

Crucifixion

Bro. Lee Vayle

April 13, 1990

Shall we pray. Heavenly Father, we know it was a great day when they were able to say, "But now is Jesus risen from the dead," and we know He is risen from the dead, and yet we look back, commemorating His death, which we speak of tonight, which we know we have every right to, and ought to, because You gave us a communion Lord, representing that same death. So help us as we study tonight, to see what it means perhaps in a new way, not so much maybe a new way, but in a way we have not quite looked at, though we knew it was there. May we see things clearly tonight, help us Lord, and we'll give You the glory, in Jesus' Name. Amen. You may be seated.

Now tonight I want to speak on the crucifixion, or that the crucifixion brings forth the resurrection. Which would immediately bring to our attention that without the crucifixion there would not be, or would not have been a resurrection. Even as Bro. Branham stated in so many times that, "*Something has to die in order to give something else life.*"

Now so we're going to study the crucifixion in a little different way perhaps than what we have previously studied it, to see exactly why the Scripture, hopefully to see exactly why the Scripture is written as it has been written concerning that event.

Now in Gal 3:13,14, it says:

- (13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:
- (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Now that particular Scripture is taken from Dt 21:22-23, and as we read it, it immediately gives us a little different light from what we would expect Gal 3:14 to say. So it says:

- (22) And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree:
- (23) His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (that's before the night falls,) (for he that is hanged is (cursed) of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Now you can see how that works exactly, by going to the Book of Judges 10:25-27. Oh and I can't find it in Judges, can I? Joshua. [10:]25-27.

- (25) And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.
- (26) And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.
- (27) And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave (where) they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

So you can see what that verse of Scripture means. Now we go over to John 19, and we proceed to read 30-34. And:

- (30) When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. (He died.)
- (31) The Jews therefore, because it was the 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, (in order to make sure they were dead,) and they might be taken away.
- (32) Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
- (33) (And) when they came to Jesus, and saw he was dead already, they brake not his legs:
- (34) But one of the soldiers with a spear pierced his side, and forthwith there (came) out blood and water.

Now also in Isaiah 53, we read maybe first twelve verses:

- (1) Who hath believed our report? and to whom is the arm of the LORD revealed?
- (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
- (3) He is despised and rejected of men; a man of sorrows, acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

- (5) But he was wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
- (6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
- (7) He was oppressed, he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, as a sheep before her shearers is dumb, so he opened not his mouth.
- (8) He was taken from prison and judgment: and who shall declare his generation? for he was cut off of the land of the living: for the transgression of my people was he stricken.
- (9) And he made his grave with the wicked, with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
- (10) Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.
- (11) He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify (the) many; for he shall bear their iniquities.
- (12) Therefore will I divide him a great portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and was numbered with the transgressors; and bare the sin(s) of many, and made intercession for the transgressors.

And as Ps 22:16, "They wounded my hands and my feet."

Now from reading these Scriptures it is evident that the death of Christ, and in the manner of his death, that is because of his death and because of the very manner, there were at least three things, very definite achievements, in that sin was atoned for, redeeming the soul, the earth was redeemed as an inheritance of man, especially including the resurrection of the part of the earth, which is the human body, and there is healing and sickness, which He has made obtainable on the grounds of faith, it is procurable.

Now we do not intend to pursue all of these tonight, because there isn't really any necessity for it, but we want to examine, as I've already said, Gal 3:13,14, specifically in the light of Dt 21:22-23, which we've already read.

Now, by reading of course, which we did, Deuteronomy, and seeing the perfect example over there in Joshua 10, and then we saw in the Scripture, chapter 19:30-31, where Jesus fulfilled that

very thing spoken of, we can understand that the crucifixion of Christ, which was called “hanging upon a tree”, was not exclusively for the shedding of blood, because blood had to be shed, and such an act would of course by crucifixion drain the blood from the body, though perhaps not every bit of the blood from the body.

Now the person crucified, we saw, from reading both Deuteronomy and Joshua, the person crucified would not necessarily previously die from lack of blood. Now see, that’s what you’re looking at. You’re looking at Christ dying upon the cross, and you say, “Shed all his blood, so therefore crucifixion caused him to die from the shedding of blood. And cursed is every one that hangeth upon a tree.” But you take that back to Deuteronomy, and see the example in Joshua, and it does not say that. See? We can readily see that hanging on a tree does not imply the hanging as a means of death. It doesn’t say that. The person was killed and then hanged, as a spectacle. So therefore we are looking at a combination of these elements when we look at the literal crucifixion and the death of the Lord Jesus Christ.

So we’re looking over here again then, we can go back to John 19, and in verse 30, it says:

- (30) When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and (he died).

Then in [verses] 32-34 it mentions that they wanted to make sure that the people, the three on the crosses were all dead, so they could dispose of them and put them into the ground before the sun set, making another day. So what they did then, they came to see, and Jesus was already dead, but the other two were not dead. So they broke their legs in order to hasten their death, and in order then to take them down from off their crosses.

Now we go to Psalm 22, and we could read a little bit in there, beginning at verse 11:

- (11) Be not far from me; for trouble is near; for there is none to help.
- (12) Many bulls have compassed me; strong bulls of Bashan have beset me.
- (13) They gaped upon me with their mouths, as a ravening and a roaring lion.
- (14) I am poured out like water, all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
- (15) My strength is dried up like a potsherd; my tongue cleaveth to my jaws; thou hast brought me into the dust of death.
- (16) For dogs have (en)compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.
- (17) I may tell all my bones: they look and stare upon me.
- (18) They part my garment among them, and cast lots (for) my vesture.
(And so on.)

Now the spectacle presented here represents the power and authority of the executioner over the executed, and it is an example then to the people as a warning and as a triumph. So what you're seeing here according to the Book of Isaiah 23, and we read what it says in Deuteronomy, and we read what happened to Jesus Christ, we can see that Psalm 22 is perfectly beautiful on the grounds in fulfilling the hanging on the tree, the person becomes a spectacle. And the spectacle is the course of the authority of God wrought out by a law upon this person. And it is a penalty and of course a payment for sin, and this payment is exacted, and then the person, of course, having paid the price, then there is no longer the wrath and the judgment of God upon the land or upon the earth, which would of necessity be there because of sin. You know it was sin that brought it in the first place.

So wrong is righted, in a visible display, and he was, as we've already said, despised and rejected of men, but in that rejection of men the Bible says that God was satisfied. So now if God was satisfied through the penalty exacted, and there's no such thing as a true double jeopardy, so that a person would pay a price again, any more than Christ could die again, then whatever was accomplished by Jesus Christ hanging upon that tree in his crucifixion, God is completely satisfied, the penalty has been paid, there is no more penalty to pay, and the person judged was not free. He paid that price, because what he'd done was wrong. And Jesus having paid the price for us, the penalty having been exacted, then we are absolutely free.

Now I want you to notice something here. I mentioned here that a person hanging upon a tree, according to Deuteronomy, was not a man who died upon a tree. It was a man who was already dead. And then they hanged him on a tree.

Now let's go back to the Book of John, and there in the 10:17, Jesus said,

- (17) Therefore doth my Father love me, because I lay down my life, that I (may) take it again.

And then in Jn 19:11, Jesus talking to Pilate said,

- (11) ...Thou couldest have no power against me (at all), except it were given thee from above: therefore he that delivereth me unto thee hath the greater sin.

Now Pilate said, "Don't you know I got power to crucify you? I've got power to release you."

And Jesus said, "You don't have any power at all." Because he was going to give his life under his own conditions, and nobody was going to take it from him.

Now in Lk 23:46:

- (46) And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Jesus was not killed. You can say what you want. He was not killed. That is actually a figure of speech. He was killed only in so far that men attempted to do it, and he let them perpetrate

their deed, but they could not kill him. He gave up his life! The scourging alone would have killed him. And it didn't kill him.

So you see what I'm driving at. I'm driving at the understanding that this person here was a dead person hanging upon a tree, and the others died upon a tree! I know Jesus died upon a tree, but I want you to get the double meaning I'm trying to get to you. It's a little different from what perhaps you've looked at before.

Now let's go back here and we look at the thought then of Jesus hanging on that tree. Now when he was hanging on the tree, the man hanging on the tree had to face judgment for his sins, be buried in the earth, lest something happened to the inheritance which God gave to man, which was that earth. Now keep that in mind, because that's what it says. The curse cannot come upon the earth, in other words it stopped right there, anything that that man did to bring a curse on the earth, they caught him, they destroyed him by stoning, whatever method was used, or slew them, hanged upon a tree, put him in a grave, that stopped him. Because judgment, you see, which was required, was met.

Now over here in Eph 1:13,14.

- (13) In whom also ye trusted, after ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
- (14) Which is the earnest of our inheritance...

Now what did Adam and Eve inherit? They inherited a clump of earth, which they resided in, and a large ball of earth, upon which they resided. Now that was their inheritance. He gave it to them. Now it says here, "The earnest of our inheritance." Which is the earnest, the baptism with the Holy Ghost, a small measure of the Spirit of God, coming into a body, now becoming a temple of God, assures the individual of the purchased possession, he is going to get his inheritance.

Now all right, you understand what I'm saying now. Okay, we go... at least I hope you do, but you will as we go along. Now we're going go to 1 Corinthians 15. And I'll try to hasten this along here, and bring it together for you. In the 45th verse. Now it says here in 1 Corinthians 15:

- (45) ...The first man Adam (became) a living soul; (that's what he became, he went through a period. And he came right up into it. He became a living soul. God breathed into him the breath of lives so he could propagate.) the last Adam was made a quickening spirit.

Now watch in verse 22, same chapter.

- (22) For as in Adam all die, even so in Christ all (shall) be made alive.

Now you notice that every one of Adam's seed went down in the ground. Absolutely, they were sinners. They had to go down into that ground; there was a price to pay. "Appointed unto man once to die and after that the judgment." Now Jesus also went down into that ground, having expired upon Calvary's cross, because he determined to do so.

Okay, back in Genesis, where it all started, 17-19. [Genesis 3:]

- (17) And unto Adam (God) said, Because (you) hearkened (to) the voice of your wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
- (18) Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
- (19) In the sweat of thy face thou (shall) eat (the) bread, till thou return unto the ground; for out of it thou (was) taken: for dust thou art, and (to) dust thou (shalt) return.

Okay. Now, back in John again, the 19th chapter, and I can just quickly get these for you, couple verses, the second and third verse, maybe a little longer:

- (2) And the soldiers platted a crown of thorns, and put it on his head, (see the earth also shall bring forth thorns. And they made a crown of thorns,) put a purple robe (on him), (signifying his royalty and his kingship,)
- (3) And said, Hail, King of the Jews! and they smote him with their hands.
- (4) (And) Pilate went forth again, and (said), Behold, I bring him to you, that ye may know that I find no fault in him.
- (5) Then came (forth) Jesus, wearing (his) crown of thorns, and purple robe. And Pilate said, Behold the man!
- (6) (And) the chief priests and (the) officers... cried out, saying, Crucify him, crucify him. ... Take him, and crucify him: (he said,) I find no fault in him.

So you see there what we are looking at now, what the ground brought forth. It brought forth that curse, now there must be Someone who somehow is going to remove the curse for us.

Now again in Gen 3:5-7.

- (5) For God know(s) the day ye eat thereof, your eyes be opened, (you'll) be as gods, knowing good and evil.
- (6) ...the woman saw the tree was good for food, pleasant to the eyes, tree to be desired to make one wise, she took the fruit... gave (to) her husband (to eat. He ate with her.)
- (7) ...the eyes of them (they were) both opened, they knew they were naked; sewed fig leaves together, and made themselves aprons.

The 22nd verse:

- (22) And God said, Behold, the man is become as one of us, to know good and evil; now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

All right, the last part of the 19th verse, same chapter:

- (19) ...for dust thou art, and (to) dust (you shall) return.

Now you'll notice in here that this man wanted to get to the Tree of Life in order to not go into the ground, and in order to preserve his inheritance, because that was his inheritance. It was given to him, to rule and to reign over.

Now let's go back to Gen 5:5.

- (5) And all the days that Adam lived were nine hundred and thirty years: and he died.

He went to the grave, he went to dust, and he lost his inheritance. He's out of a body, he's not in a body anymore, not a physical body, he's not have a thing to do with the earth, before he was upon earth, he stood there as a spirit being, he couldn't pick up a hoe and hoe the ground, there was nothing he could do. The Bible said, "There's no man to till the soil." And yet he stood there. So he was a person literally of a country without a country. He was literally a king without a dominion. In other words he had a potential. That's why the Bible says, "Adam became." And in becoming, through sin he lost it.

Now we saw what happened in Gen 3:17-19, the ground was cursed, the earth was cursed, Adam and Eve were not cursed, they were put under a probation, they were put under the penalty of death, and decay, with a hope to come back at a future time. So the earth is cursed, that's the main thing we're looking at, the inheritance that God gave.

And our bodies are made of the earth, and are subject therefore to sickness, disease, sin, insanity, devil power, death; all of those things are in there. Now it is death, it's the death and burial of Christ, who died on the tree or the cross, and was buried, that removes the curse from the earth, even our bodies, which will bring about even a greater power and understanding of the resurrection.

Over here in the Book of Rom 8:18-22.

- (18) For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- (19) For the earnest expectation of (creation) wait(s) for the manifestation of the sons of God.
- (20) For (creation) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

- (21) Because (creation) itself shall be delivered from the bondage of corruption into the liberty (of the glory) of the children of God.
- (22) (And) we know that the whole creation (is groaning) and travails in pain together until now.
- (23) And not only they, but ourselves, (we're all crying and groaning together, even though we got) the firstfruit of the Spirit...

Even though we got the downpayment for the resurrection, which could not come except by the shedding of blood upon the cross, it could not come, we have it, and yet we've got to wait for the first resurrection, when our bodies are redeemed. Now we can't see it, it's there waiting for us, it's going to come.

All right, let's go back to Galatians 3 again, and 13,14.

- (13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:
- (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit...

Okay, let's go to Gal 3:8.

- (8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations (of the earth) be blessed.

Now what's it say here? That's why the blessing of Abraham might come on the Gentiles. In other words, all people from every kindred, tongue and tribe and nation, there could well be people coming forth into this which God hath procured for them.

Now let's go to Heb 11:8-10.

- (8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance,

There you are. After receive for an inheritance. Now the inheritance is the land! Do you follow what I'm driving at now? Because I'm going back to Deuteronomy. And I can't take Galatians 3 and twist it away from the original concept. It can't be done. I've got to go back to the original concept and stick with it.

All right, here:

- (8) By faith Abraham, when he was called to go out into a place which he should receive for an inheritance, obeyed; and he went out, not knowing whither he went.

And the Bible said there wasn't one place that the sole of his foot touched that he could claim. He had to come back and get it in the resurrection. And he's going to get it. Okay, you follow me? All right. And:

- (9) By faith he sojourned in (a) land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise:
- (10) For (now there's news for you,) he looked for a city which hath foundations, whose builder and maker is God.

And let me tell you something, you look at a city, it is made of nothing except what is already here, manufactured by Almighty God, out of what He created. Now there's a City he's looking for, and it's got foundations, and the Builder and Maker – doesn't say now the Creator, it says the Builder and Maker. God builds and makes out of what He created, just the same as you and I do.

Okay, what is that? Let's go back to the Book of Revelation. And the Book of Rev 21:23.

- (23) And the city hath no need of sun, neither the moon, to shine in it: for the glory of (the Lord) did lighten it, and the Lamb is the light thereof.
- (24) And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their (honour and glory) into it.

Now that's the New Jerusalem, and this is a picture of the Eternal City itself, New Jerusalem, and the Bride, and everybody else all around about it.

- (25) And the gates of it shall not be shut at all by day: for there shall be no night there.

You only lock things up at night; there's no night. In other words, there can be no burials. There's no sin. See, the whole inheritance question has been answered. Okay?

- (26) (They'll) bring the glory and honour of the nations into it.
- (27) And there shall in no wise enter into it any thing that defileth, neither worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Those in the Lamb's Book of Life are in the New Jerusalem, and those outside in the Book of Life, they keep their names on that record, will be all around, they're kings and nations, multitudes, maybe billions for all I know, because by the time of Noah there was over five billion people on earth, and that's the number standing there, not the number that you include by those that died! And today there'll be about seven [billion] people by the time the Lord Jesus Christ really gets us out of here, and that's not counting all the billions that came up and died! And at that time there's a seed! And there's a wise virgin; there's a foolish virgin. And there will be a Bride there, and she'll be surrounded by the foolish virgin! And on top of that, 144,000 that enter into the King's chamber with the Bride. Going to be a fantastic thing. And all this is what is –

comes from the hanging upon a tree! In other words, the death of Jesus Christ. If there had not been a death, what would there be? There would be disembodied everybody out there. An uncompleted, absolute unfinished plan, because I'm just quoting you the Word of God.

Now let's go back to Genesis again. Just back and forth, to show you these things. Genesis 1, and we look at 1 and 2.

- (1) In the beginning God created the heaven and the earth.
- (2) And the earth was without form, and void; and darkness was upon the face of the deep.

All right, here it is. Here is something right there that has been perpetrated somehow by somebody that threw the earth into a cataclysm of chaos! That's all you can say. Now something's got to get it out of there. So what happens?

- (2) ...the spirit of God (begins to move) upon the face of the (deep).

Now we looked at that and in looking at that already, we've looked at Revelation back here, already saw it, and it was in Rev 21:1-2.

- (1) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
(The builder and maker is God.)

Now who is going to be there? Well, you can tell who's going to be there, because this is positively dealing with mortals who have come into immortality. And we saw that in Eph 1:13,14. Now 13 and 14 is preceded by those that are in Christ Jesus, the very elect, which are the Bride. Now primarily. Now notice here,

- (13) In whom ye trusted, after ye heard the word of truth, the gospel of your salvation: in whom also after ye believed, ye were sealed with that holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, (to) the praise of his glory.

So who's going to be there? Every single person baptized with the Holy Ghost. And who is that? That is nothing but the Bride.

Now how is the Bride going to make it? The Bride is going to make it at the end time, and of course so are all the ones that are in the grave, are going to make it on consideration of one thing, and that is it says in Eph 1:17.

- (17) That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him:

- (18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and (so on right down the line, that brings us right into a Rapture.)

Now Bro. Branham categorically told us in Daniel's Seventieth Week that the Spirit of God would come into the church, to reveal the church the hour in which it is living, and the deep secret and great mysteries of God, and that has come in right now, that's why he spoke of himself, as in the Presence of Almighty God in a Pillar of Fire. So that is going on right at this very moment.

Now with Ephesians 15 – I know I'm going fast, but don't worry, we're bringing it all together, it will all come out right. Ephesians... I beg your pardon, 1 Cor 15:51-57, this tells you the mystery concerning those who will not die. But they are going to be changed regardless. In a moment, in the twinkling of an eye, at the last trump, when that One comes down, they are going to be changed, and then the dead will come out of the ground, and these living will be changed and caught away with those that are there. Now that's what you're looking at, at this time.

Okay, back to Galatians again, the 3rd chapter. Just keep going back and forth with me, we'll see it all here rapidly come out. Gal 3:13.

- (13) Christ hath redeemed us from the curse of the law,

All right, Christ redeemed us. Now you know there was a law way back there in the Garden of Eden. And that law was, said, "You must not take of this particular tree, and if you do it, it brings death."

Now I want to tell you something. When Jesus died upon the cross, he did not banish the law of the Ten Commandments and some other laws; he banished and destroyed the power of every law. So you, whether you know it tonight, the law of sin and death, the law of the tree in the Garden of Eden that imposed the sentence of death on everybody, has literally been annulled so that God in His due season can change anybody He wants to at the last time of the resurrection and get a bunch of people out of here, who don't even die. That's right, because every law's been taken care of.

Paul does not say, "The law," as to the Jews. He says, "Law," as law, period. And if you don't think that's true, then how come in the resurrection after the White Throne judgment, and after the defeat of Satan, that God Almighty dissolves the whole earth and brings it back? Every law, there isn't one law that wasn't taken care of. "Cursed is he that hangs upon a tree." Someone already dead and hanging there as a spectacle, who must be buried in order that God will not put a curse. The death of Jesus Christ goes plumb into eternity. And it closes every mouth in judgment. Destroys every sentence against the Bride. This is where you're learning why it is that Bro. Branham said, "*Little Bride, you didn't even do it.*" We'll see that under justification, because it's right here in the Good Book, of which we are looking, you see.

Now let's go to 2 Corinthians, which we may well do, and it's the 5th chapter. And it's a verse we've read many times, it's the 21st verse:

- (21) For he hath made him to be sin (offering) for us,

He's made him to be sin. Now here is somebody paying a price. And he's going to hang upon a tree, and he's going to be buried in the ground, and he's going to be buried before night so that God can call off the curse! Now that's what you're looking at. Absolutely, there's no way you're going to get out of it.

(21) ...he hath made him to be (a) sin (offering, made him to be sin),
who knew no sin (himself); that we might be (become)...

That we not be made as though now, in the sense as though we are already glorified, but through the becoming process! Literally the righteousness of Almighty God. In other words the complete manifestation of everything that is right with God! And that goes plumb to New Jerusalem. And the price has been paid for it, and we're very grateful that it has been.

Now the curse on all this earth is soon to be gone because he was hanged upon a tree. Now talk about that hanging again. He must be buried.

Now you don't actually have to be buried first and then raised to fulfill the meaning of a resurrection. Do you hear what I said? You don't have to die and be buried. You can lie on top of the ground and rot, and be resurrected. But a hanged person, hanged between earth and sky, as though rejected and rejected by both, because God turned His back on him, "Why hast Thou forsaken me?"

And man said, "Crucify him, get rid of him."

So hanging upon a tree signifies rejection! And the sun turned his face on him, because it became black. And the stars wouldn't shine and the moon wouldn't shine. And men stood there. And the earth went through an agony, as Christ went through an agony. He was rejected! Hanging upon a tree. Because that's what it means. And he must be buried.

Why must he be buried? Because like Adam he came from the dust and he went back to the dust. Typically, in a symbol! Because even Jesus came from the dust! His body was literally a true human body. But not like yours and mine. It had a created egg and sperm, which now, using the chemicals through the process of Mary's incubator body, or factory body, manufacture body, call it what you want, in that period of gestation, she absolutely supplied the elements that was necessary for that body, and he became a part of the earth and he was put into the earth, signifying that he was taking Adam's place, "As in Adam all die, even so in Christ all are made alive." Or as the theologians say, "There's a new federal headship, and it lies in Christ Jesus our Lord."

Thus the crucifixion is really all about the body and the redemption of the earth and the entire first creation! Right. The entire first creation, and in a greater form. Why? Because God is a becoming God. Don't ever think that God is not, that's He's a God Who's arrived. God has not arrived, except within Himself and in His Own Godhood. For eye hath not seen, and ear heard, and maybe never will plumb the depths and limits of the becoming God. That's right, God the great becoming God. In other words, there is no limit to infinity. There is no limit to the omniscient, omnipotent, infinite, Almighty God. So thus I say the crucifixion is all about the entire redemption of God's first creation.

Now let's go over here into the Book of Rev 3:14.

- (14) And unto the angel (or messenger) of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Where Bro. Branham said, *“The start of God creating Himself into a human form.”* Way back there when that light came out, Bro. Branham one place called the Logos, he said too many statements that are a little too obtuse for me to talk about it, but he also said, *“If you call Jesus the Logos, you make three gods.”* So call it anything you want, but he said, *“That light going out there, like a light, “This day have I begotten thee,” like a son playing around the father’s door, God in Christ beginning to create.”*

What was he doing? He was beginning to do the very thing I’m talking about, which the crucifixion demanded that somebody pay a price, hang upon a tree. He didn’t really die upon that tree, like those other people did. And he didn’t die before the tree. They hung him on a tree, and he gave his life. Then he hung there as a spectacle. Then they took him and they buried him! Thus assuring us that the first fruit would bring forth all the other fruits! Because that’s first creation! And where the head is the body must follow. And remember, we came, not from the loins of God; we came from the Head of God. It’s the life that gives the Word, and the life is in the Head.

Now He’s here. And He’s honoring His Own death upon Calvary. When God in a human form paid that price for you and me. I know it sounds peculiar, but it’s still the truth. Absolutely the truth. See?

Now we can see we know about the blood, we know how it cleanses, but we’re looking at this other aspect that I think is so important – you know why? Because it’s the hour of the resurrection. You know you can’t help but get stirred and illuminated by the Spirit of God as He is doing what He must do according to Scripture. And according to Scripture, Elijah had to come to restore, then the Son of Righteousness, there He is, rising with healing in His wings, would get us out of here. Having brought about a resurrection.

This is why we spend time all we’re talking about. That’s why I take Bro. Branham’s sermons, what he said, I look into them and see where I can come back to the Word and bring out these thoughts on the fact what Bro. Branham spoke of. [End of side one.] ...?... because this is the hour of the resurrection, and this is that time. But remember, without that cross there could not be a resurrection. It would be impossible.

So we know all about the blood. That covers the sin. That allows redemption of the soul, and in turn allows the redemption of the body. That blood was offered once for all. For those who died back previous, and for those who die after, that’s you and me, if we should die. It also fell upon the ground, returned to it’s elements, as Bro. Branham said, thus signifying that the life of Christ has thoroughly satisfied for this earth to come back! See? Absolutely.

And he suffered also, and was buried in order that you and I could be healed, as we extend our faith in Him. But remember, healing is something that you positively on your own faith can look forward to. But you didn’t have to look forward to your own faith, as far as **you** becoming a born again person. That was something that God had already done by election, foreknowledge, election and predestination. That’s something that was already there, and because the sheep hear

the Voice, they follow the Voice and they come into the fold, which is the fold of the Lord Jesus Christ.

John told us, “Beloved, I wish above all else you may prosper and be in health as your soul prospers.” He tells you, “Hey look, I hope you get healing.” But he talked about an elect lady. He knew who the elect were. Peter knew who the elect were. That’s the Bride of the Lord Jesus Christ.

So what I’m saying is this tonight: Christ suffered upon Calvary to let you and me in this last day come to the fullness of the realization that other people had merely talked about. And that is the resurrection into the Millennium, which is a further process of sanctification, waiting for the second final resurrection, sometimes called the general. For there’s a separation as it were from sheep and goat, and afterwards Satan and his crowd attempt to come against Almighty God.

And listen, Satan never changes. He’s still going to try to get his Eden. You say, “Well how could Satan possibly ever come against God? What kind of a person?” Well that’s what the Bible says. Stands right there and tries to defeat God. At the very end time, tries to get his way again, but he’s not going to have it. And having gone through that period, what happens? The earth and the very heavens are dissolved, but we’re caught to the very throne of God, and brought right down here.

And what am I finalizing saying? Hey, you were meant for this body. You weren’t meant for something else. The simplest things in all the world is what always completely confuses people. That’s right. People got an idea somewhere down the road you may change. You are not going to change down that road, you’re going to look the way you are, you’re going to be just the way you are, you’re going to be just that same person, but I’ll tell you one thing, you won’t have to worry about sin. That’s the only thing. You’ll be a perfect sexual yet sexless individual, because you’ll be male, you’ll be female, but you won’t procreate. Live as one great big family of Almighty God. And that’s coming.

As I said the other day, every psychologist tells you the same thing. Everybody wants his children to grow up and become peers, equals with father and mother. To be real adults. To share in a communion, to share in a happy family. Well I got news for you. There won’t be any children over there. They’ll all be adults. All share one big happy family. You won’t have to worry anymore. Who’d want to go back to school? Who’d want to go be a kid again? Why, it would be great to have the vitality, but it would be completely wasted. Who needs it; who wants it? We want to go down that road, to where the eternal City comes down, and we’re a part of it.

Now listen, Jesus suffered to obtain it for us. Now Bro. Branham used the little text on a sermon. He said, *“There they crucified him. There, Jerusalem, the holiest city, they, the Jews, the holiest people, crucified the most horrible death that he paid in agony, him, the holiest people.”*

Now I’ve got a tape by Dr. James Dobson that I want you to hear. And when you hear it, you’ll begin to understand why I was so taken with it. Medical doctors wrote what Christ went through at his crucifixion. Tonight, before the Lord’s Table, and foot washing, I want us to hear – it’s going to take about one half hour, is all it’s going to take – I want us to hear exactly, not what theologians said, but what medical men say, and you’re going to find a lot of what I said is sort of there, but you’re going to see the truth. Go ahead. [Tape is played.]

“On this special Focus on the Family cassette are two messages that deal with the nucleus of Christian faith. On our first program we feature a presentation entitled ‘The Crucifixion’, in which Dr. Dobson reads from an article that describes the many agonies that Christ endured on our behalf. The program begins as Dr. Dobson comments to broadcast co-host, Mike Trout.”

[Dr. Dobson:]

“Well of course, Mike, for every Christian, the Easter Season should be a time of great celebration, because that’s the source of our meaning and purpose in life. You know, if Christ were still in that rich man’s grave, if his bones were rotting someplace there, outside the gates of Jerusalem, then all of our hope would be gone, and death would have a new sting, and we would have nothing to look forward to, because it was through his resurrection that all of us find eternal life.”

[Mike:]

“It’s difficult I know for non-Christians to understand how we could celebrate the death of someone.”

[Dr. Dobson:]

“Uh-huh. Yeah, that Good Friday, Mike, was at one time the most awful, terrible moment in human history, and the most wonderful moment. It’s hard to explain that, but that’s the way we see it.”

[Mike:]

“I know you have some information you want to share with our listeners that you’ve been holding onto for a number of months.”

[Dr. Dobson:]

“Well years, actually, Mike.”

[Mike:]

“Is that right?”

[Dr. Dobson:]

“Because what I want to do is read an article that really had an impact on me, that I read in the Journal of the American Medical Association – it’s called JAMA, J-A-M-A – and it was published on March 21, 1986, Volume 255, Number 11.”

[Mike:]

“Hmm, that’s not a religious publication.”

[Dr. Dobson:]

“Hardly. The JAMA is the Journal of the American Medical Association, just as its title implies, and they carried an article back in 1986 entitled ‘On the Physical Death of Jesus Christ’. And it was written by three people; the senior author was William Edwards, MD.

“So this is written from a medical perspective, describing what Jesus went through on that day of crucifixion. What was it like? What actually happened to him physically and medically in the process of crucifixion? It is a very important issue, Mike, as we just said, that was a terrible and a wonderful day.”

“What we’re going to do today is look at the price that Jesus paid for our salvation. You know it is through his stripes, and through his agony, and through his death that we find eternal life. What did it cost him? In addition to having the sins of the whole world put on him? When you think about that, Mike, alone that’s backbreaking! Can you imagine every murder that was ever committed, every time a father beat a child to death, that sin was placed on Jesus? Every alcoholic who wrecked his family, you know, every evil deed that has ever been done, every war that’s been conceived, every time anyone has been tortured, think of the most wretched, evil things you can imagine, and all of that sin was bundled up by God Himself and placed upon His Son, as he hung upon that cross. How he survived, just that, emotionally, is hard to fathom. It’s no wonder he said, “My God, my God, why hast Thou forsaken me?” How could God look at so much evil at one time? God is holy. He couldn’t countenance it; He couldn’t accept it. He had to turn His back on Christ while he was dying. But what did he go through physically? That’s the question and that’s the article that I want to share with our listeners.”

[Mike:]

“And these physicians look back over two thousand years and share in this article, based on the medical knowledge that we have today of the human body, what agony Christ would have gone through.”

[Dr. Dobson:]

“Yes. They took some of their information from the Bible, from the Gospels, and even other parts of the New Testament. They took some of it from archeological evidence, and some of it from medical textbooks. And I don’t often read to our listeners, as you know, that can get very boring, but this is an article that I would find difficult to describe in other terms. So perhaps our listeners will find this helpful, Mike.”

[Mike:]

“I encourage them to just sit back and listen along with me.”

[Dr. Dobson:]

“All right, the article begins, and I’m going to skip certain parts of it that get very technical, but this is the essence of it. It begins in Gethsemane.

“After Jesus and his disciples had observed the Passover meal in an upper room in a home in southwest Jerusalem, they traveled to the Mount of Olives, northeast of the city. It is likely

that Jesus was born in either 4 or 6 BC and died in about 30 AD. During the Passover observance in 30 AD, the last Supper would have been observed on Thursday, April 6, and Jesus would have been crucified on Friday, April 7. At nearby Gethsemane, Jesus, apparently knowing that the time of his death was near, suffered great mental anguish, and, as described by the physician Luke, his sweat became like blood.”

“Although this is a very rare phenomenon, bloody sweat (which is also called hematidrosis or hemohidrosis) may occur in highly emotional states or in persons with bleeding disorders. As a result of hemorrhage into the sweat glands, the skin becomes fragile and tender. In the cold night air, it may have produced chills.

“Soon after midnight, Jesus was arrested at Gethsemane by the temple officials and was taken first to Annas and then to Caiaphas, the Jewish high priest for that year. Between 1 AM and daybreak, Jesus was tried before Caiaphas and the political Sanhedrin and was found guilty of blasphemy. The guards then blindfolded Jesus, spat on him, and struck him in the face with their fists. Soon after daybreak, presumably at the temple, Jesus was tried before the religious Sanhedrin (with the Pharisees and Sadducees) and again was found guilty of blasphemy, a crime punishable by death.

“The rigors of Jesus' ministry (that is, traveling by foot throughout Palestine) would have precluded any major physical illness or a weak general constitution. (“In other words he was in good health.”) Accordingly, it is reasonable to assume that Jesus was in good physical condition before his walk to Gethsemane. However, during the 12 hours between 9 PM Thursday and 9 AM Friday, he had suffered great emotional stress (as evidenced by the hematidrosis), and by abandonment of his closest friends (the disciples), and a physical beating (after the first Jewish trial). Also, in the setting of a traumatic and sleepless night, he had been forced to walk more than 2.5 miles to and from the sites of the various trials. These physical and emotional factors may have rendered Jesus particularly vulnerable to the adverse hemodynamic effects of the scourging.”

“Flogging was a legal preliminary to every Roman execution. The usual instrument was a short whip with several single or braided leather thongs of various lengths, in which small iron balls or sharp pieces of sheep bones were tied at intervals. Occasionally, staves also were used. For scourging, the man was stripped of his clothing, and his hands were tied to an upright post. The back, buttocks, and legs were flogged either by two soldiers (called lictors) or by one who alternated positions. The severity of the scourging depended on the disposition of the lictors and was intended to weaken the victim to a state just short of collapse or death. After the scourging, the soldiers often taunted their victim.”

“As the Roman soldiers repeatedly struck the victim's back with full force, the iron balls would cause deep contusions, and the leather thongs and sheep bones would cut into the skin and subcutaneous tissues. Then, as the flogging continued, the lacerations would tear into the underlying skeletal muscles and produce quivering ribbons of bleeding flesh. Pain and blood loss generally set the stage for circulatory shock. The extent of blood loss may well have determined how long the victim would survive on the cross.”

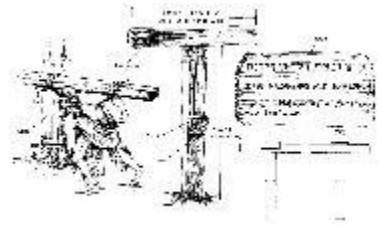
“At the Praetorium, Jesus was again severely whipped. It is implied in one of the epistles (1 Peter 2:24). It is not known whether the number of lashes was limited to 39, in accordance

with Jewish law. The Roman soldiers, amused that this weakened man had claimed to be a king, began to mock him by placing a robe on his shoulders, a crown of thorns on his head, and a wooden staff as a scepter in his right hand. Next, they spat on Jesus and struck him on the head with the wooden staff. Moreover, when the soldiers tore the robe from Jesus' back, they probably reopened the scourging wounds.”

“The severe scourging, with its intense pain and appreciable blood loss, most probably left Jesus in a preshock state. Moreover, hematidrosis (“and Mike, that’s the oozing of the blood through the skin. [Mike:] “The sweating of blood.” That’s right.”) had rendered his skin particularly tender. The physical and mental abuse meted out by the Jews and the Romans, as well as the lack of food, water, and sleep, also contributed to his generally weakened state. Therefore, even before the actual crucifixion, Jesus' physical condition was at least serious and probably critical. (“Now the authors are going to talk a little bit about crucifixion itself.”)

“Crucifixion probably first began among the Persians. Although the Romans did not invent crucifixion, they perfected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suffering. It was one of the most disgraceful and cruel methods of execution and usually was reserved only for slaves, foreigners, revolutionaries, and the vilest of criminals. Roman law usually protected Roman citizens from crucifixion, except perhaps in the case of desertion by soldiers.”

“It was customary for the condemned man to carry his own cross from the flogging post to the site of crucifixion outside the walls. He was usually naked, unless this was prohibited by local custom. Since the weight of the entire cross was probably well over 300 pounds, only the crossbar was carried. The patibulum, (“which is what they called the crossbar,”) weighed 75 to 125 pounds, and was placed across the nape of the victim's neck and balanced along both shoulders. Usually, the outstretched arms then were tied to the crossbar. The procession to the site of crucifixion was led by a complete Roman military guard, headed by a centurion. One of the soldiers carried a sign (called a titulus) on which the condemned man's name and crime were displayed.”



“At the site of execution, by law, the victim was given a bitter drink of wine mixed with myrrh (or gall) as a mild analgesic. The criminal was then thrown to the ground on his back, with his arms outstretched along the patibulum. The hands could be nailed or tied to the crossbar, but nailing apparently was preferred by the Romans. The archaeological remains of a crucified body, found in the ossuary near Jerusalem and dating from the time of Christ, indicate that the nails were tapered iron spikes approximately 5 to 7 inches long with a square shaft across. Furthermore, ossuary findings have documented that the nails commonly were driven through the wrists rather than the palms.”

[Mike:]

“Yes, I’ve heard that.”

[Dr. Dobson:]

“Because the palms would not support the weight.”

[Mike:]

“They’d tear.”

[Dr. Dobson:]

“After both arms were fixed to the crossbar, the patibulum and the victim, together, were lifted onto the stipes. (“That’s the up and down piece of the cross.”) On the low cross, four soldiers could accomplish this relatively easily. However, on the tall cross, the soldiers used either wooden forks or ladders. (“We don’t know whether Jesus was crucified on a short cross or a long cross.”)

“Next, the feet were fixed to the cross, either by nails or ropes. Ossuary findings... (“and the word ‘ossuary’ relates to bones, ossification or osteoporosis...”)

[Mike:]

“And archeologists would study Ossuary findings.”

[Dr. Dobson:]

“Ossuary findings. That’s right.”

“Ossuary findings suggest that nailing was the preferred Roman practice. To accomplish this, flexion of the knees may have been quite prominent...”

“That means that the two knees were held together and then pulled up under the person on the cross, and pushed to one side, perhaps, and then the feet were nailed there, instead of nailing them straight down the cross. Understand?”

[Mike:]

“Yes.”

[Dr. Dobson:]

“...and the bent legs may have been rotated laterally. (“Or to one side.”)

“When the nailing was completed, the titulus (“or the message above the cross,”) was attached to the cross, by nails or cords, just above the victim's head. The soldiers and the civilian crowd often taunted and jeered the condemned man, and the soldiers customarily divided up his clothes among themselves. The length of survival generally ranged from three or four hours to three or four days (“Can you imagine some men spent three or four days in that position on the cross?”) it appears to have been inversely related to the severity of the scourging. (“In other words, the more of the blood loss in the whipping, the less time you lived on the cross.”) However, even if the scourging had been relatively mild, the Roman soldiers could hasten death by breaking the legs below the knees.”

“Not uncommonly, insects would light upon or burrow into the open wounds or the eyes, or the ears, and the nose of the dying and helpless victim, and birds of prey would tear at these sites.”

“There wouldn’t be anything you could do to attend to yourself.”

[Mike:]

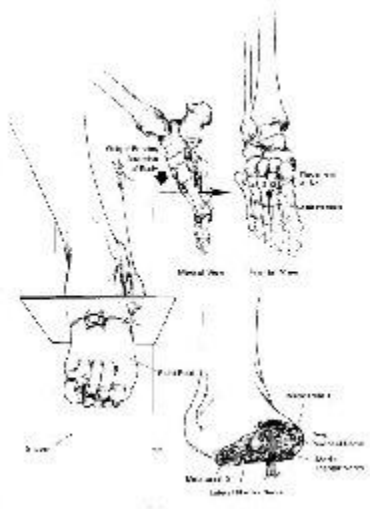
“All of your extremities were tied down.”

[Dr. Dobson:]

“That’s right.”

“Moreover, it was customary to leave the corpse on the cross to be devoured by predatory animals. However, by Roman law, the family of the condemned could take the body for burial, after obtaining permission from the Roman judge.”

“Although a nail in either location (“either the palm or the wrist,”) might pass between the bony elements and thereby produce no fractures, the likelihood of painful injury would seem great. Furthermore, the driven nail would crush or sever the rather large sensorimotor median nerve. The stimulated nerve would produce excruciating bolts of fiery pain in both arms. Although the severed median nerve would result in paralysis of a portion of the hand, ischemic contractures and impalement of various ligaments by the iron spike might produce a clawlike grasp.”



“Most commonly, the feet were fixed to the front of the stipes by means of an iron spike driven through the first or second intermetatarsal space, (“that’s the top of the foot,”) it is likely that the deep peroneal nerve and branches of the medial and lateral plantar nerves would have been injured by the nails.”

“You know what happens when you injure a nerve, you know, it just screams, the pain is intense. And you can imagine what Jesus was feeling as he hung there on the cross.”

[Mike:]

“As that spike went through that arm, the author says, ‘There might have been some pain’.”

[Dr. Dobson:]

“That’s an understatement.”

[Mike:]

“What an understatement.”

[Dr. Dobson:]

“Yes, well he did talk about bolts of fiery pain.”

[Mike:]

“Yes. Were probable, yes.”

[Dr. Dobson:]

“The authors then go on to talk about the cause of death.”

“The major pathophysiological effect of crucifixion, beyond the excruciating pain, was a marked interference with normal respiration, particularly exhalation. (“He couldn’t exhale.”) The weight of the body, pulling downward on the outstretched arms and shoulders, would tend to fix the intercostal muscles in an inhalation state and thereby hinder passive exhalation.”

“In other words, he could breathe in, but he couldn’t breathe out.”

[Mike:]

“It sounds like almost every part of the body was affected.”

[Dr. Dobson:]

“It seems as though crucifixion was dreamed up, was planned to be the most painful torturous method of death that they could think of. It was cooked up in the cauldrons of hell. Satan himself concocted this form of torture; this means of death for the Son of man who came to seek and to save that which was lost.”

“Accordingly, breathing was shallow. It is likely that this form of respiration would not suffice and that hypercarbia would soon result. The onset of muscle cramps or contractions, due to fatigue and hypercarbia, would hinder respiration even further.

“Adequate exhalation required lifting the body by pushing up on the feet and by flexing the elbows and adducting the shoulders. However, this maneuver would place the entire weight of the body on the tarsals (“which had the spikes through them, and those raw injured nerves,”) and would produce searing pain. Furthermore, flexion of the elbows would cause rotation of the wrists about the iron nails and cause fiery pain along the damaged median nerves. Lifting of the body would also painfully scrape the scourged back against the rough wooden stipes. Muscle cramps of the outstretched and uplifted arms would add to the discomfort. As a result, each respiratory effort would become agonizing and tiring and lead eventually to asphyxia. (“In other words too little oxygen and you’d eventually die.”)

“The actual cause of death by crucifixion was multifactorial (“had many sources,”) and varied somewhat with each case, but the two most prominent causes were shock and exhaustion asphyxia. (“In other words you got too tired to push up on the nails and pull your body into a position where you could exhale.”) Other possible contributing factors included dehydration, stress-induced arrhythmias, (“the heart didn’t beat right,”) and congestive heart

failure with the rapid accumulation of pericardial and perhaps pleural effusions. (“He’s got water in the lungs and the heart’s not beating properly and it’s just not handling the blood supply properly.”) Death by crucifixion was, in every sense of the word, excruciating.”

“In fact, Mike, did you know that the word ‘excruciating’ comes from the cross?”

[Mike:]

“No.”

[Dr. Dobson:]

“The ‘excruciating’, that word means ‘out of the cross’. The very word itself representing agony finds its root in what a person experienced on the cross.”

[Mike:]

“I can imagine everyone who’s listening can identify in some small, very small way, with the pain you’ve been talking about. They’ve twisted their wrist, they’ve twisted their ankle, they’ve felt that pain. They’ve been to the dentist and had that shooting pain of a drill touching a nerve in a tooth. They’ve had an allergy attack, they’ve had an asthma attack, they haven’t been able to take a deep breath, they know what it means to struggle, to fill their lungs, but to have all of that together...”

[Dr. Dobson:]

“Yeah, all going on at one time. If you ever hit your thumb with a hammer, you know what intense pain you can experience from one source. But Jesus not only had this, as we were saying before, from every possible physical source, but also the emotional pain of being rejected by God for a time and having the sin of the world on him. I cannot imagine it. You say we identify in some small way, I don’t think we can even grasp it.”

[Mike:]

“No.”

[Dr. Dobson:]

“The article concludes with the crucifixion of Jesus.”

“After the scourging and the mocking, at about 9 AM, the Roman soldiers put Jesus' clothes back on him and then led him and the two thieves to be crucified. Jesus apparently was so weakened by the severe flogging that he could not carry the patibulum (“or the cross piece to his cross,”) from the Praetorium to the site of the crucifixion about one third of a mile.

“Jesus' death after only three to six hours on the cross surprised even Pontius Pilate. The fact that Jesus cried out in a loud voice and then bowed his head and died suggested the possibility of a catastrophic terminal event. (“In other words, life did not just ebb away; there was a final kind of climatic moment apparently. What caused it?”) One popular explanation has been that Jesus died of cardiac rupture.”

“That’s one possibility, his heart...”

[Mike:]

“A broken heart.”

[Dr. Dobson:]

“...exploded. Yes.”

“However, another explanation may be more likely. Jesus' death may have been hastened simply by the state of exhaustion and by the severity of the scourging, with its resultant blood loss and preshock state. The fact that he could not carry his patibulum supports this interpretation. The actual cause of Jesus' death, like that of other crucified victims, may have been multifactorial and related primarily to shock, exhaustion asphyxia, and perhaps acute heart failure. A fatal cardiac arrhythmia (“or the failure of the heart to beat properly,”) may have accounted for the apparent catastrophic event.”

“Thus, it remains unsettled whether Jesus died of cardiac rupture or of cardiorespiratory failure. However, the important feature may be not how he died but rather whether he died. (“Now this again is a medical journal, this is not from the theological point of view; obviously we know from the Bible that he died right there on the cross. But the physicians said,”) Clearly, the weight of historical and medical evidence indicates that Jesus was dead before the wound to his side was inflicted and supports the traditional view that the spear, thrust between his right ribs, probably perforated not only his right lung but also the pericardium (“or the sack around the heart,”) and the heart itself and thereby ensured his death. Accordingly, interpretations based on the assumption that Jesus did not die on the cross appear to be at odds with modern medical knowledge.”

[Mike:]

“Doctor, you know the thought that comes to my mind as I’ve listened all the way through what you’ve just shared, you remember the conversation we had with Philip Yancey about pain, and how pain is something good for us, the Lord gave us pain as something good, as a warning sign, and we turned it around, and we used it as a weapon against the Creator.”

[Dr. Dobson:]

“Mm-hmm. Can you imagine, Mike, the God that created the whole universe through this Jesus Christ that hung on that cross...”

[Mike:]

“And created that pain!”

[Dr. Dobson:]

“Yes, in fact the Bible says that all things were made by him, and without him was not anything made that was made. That’s the gospel of John. That Lord actually came and took the punishment for you and me, and he would have done that for me, if I was the only person

on the face of the earth, he would have gone through that for me. If I was the only one in all the world to love. And he went through that, being the King of the universe, that is almost too awesome to comprehend, and it just speaks to me again of the love of the Savior.

“I’ve done a lot of reading today, Mike, and really too much, but let me end with that wonderful Scripture in Isaiah 53, which is prophetic of Jesus. It’s written 700 years before he came. And this is what Isaiah said.

[Isaiah 53: [NIV]

- (1) Who has believed our message and to whom has the arm of the LORD been revealed?
- (2) He (speaking of Jesus,) grew up before him like a tender shoot, and like a root out of (the) dry ground. (The Lord had not spoken through the prophets, to the children of Israel for four hundred years, when Jesus came. It was a dry and sterile ground that he came out of.) He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.
- (3) He was despised and rejected by men, a man of sorrows, and familiar with suffering. (Was he ever.) Like one from whom men hide their faces he was despised, and we esteemed him not.
- (4) Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.
- (5) 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.
- (6) We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.
- (7) He was oppressed and afflicted, yet (he opened not) his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.
- (8) By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.
- (9) He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.
- (10) Yet it was the LORD’s will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

- (11) After the suffering of his soul, he will see the light [of life] and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.
- (12) Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and (he) made intercession for the transgressors.

“And that’s you and me, Mike, and all those people listening to us.”

[Mike:]

“And that summarizes what Good Friday’s all about.”

[Bro. Vayle speaks again.]

We might not quite agree with everything that Dr. Dobson said, but I’ve never ever heard an actual graphic account of what a crucifixion is, and there’s no way we will actually know what America now calls cruel and unusual punishment, although that’s perpetrated upon many innocent people, but we never will know really what all Christ suffered.

I think that they hit the actual pointed issue was not that maybe Jesus suffered physically any more than some others have suffered, but the fact of who he was, and that separation and what sin did actually, the guilt that he bore that in giving his life for you and me that we might have the power of the resurrection come back upon us. It’s a mystery, but I thought you might – because I know you never heard anything like it – really appreciate the suffering that he went through. And then again, let us understand this, it could have been far more intense than perhaps some other human being would have suffered, even on the grounds of the physical, though I really don’t know, as I said awhile ago, it might have been that he suffered not as much as some, but he could have suffered even far greater than that.

Let us just look at the Scripture for a minute here, shall we, in 1 Corinthians, as we go to the Communion of the Lord, and I think everyone knows pretty well how we come to the Table of the Lord. We come around the back, the very back at this, and they come up and around, and the rest just keep following in turn as we go.

In 1 Corinthians 11: Paul said:

- (23) ...I have received the Lord (verse 23,) that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:
- (24) And when he had given thanks, he (broke) it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

And of course that doesn’t just, as we realize tonight more than ever, that doesn’t just mean the positioning on the cross and the suffering there from, but actually what they call chastisement, which was given to all people considered criminals, even when they were innocent,

because the idea was that if you even had somebody suggest something about you, there must be something you did, and then therefore you should be punished. Which is not true. It's a very, very strange thing to come out of any generation.

But it was as they said, those ones who some would deliberately try to kill him even before he got to the cross. And there are those who suggested that, because they feel that Satan was illuminated concerning what Christ was going to do, and therefore he would try to kill him. Even people suggested he asked – Satan said to Jesus, “Jump off the temple,” figure he could kill himself, and that would get him out of the way. That would be then to stop him from going to the cross for sins. That is guesswork, I would never agree with it, unless we had a prophet to say that that's the way it was. We don't know, so we leave it.

But his body was broken, but no bones were broken. How you would break a person's leg to hasten his death, I don't know. I would suggest a club on the head would be far greater; you'd make sure a person dies. I suppose you do hasten a person's death breaking his legs, because the agony's intensified, and I think that's what they had in mind. It's a most cruel situation to look at; it's actually very, very horrifying.

(25) After the same manner he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

(26) For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

And we look tonight again at what the death accomplished; that is what we're looking at. Looking at the fact, no matter which way you look, no matter what you examine in the Word of God, there is only one outcome and that is immortality. And all that goes with it and the excellence and the infinite abilities of God. We haven't got really, what you might say, a clue to what this is all about, but if we believe it, and of course we're called fools to do it, but I believe we have vindication. Others don't like my vindication, I don't like their non-vindication. If they're happy to go through and meet God without vindication, that's their business. I mean look, just because some people don't like bread and butter and jam, especially toast, don't tell me I can't have it. That's the religious world, they're so ridiculous, they're so pitiful. Then why do they even bother to take the Lord's Supper? It's got to be a gimmick. Maybe because there's money in it. I'm sure there is. You get people together to take the Lord's Supper, you pass the plate. If you don't, why would you do – why would they do it? They don't believe it.

I'm saying this for a purpose, to get us to understand that we are a very unique and privileged people. Many people may do this, but in who's remembrance? They don't even know them. They didn't know them back there, what makes people think they'll know them today? Really. You think we're different from the Jews? Come on, it's no different; Bible says there's no difference. It's a tragic thing. I trust God will deepen our understanding, because we need it, to enter into the solemnity, the seriousness and the greatness of what God has done.

But He has left us this little memorial service, and I trust that we will be those who are worthy – actually when it boils down to being worthy, you wouldn't start with saying, “Well I think I'm a very fine person.” Now that's good. “I really believe that I walk right.” That's good.

But my question is this: if you didn't believe right, in what this is about, why would you do it? Well come on. You never got a telephone call by dropping a quarter into a post office box. That's right. How would you get what's behind this to work? If you're aiming in the wrong direction? It would be useless; you're going through the motions. To deposit a quarter in the wrong place doesn't mean it's going to work. To take Communion of the Lord doesn't mean it's going to work, just because you take it. It's what's behind it.

See this is the thing that we stand for in this church. I appreciate brethren like us, who stand for it in their churches; they're ready to die for it if necessary. We are not formal people who simply have a ceremony, say, "Well we did it." Why? We understand, I believe, why we take this and we see tonight from medical records even, how true it is. Many people are weak and sick, because they don't really get to what's back of it all, what is behind it all. Not historical, it's no longer historical, it is vital and living.

All right, let us take then the Communion of the Lord and foot washing, understanding the things of the Lord, shall we rise at this time. Let the brethren come forward, and those that are going to play come forward, and you'll have help, people know how we serve here, and you just follow each person in turn from the back, and they come around, go back to their seat, and others just start following, section after section. Now let us bow our heads and pray.

Heavenly Father, again we want to thank You for Your grace and mercy extended toward us at this time, in that Lord we have had such a rich revelation given to us, and not only that Lord, but even as men's minds have expanded with the knowledge that has been given by that which is here in earth, and you've allowed men to examine it and set it forth, even all of this points to the end time, that we are right at the very verge Lord of this hour, when the resurrection will take place. And we thank You for it.

And as we partake of these emblems tonight Lord, may we be very, very serious, and very knowledgeable in the grace and the power and the love and the things of our great God and Father and our Lord and Savior, Jesus Christ. So that we're not partaking in vain, Lord, but in a reality. And then Lord, may it come forth even in a greater way, as we go on Lord within the revelation and the understanding of each part of it, Father.

We commend ourselves tonight, and as we do, we say, Lord forgive us every single sin that we've committed Father. Anything that lies in our hearts and minds Lord, we know, our dispositions and those other elements therein, we pray Lord You'll just forgive us for even being ourselves, as it were Lord, and those things that have accrued to us over the time. That we may stand here Lord as Bro. Branham said, the perfect, virtuous, righteous Bride of the Lord Jesus Christ, completely washed with the eradication of sin, because the blood has washed away every evidence of sin, and where there's no sin then there can be no sinner. Stand in this truth tonight Lord, and then take these emblems in appreciation, knowing that that's what they stand for. We give You the glory for this, in Jesus Christ's Name. Amen.