contrary, "The man who does these things will live by them." Christ redeemed us...<sup>27</sup>

Boys and girls, that means he paid the ransom to set us captives free.

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<sup>26</sup> Galatians 3:10.

<sup>27</sup> Galatians 3:10-13.

“Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: ‘Cursed is everyone who is hung on a tree. Cursed is everyone who is hung on a tree.’”<sup>28</sup>

The Bible teaches us, brothers and sisters, that Jesus Christ experienced the curse of God for us in time so that we would not have to experience the curse of God ourselves for all eternity. He experienced the curse of God for us in time that we would not have to experience the curse of God for all eternity.

In fact, that is why in the gospel according to Matthew, the 27<sup>th</sup> chapter verses 45 and 46 we read:

From the sixth hour until the ninth hour darkness came over all the land. About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"—which means, "My God, my God, why have you forsaken me? Why have you forsaken me?"<sup>29</sup>

Think of it.

John Calvin writes, “In no other way could our guilt be removed than by the Son of God becoming a curse for us.”

And, indeed, again, that is why we read in John 19 verses 17 and 18:

Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others—one on each side and Jesus in the middle.<sup>30</sup>

The Lamb of God sacrificed. The Lamb of God sacrificed.

Well, thirdly and finally our text speaks of the Lam of God satisfied. The Lamb of God satisfied.

Look at verses 28 through 30 of John 19 with me if you would, please.

Verse 28.

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."

A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he

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<sup>28</sup> Galatians 3:13.

<sup>29</sup> Matthew 27:45-56.

<sup>30</sup> John 19:17-18.

had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.<sup>31</sup>

Now, friends, notice a couple of very important points here. First of all note that the Scriptures teach us that Jesus did not die the death of a desperate man, raising his head and gasping for breath and struggling against struggle to stay alive a moment longer. No. Right to the very end Jesus was in complete control.

It says, "With that, he bowed his head and gave up his spirit. He gave up his spirit."<sup>32</sup>

And that ought not to surprise us. That ought not to surprise us in the least. For in John chapter 10 verses 17 and 18 Jesus says"

The reason my Father loves me is that I lay down my life— only to take it up again. No-one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.<sup>33</sup>

Again, writes Calvin, "We ought always to remember that the wicked executioners of Christ did nothing but what had been determined by the hand and purpose of God. For God did not surrender his Son to their lawless passions, but determined that according to his own will and good pleasure he should be offered as a sacrifice."

And that is true.

And Calvin adds, "When it comes to times for believers, for people like you and me to die," Calvin said, "they ought peacefully commit their souls to the guardianship of God who is faithful and will not suffer to perish what he hath undertaken to preserve," end of quote.

And that also is true.

Well, friends, look again at verse 30 of John 19 with me if you would, please. And notice that the declaration of Jesus when he said, "It is finished, it is finished."<sup>34</sup>

In the Greek it is a single word. The Greek word is τελεω (tel-eh'-o). And they have found that word written on papyrus scrolls from the first and second century AD in Rome and it was used on tax receipts in order to declare that the debt had been paid in full, paid in full, τελεω (tel-eh'-o).

Think of it.

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<sup>31</sup> John 19:28-30.

<sup>32</sup> John 19:30.

<sup>33</sup> John 10:17-18.

<sup>34</sup> John 19:30.

Also the tense of that verb in the original teaches us that here the gospel writer is referring to a one time past action that has an ongoing, enduring effect. Jesus is saying, “It is finished. It is finished once and for all. The debt has been completely paid. There is nothing more than anyone needs to do to accomplish the redemption and deliverance of my people.”

“It is finished.”<sup>35</sup> It is done.

Think of it.

Scriptures declare this also in such eloquent fashion. In Hebrews chapter 10 verses 11 through 14 where we read:

Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect for ever those who are being made holy.<sup>36</sup>

And so, brothers and sisters, is it any wonder that the sacred song writer has said:

I will sing of my Redeemer,  
And His wondrous love to me;  
On the cruel cross He suffered,  
From the curse to set me free.

Sing, O sing, of my Redeemer!  
With His blood He purchased me,  
On the cross He sealed my pardon,  
Paid the debt, and made me free.

Again, the words of our text.

“When he had received the drink, Jesus said, ‘It is finished.’ With that, he bowed his head and gave up his spirit.”<sup>37</sup>

The Lamb of God satisfied, satisfied.

You know, I recently read a supposedly true story of a country church in a small town in Germany that on its roof has instead of a steeple a stone sculpture of a lamb, a stone sculpture of a lamb. And the reason seems to be that many years prior when that church was being built one of the workers fell off the roof. His fellow workers rushed down to

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<sup>35</sup> John 19:30.

<sup>36</sup> Hebrews 10:11-14.

<sup>37</sup> John 19:30.

the ground fully expecting to find him dead, but they found him very much alive. It seems that in the providence of God—think of this—while they were working on the roof a lamb had been grazing nearby. And the worker fell on that lamb and the lamb was crushed to death in the fall, but the worker escaped completely unscathed. And out of gratitude for such a miraculous deliverance that workman went on to carve out of stone the sculpture of a lamb and he put it on the roof as a constant memorial to the fact that he was saved through the crushing of a lamb.

Did not the prophet Isaiah tell us some 700 years before Jesus was born, “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed”<sup>38</sup>

So, oh, my dear, dear friends in the Lord, on this Good Friday by the grace and mercy of God let us repent and let us believe and let us give all thanks and praise to God as we prepare to participate in the sacrament which celebrates and commemorates the selection and the sacrifice and the satisfaction of the Lamb of God.

Amen.

Let’s bow our heads and our hearts together in prayer.

Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come, I come.

*Oh Lord our God, by thy grace and mercy, by thy strength and Spirit, may this, indeed, be the passionate prayer and the personal profession of each and every one of us and ours today and every day. In Jesus’ name alone do we pray. Amen.*

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<sup>38</sup> Isaiah 53:5.