

The Suffering of Our Lord Jesus Christ

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Shall we pray? Heavenly Father, we thank You for Your Word of truth which we have been hearing in song and prayer unto You. We are here because You are here, and the only reason we have any hope is because we have believed unto righteousness through Jesus Christ our Lord. We have been saved by grace through faith, and that, not of ourselves; it is surely a gift of Almighty God.

We're not here to socialize, but to lift up Your holy Name and trust that some good will come of this service where our hearts are drawn closer to You and our lives reflect Your Spirit more than they have reflected before, knowing that there's just a very short time ahead of us before the Resurrection and the Rapture.

So, we pray, Lord, that whatever You want to have said tonight, your blessing to our hearts and to our lives, that You will give it to us, knowing that we have to rely upon You as never before, because life is going fast away, and the body and the mind does not hold up as it used to hold up. But, by grace we know that the inner man, our souls, fed by the revelation of the Word of God through the revelation of the Holy Spirit, can give us more than what we need. In fact, we already have more than what we need, so, Father, we commend ourselves into Your hands tonight. May Your Name be glorified. In Jesus' Name, we pray. Amen.

You may be seated.

1. Well, it's really nice to be back here. When I sat back there while you were singing, I was thinking of all the good times I miss by not being here. I suppose the least I could do is to get up in the morning feeling better, but I go to bed at night feeling better than I get up in the morning. So by the time I'm all ready to get up for the day, I'm ready to go back to bed for the rest of the day. It's not...and my eyesight is worse than it was...not so much worse, and I think my hearing is down some. Everything is...what you say, 'down', but, unfortunately, when you get a certain age, your various imbalances and hormones—they either get you too thin or too fat. And the pants I'm wearing tonight just fit just perfectly, but—what is it? Everybody says it's three years since I was here. Well, if you say so, that's fine. I thought it was two—but the pants fit perfectly now. I think the coat may want to get a little bit small; so, I think everything kind of works together for good, but not always the way you feel good about it.

2. Now, this is not the message that I was planning to bring, because there's a message yet that I have to bring, and I must bring [] very, very shortly, because I want to sort of take up some loose ends, and qualify some things that were said, because I don't want to leave this earth having said things which would be misconstrued, or not necessarily misconstrued, or misunderstood--very properly misunderstood, but have been given a wrong slant, some that... Not that it interfered with the true doctrine, but it didn't line up with all of it. So, that service is coming [] later on.

3. Now, needless to say, I'm like Bro. Branham, that there is no home like your own home church, the people you live with. I remember a certain lady that didn't have the best of marriages, because she had married a man with children, and she had children. And you know how it is: they used to say, "Your children and my children are fighting our children, so we better have a little showdown here."

Well, it wasn't quite that bad, but it was some interference. They had no children together, and you know, she did have some problem. But, when he died, she looked at me, and she sort of, not ashamed, but sort of shyly said, "You know, you can't live with a man twenty-five years without loving him."

And that's the way it is with the church. You simply cannot help but love the people that you are with. And so many of you mean so much to me, not just the older ones that I knew many, many years ago, but everybody coming in. And you've been sort of brought up in a way which has been more Baptist and Presbyterian than Pentecostal. Now I don't regret that, but there are people who feel sensitive about that. They like to have a little more emotion. Now, when I was in Pentecost we had a lot of emotion, but, tragically, the... Here's where they went wrong. When the Lord anointed, and people were happy and they shouted and they praised the Lord. They considered that, if they would do that, then the same anointing would come back. So, they shout and they praise the Lord and many times there was no anointing that came back, and other times there were anointings that did come back, and so they got out of line.

4. Some time, I... If we're all available, I'll talk to you about the gifts and explain them to you and show you how Bro. Branham was so right in what he said, and how we can even have gifts today, and, not that we want to take them off the shelf, but there could be gifts in the church. Bro. Branham said, "*As long as there's a Bride on earth, a true Bride, there'd be a true gift of tongues.*" Well, if there'd be a true gift of tongues, then there's all the other eight gifts in there, which are special gifts. There's a series of gifts that are special in three different ways, and we'll go into that some time.

5. I feel so good about being here, but not seeing is very, very difficult. I can't seem to make that connection I can make with you, and I can look around. I'm praying that my eyesight...?... is coming back... It was coming back beautifully under drops that were very good; and then, the FDA stepped in and said, "Sorry. The pharmaceutical company doesn't like that; so, you don't get your drops that can heal your eyes;" so... We'll meet them a little later on, no problem. But, if I go blind, then... Samuel went blind, and I don't think David had such good eyesight, and Eli was blind and he fell over backwards. He got too fat. He fell over backwards and died. I'm not quite that fat yet, but who knows?

But you know eyesight is a very important thing; and, if you people here have problems with your eyes, don't neglect them. You eat the nourishment that your eyes require, or take eye exercises; get the drops that are good. I don't say that the drops we have now are the world's best, though they come from Russia. The ones that came from Florida must have something other than what the others had, because they knocked the blind spot out of my eye. I was seeing good, and then, those drops went away and more drops were no good, so I'm sort of sitting on a log and waiting for the current to come in and to take me out a little further.

6. Now, we're going to take you into a message tonight that actually, I don't know exactly where I'm going to end it. I have been thinking on this subject, but I never thought it through. I don't know just where it goes to, just where it ends, but it will give you a little thought—provocative, I hope--that makes you to think a little more deeply on the sacrifice of our Lord Jesus Christ. And I'm going to have to have Bro. John come up here, (He's a good reader.) and I'm going to have him read Isaiah 53, and then, we'll have him read into Luke 22 and I'll sort of find the verses. So, there's a mike here.

[Bro. John: Okay.]

Yeah, read the whole chapter, because I think we're going to have to have it all.

- (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, and 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, he was 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, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
- (8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
- (9) And he made his grave with the wicked, and 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 of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
- (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (Amen.)

7. Now, we want Luke 22, and I think about verse 42 or something like that. Let's see what you start with. [JM: What verse, Bro. Vayle?] ...Let's see 42, where it comes in; he comes to the garden of Gethsemane. [JM: You mean when he came out and went to the Mount of Olives? From there?] Yeah. [JM: Where he is praying?] Yeah. [JM: And then, saying, "Father, if Thou be willing...."] Yeah. [So, do you want me to just start reading there? Okay.]

- (39) And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
- (40) And when he was at the place, he said unto them, Pray that ye enter not into temptation.
- (41) And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
- (42) Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
- (43) And there appeared an angel unto him from heaven, strengthening him.
- (44) And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
- (45) And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,
- (46) And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Thank you. Beautifully read.

- (47) And while he yet spake, behold a multitude, and he...

That will be sufficient.

I thought that was going to be repetition. Thank you very much.

8. Now, in this Good Friday message, taken from Isaiah 53 and Luke 22, you'll notice that Jesus was in a great quandary and in great sorrow and very great pressure, and he called unto the

Father, “If it be possible, let this cup pass from me.” And he sweat great drops of blood in his depression and in his sorrow--his travail at that particular time. Now it seems to me that we look at this trial that Jesus went through where he went to the Garden of Gethsemane, and he prayed to the Lord that what was about to happen would not happen, and I think, while not wanting to, we look at that as though Jesus wished to escape the scourging and the trial and the crucifixion that was to follow, which he knew was inevitable. And I think that is true to a measure, but it is not what is really true. For instance, to think that Jesus really wanted to escape the putting it not...? and the judging that he would be called “Beelzebub,” and he would be crucified and cast out, denied, and repudiated, and buried who knows where.

That, to me, is not so. When Jesus was with his disciples, he said, “The day is coming when you’re going to be hated of all people for my sake; you’re going to be cast out from amongst the people, and from the temple. There will be people that will put you to death, thinking that you do God a service.”

So, that could not have been a part of his prayer of request that that cup be denied him.

Now, consider crucifixion--rather, scourging. Already, Jesus had warned his disciples that they would be scourged for his sake, and, furthermore, when God met Paul on the road to Damascus, He told Ananias the great things that Paul must suffer for the sake of Christ. And you will notice that Paul was scourged 5 times, 39 stripes, which is 40 times 5, less 5—195 stripes. We don’t know exactly how many stripes that Jesus had.

So, it could not be that Jesus was wanting to be absolved from the striping. Otherwise, where was his manhood, and what was he trying to purvey to his own disciples, to convey to his own disciples, that they should be scourged, and he prayed the Father and he would be free. That does not align at all with Scripture, because, as I say, Paul, the great apostle and prophet to the Gentiles, was scourged five times where as Jesus was scourged only the once.

9. Then, think again of crucifixion, as Bro. Branham said, “*the cruelest type of death,*” and there’s no one to argue that. The two thieves, one on each side, were crucified, as were hundreds of people before Jesus. So, crucifixion was very common, though very terrible. If you think that scourging was bad, though it was, because in the days of Rome, if a man brought a complaint against another that seems, oh, sort of justified and that person, against whom the complaint came, was brought to justice, the judge would say, “Well, I really can’t put any fault to you, or anything that is wrong, but you must have done something suspicious; so, therefore, we will scourge you, and let you go.”

So, you see, scourging was very, very common. And crucifixion was very, very, common. They pinioned the hands and the feet, and, as the body sunk, you couldn’t breathe. Your breath was cut off, so you’d kind of rise it a little bit, as your strength allowed, and then sag down. And, who is to say that the pain and the sorrow that those two thieves had was any less than what Jesus had? There’s nothing in Scripture that says that the nails that bit into his hand, and therefore were sorer, and the feet had the nails in them, and therefore, they were much sorer than the others. And then, take in consideration that as Jesus hung upon the cross of Calvary where he was nailed, he was able to talk, but he didn’t much. The others were able to talk. For a while they threw slander in the face of Jesus by saying, “If you’re the Son of God, come down from the cross and take us with you.”

10. Well, if he were the Son of God and came down from the cross, it's a cinch he wouldn't take them with him, because they were worthy of punishment whereas he was not. But just consider for a moment there, that as Jesus hung upon the cross, the same time they were, and they were all men, he said, "Into Thy Hands, I commend my spirit." Well, his spirit left him to go to God, and then, It said, "He cried with a loud voice, and they gave him vinegar and myrrh on a sponge, which he did not take. And then, It says he gave up the ghost. He had already told his disciples that "I can lay my life down, and I can take it up again." And you'll notice that he had the power to discharge his life, which he did, and that would end his suffering.

Now the others did not have that power, and you'll notice that, because it was not possible to have someone hanging upon a tree after dark--as the Scripture says, "Cursed is everyone who hangeth upon a tree"--and it was the beginning of the Passover, the preparation and all, they could not allow those thieves and Jesus to remain on the cross. So, they set out to see that they were dead, and they broke the legs of those two men hanging on the cross, but when they came to Jesus, he was already dead.

11. So, as we look at this, it cannot be said, as I see it, under any circumstance, that Jesus said, "Let this cup pass from me." It could not have been 'that' cup—not as I understand it—because, as I say, hundreds had been scourged, hundreds had been crucified; and, when he was with the other two that certainly did not represent him, but represented the world, one of which took him, and one of which turned his back on him. And here he was, able to discharge his life when they weren't able to. So, why was it that he said, "If this cup can pass from me, let it pass from me"?

Now, we know categorically that he bore our sorrows, which is aches, and he bore our sorrows and our pains, our aches and our pains; he bore our iniquity: "By his stripes, we are healed." But, where do you find in the Gospels themselves what is spoken of by Isaiah. It says that "his soul was made an offering for sin." Now, when it comes to his body, it's graphically told in the Scripture that almost all things are perks by Blood, and they are. And without the shedding of Blood, there is no remission of sin. So, it was very vital that his Blood be shed. It had to be shed for the remission of sins, which were past. Now, when you come to God, you're advised under Paul that that Blood remits your past sins. The songwriter also said, "Cancels sin," and, of course, we later on understand, there's power over sin.

Now, in another place... Well, going on, It says the high priest, once a year, has to take that blood in, not only for the people it represents, but for himself. Now that's a very great thing right there. He takes that in for himself, and he offers the blood. And, if he has been correct, he is able to come forth; and we know that the sins of the high priest and the sins of the people have been forgiven for the past year. But what about the coming year? Well, the coming year, they were right back where they were. There was no consciousness of God enabling them to overcome sin.

12. Now we realize that God did enable them by the Word and by the law, and especially he enabled them by giving them phylacteries, where there was a band around your head, and a little box. And in the box there was a Scripture. And, as you bobbed up and down, "bong, bong, bong," that told you that Scripture. And they bound them around their wrists so that every time their hands moved, "tick, tick, tick," that's the Word. You think the Word, you do with the Word

by your hands, and it's bound around your ankles. Maybe some of them had skirts with pomegranates and bells, like the high priest. I don't know. But anyway, they bound them around their ankles. And that reminded them all the time: you've got to walk right, and you've got to do right, and you've got to see and think right; you've got to hear right. And, of course, it wasn't something they could put around their tongue—which would have been a wonderful thing, because the tongue is the enemy of all. And Peter said, "If any man speak, let him speak as the oracles of God;" so therefore, if we have a conversation amongst ourselves, it should always be upon the Word of Almighty God.

13. So, the blood of Jesus Christ was shed for the remission of sin. And It says the sinner would bring his complaints and his sins once a year to the high priest, (more than once a year) because, if he sinned, what he had to do was to bring an offering of a kid or a young bullock or something the Scripture wanted him to have, and he would place his hand on that head of that animal, signifying that the animal life was taking care of his sin, which was in his life, and the animal was slain. That meant that that life of sin was forgiven, because the priest sprinkled upon the altar, and so on.

14. But, when it came to the blood of Jesus Christ, you will notice that the heavens must have a better service rendered than just the blood of bulls and goats, and the people would have to be sprinkled by something better than bulls and goats. So therefore, the blood of Jesus came through the sprinkling of the heavens which demanded something very, very great. And so, we see not only the people being cleansed by the Blood, the souls being set free, the bodies also meriting help by reason of the stripes of Jesus Christ, but we see, therefore, that this Blood was far greater in its power than any blood of bulls and beasts. As Bro. Branham said, "*The life of the beasts could not come upon the man, because it was inferior.*" See, the beasts cannot have a conscience; only man can have a conscience, because he knows right from wrong. Now we realize that, in animals, if you train them, they know right from wrong in the sense that they've learned to obey. But that's out of the picture entirely, because animals don't have souls; they have spirits, spirits only.

But, when Jesus shed His Blood, there was a sprinkling also in the heavens, because the heavens themselves had sin ever since the time of Satan was kicked out. Even though Satan was kicked out, there was no real remedy for the cleansing of heaven.

15. But, go a little further. When we're talking about the blood of Jesus being shed, it is also called the blood of the covenant. Now I know of no covenant that was made between man and God at that time. I don't know of any. The only thing I can think of that this covenant is, "I will write my laws in their hearts and their minds." And, of course, that will be, then, obedience and living in the Word. Now the blood of the covenant, at the time of Jesus' death, [] not only allowed us freedom of our past sin, but it gave us a covenant, and that covenant had to do with the Father and the Son concerning us. And he said, "All that the Father has given me will come to me, and in nowise will I cast them out." And he said, "I'll put them in my Father's hand, and my Father is greater than I, and no man can pluck them out."

So, now we have an irrevocable covenant of security because of that shed blood. I know it's not the same as the sealing of the Holy Spirit—it embraces the Holy Spirit to a degree, because the Word is written in our hearts and minds. But it's called the blood of the covenant as well as it's called the blood for the remission of sins.

Now you can see that, in that aspect, this would not be what was perplexing Jesus. This would be great triumph to the Son of God to give his life and shed his blood as the prophets had, as many people had, but now, this is different: where they were part of the Word of redemption, he has become the whole of it. He 'is' the lamb whose life is shed, he 'has' the Blood which flowed in his veins, "*Created blood of God,*" as Bro. Branham said, but Jesus himself 'was' the blood of God...?... Why? Because God was actually in him; and so, therefore, as he, being the life that God was using, he was definitely the blood of God; and that's what Acts tell us.

16. So, as we find him, then, as this accepted sacrifice, it gives us access to Almighty God, because there is no other way of having access. Bro. Branham said, "*The only place of worship is in the Son,*" and that is because of the Blood, whether people believe it or not. And this is strange, because we realize that, though the atonement is limited, Jesus died for the whole world. That means every single person: that's the seed of serpent, that's the seed of Adam. He owns it all, He bought it all, and they are responsible to him, and none can say they are not. In other words he owns the whole world by reason of purchase price, which was the Blood. He gave his life for it. Even as Nebuchadnezzar said, "God ruleth in the armies of the heaven and earth, and none can say, "Nay." They cannot tell Him what to do, or what He cannot do."

So, Jesus has procured us, and therefore, having procured us, [] if we are sheep, then he stands for us. This way he becomes our mediator; and the mediator is to bring you in, not to keep you out, but to bring you in. And, when you are brought in, the Blood does not give you the power to overcome sin, t's the power of forgiveness of sins and of the covenant between God and the Son, as to how they are going to effect a perfect salvation in the plan of God; and it's all by grace, which you see there.

17. So, the next thing to realize is, is that, not only is he a mediator, but he's an intercessor, and by an intercessor, he is able to hear our prayers and be an advocate for us—like an attorney. And he helps us when we cannot help ourselves.

Now John makes a remarkable statement. He said, "Now if we know that he hear us, we know that we have the petition that we desired of him."

Now, how do we know that He hears us? Well, the Bible says that "He that turneth away his ear from hearing my Word, I will turn away My ear from hearing his word." That lets you know right there: if you believe this Word, you honestly believe it, (And we do.) you have, absolutely, the positive reliance that He hears you, and now it takes the next step of faith, which is simply faith, "If He hears me, then He will answer me." When will He answer me? According to the steps that are necessary to build your character whereby you will be worthy to receive this and know what to do with it. Now, that is a mouthful right there, if you caught it, but that is honestly the truth, because God cannot give much to those who have poor characters.

18. You know you've heard of... I don't know if you've heard of her or not, but I remember a man--years ago, he's Pentecostal, nice guy, but, you know, he was for the birds. He was a smoker, and you know, the Lord delivered him—just like that.

"Why," he said, "this is great. Hallalujah. Why, I could smoke a cigarette now. The Lord could take it away."

So, he puffed, puffed, puffed, and the Lord never took it away. As far as I know, he died, puff, puff.

[] You see, character is not wrought, and it's not a gift at a moment's notice. Character takes time. Character is like the psychiatrists tell us: "You don't break old habits, you build new habits." As Paul said, "If any man thinks himself a prophet or spiritual, let him acknowledge the Words that I write are the commandments of God." That word 'knowledge' means 'to superimpose.' So, if you superimpose something, that thing is not in evidence anymore. You've just got to read what's on top there.

19. So, Jesus is our mediator, and he's a mediator because of the Blood. Now, being the Son of God, and the Only-begotten, and knowing that he had a mission in life, and knowing that he said that the Son of man shall be betrayed, and betrayed into the hands of the Gentiles, and they shall scourge him and they shall crucify him, and the third day he shall rise again... And there was a ring of triumph and of positivity in his voice and in his manners, the same as Polycarp and John and Peter, and all the great saints. He had to have this, what you might call, genuine optimism and reliance on God in faith that he will give his life; they will nail him to the cross; he will suffer; they will put him in a tomb; he will certainly die, and rise the third day.

And he said, "You will also probably"—those that were leaders—"would be put to the same test." He said, "If they hurt you, persecute you in one city, flee to the other." He said, "They'll hate you in all the world for my Name's sake." He said, "They'll scourge you, they'll crucify you, and do every manner of things." He said, "Look at me," he said, "they're going to do it to me, and I'm perfect," and he said, "and you are far less from perfect, so what can you expect?"

Well, they can expect the same thing, only worse. So, he was happy in his soul that he would actually please the Father, to be the sacrifice, to stay the power of sin, to destroy the power of of sin, and then, mediate and intercede so that there would be a real spiritual worship, and where people would gather, two or three, he could be in their midst, where there wasn't anything too hard for the Lord to do, where He could raise up a Bride for the glory of Almighty God, that he could be the instrument to institute the kingdom of Almighty God.

20. And, if you think of the kingdom of God, remember that the earth at that time was like it is now—five-sixths water, and only one-sixth land, and there was a great kingdom of the heavens. In fact, I believe that there's a kingdom of heaven and a kingdom of God.

Most Bible teachers, and rightly so, [] say there's no difference: they can't see anything but that the kingdom of God and the kingdom of God are alike. But I read where David said, "The heaven of heavens cannot contain Thee." So, I look, in my thinking, (And you can do what you want, because this is just Lee Vayle.) but it's a thought, that the kingdom of God is superior to the kingdom of heaven, you know. But, yet, they are intertwined; and they are one with each other, so that Jesus, I don't believe, was sweating blood over the fact that he was going to be betrayed into the hands of the people, be taken to Pilate's judgment hall, (He said he would be.) that he'd be scourged, then he'd be turned back to the soldiers, and the crowd would say, "Crucify him." And they would take him and crucify him, and they would lay him in a tomb, and he was dead, and people would say, "Well, that's too bad, but that's the end," because they just couldn't see one rising from the dead—even after Jesus raised Lazarus, four days, then a

resurrection. Then, Lazarus had to die again. And, of course, the Pharisees, they were a little too happy to try to see that he died a little quicker than God wanted him to die. [But], he didn't die; they tried to kill him.

21. But here it is that Jesus played the role that did not, in my understanding, include that where he shed great drops of blood and said, "Lord, not my will, but thine be done." He was looking past Calvary; Calvary was not the disturbing factor.

In fact, look at your own life. Wouldn't you be happy to be destroyed for some sake of some others, or somebody? Now I didn't know how God would do it, but I prayed earnestly that God would take my life, instead of Bro. Branham's, and I was happy as a lark to give it. If it would have meant skewering, well, that's all right; if it meant poisoning; so, who could help it? But I'd have been happy. But there's others, there's been hundreds that would have given their lives for Bro. Branham. How much more would they have given their lives for Jesus? Then, how much more would Jesus give his life for the sheep? Because he's way, way superior to us in his thoughts and in his ways.

So, I'm looking at a little deeper. How deep? I don't know.

22. Where all it leads, I don't know, but leaving you with that thought: in the Book of Isaiah It tells you that his soul shall be poured unto death, and his soul shall be given for our iniquities. Now, when Jesus died on the cross, he said, "Into Thy hands I commend my spirit." And Peter says, (I think it's Peter [who] says.) that "by his spirit he went down and preached to the souls that were disobedient in the time of Noah, which he did, by the spirit. But, what about his soul? "Thou shalt not leave my soul in hell, nor my body see corruption."

So, Jesus' soul went to hell.

Well, people say, "Well, he went down there and led captivity captive."

That is true, but It also says, "Thou shalt not leave my soul in hell."

In other words, his soul was sorrowful unto death, that he was in a position, as he said on the cross, "My God, my God, why hast thou forsaken me?" And that was the cup of sorrow, because separation from God is death and is hell. What did Jesus suffer when he was in hell? What did he suffer in taking upon him the sins of the world? We don't know.

23. But we can go back a little bit in his history. Here he is in God. There's no identity and no identifying Jesus. He is in God.

[] Now, then, You can take Jn 1:1 as being the first move of God, which is perfectly fine, or you can take the birth of Jesus where God birthed Jesus, and at the same time God gave birth to God, because God is an object of worship, and there was no one there to worship him. And you'll notice the Bible says, "Blest be the God of our Father, the Lord Jesus Christ, the God and Father. So, God means the Son worshipped his Father. So, I would contend, if not necessarily be correct, that the Son was birthed from God. He was a part of God and instantly emerging from God. There would be a definition, which would be his body—in other words, a spirit-form body.

24. Now God gave him the right to tune in on His, God's, omniscience and omnipotence. And He said, "I will see what My son will do with these great abilities that I have allowed him.

He is My first Son, and I will see how sons go, and I will test him right now. So, He gives him power, and He sits back, and He watches the Son: as Bro. Branham said, “A Father, looking over the balustrade, and He’s seeing the Son playing around the door, like a little light,” or something, whatever he called it, and “What will My Son do with My omniscience?”

Well, the Son will probe the omniscience: “What is in my Father’s mind?” I know He wants a kingdom; I know He wants His greatness to be known. But, where do we start? Where do we start?”

And so, the Son makes a move, and Bro. Branham said, “*The Father looks back and said, ‘He did it right; that’s good.’*”

The Son has to ponder, “Well,” he said, “what will the Father do next? I don’t want to do anything... I’ve got all this power here, and all this knowledge that is so vast that, where will I start?”

So, he tunes in to God, and he feels the Spirit moving him to do this, and he said, “Let there be this.”

And the Father said, “That’s exactly right.”

25. And so, you see him in creation and setting up the kingdom of God. And before there is an earth, perhaps as we know the earth and the universe (though perhaps there is), God allows the kingdom in heaven, or the kingdom of God, to be built. And in there you’ll find by Scripture there’s the pattern of the ark and the pattern of the future, all the types and signs of salvation, et cetera, et cetera. And here we find that the kingdom is set up so that God allows Satan and the archangel Gabriel to be the two main ones in the system. Now then, Bro. Branham said that *Jesus was Michael*. So, therefore, he must have moved from whatever his logos was, to Michael being that logos--something just the same as Jesus, as God was in Jesus, when he was on earth.

Well, there was a conflict of interest, because Satan wanted to disturb heaven and take it away from the perfect pattern that Jesus had established by tuning in on God’s omniscience and His omnipotence by doing them. He figured there could be something better. Now, let’s understand this: “Thou wert perfect in all thy ways until iniquity was found in thee.” Iniquity is perverting the Word; iniquity is perversion of anything. And Satan began to pervert that Word. And, remember; he was the cherubim that sat over the ark of the covenant; he was supposed to guard the Word. Well, he didn’t guard the Word; he began changing things. And so, there was a war in heaven, and, of course, Satan was cast out.

26. Now, you see the point I’m bringing out is that Jesus could not stand any unrighteousness. He could not stand a deviation from the Word. He could stand only the Word of God in Its perfection, and he, by reason of being the tutored Son of God, before he became incarnate, was able... here upon earth to put the Word of God in perfect revelation, which they turned down—they listened to Satan—and so all this earthly kingdom became Satan’s kingdom because he couldn’t rule up here. And yet at the same time he had access to heaven, but Jesus also has more than access to heaven because he is the right-hand man of God. Now, remember, he is not Godhead; he is governor. He’s King of kings and Lord of lords. So though Satan may approach God, and be the accuser day and night, he cannot get past our intercessor.

27. So, when Jesus' soul was in hell, that cost him something that you and I cannot possibly understand. It's the same as you or I finding access to oxygen that has been frozen—takes a good deal of temperature, or what they call 'quick freezing', and you plunge your hand in that. The minute you plunge your hand in, then that hand's frozen. That hand is gone; it's dead.

So, I'm showing you the power of what chemicals can do. What could the powers of spiritual, which are sin, do to Jesus, when he was in hell; for how long I do not know, because he shortly went to take those, the seed of Abraham, and take out those in the First Resurrection. But in spirit, he preached to the souls of those that were lost, and then, "Thou will not leave my soul in hell." But he had to go there.

28. So, now I cannot swim. I've tried to learn to swim. My feet are like two concrete blocks. I can no more float than a log, or you'd say a 'concrete brick'. I just cannot swim; I've tried it. There's no dice. I'd have to put water-wings on my feet and a helicopter above my head. No good.

Well, I'm just trying to show you: if, in the natural, I am horrified by being out of my element, what would Jesus have suffered in hell, being out of his element. He didn't belong there. He did not belong there. What would it have done to his soul? Here, the Bible says, "Who is so blind as my righteous servant." Jesus was blind to everything on earth, everything on heaven that had a scintilla of that which was against God and His Word.

29. So, therefore, I cannot possibly convey to you, nor can you, at this time, receive what I am trying to say, because none of us has within us the horror of sin—having not known sin, and not have had any part in sin because we were holy from the beginning and had led a holy life and now we must come down in the sin and the darkness—separation from God.

There is no time and you or I have ever been actually separated from God, for this reason: as Bro. Branham said, "*There will come a time when you'll know you always were saved.*" In other words, there was always that little line in there that you could go so far, but you couldn't go any further.

I remember my good friend, Rolf Barnard, who was a Baptist, full of the Holy Ghost, didn't speak in tongues—wonderful ministry. So, we got him to go to Bro. Branham's meeting, and he just sat there chuckling and laughing, and enjoying it. He said, "That's great; I loved it. I don't understand it, but I sure love it." See?

30. Now, here's Jesus; and how could anyone born in sin, shaped in iniquity, being children that are fallen, from our very birth come into the world speaking lies, and here we are—none of us is perfect. We're only perfect through the perfection of the Lord Jesus Christ. As the Scripture says, "We have become the righteousness of God through our Lord Jesus Christ, God, reconciling the world to Himself, through the Lord Jesus Christ. Everything... Listen; everything that comes from God comes through Jesus Christ. Everything that goes to God goes through Jesus Christ.

Now we never came from God in the sense that Jesus came from God. We came through human instrumentality. He was born free, as the Son of God. Now we, as Christians... And, if

you're not a Christian, you won't follow this, but there are things in our lives that we are horror-stricken to think about them, if we should be in it. There are things that appall us; no way, do we want a part of that.

Now, he became sin for us, who knew no sin. That's the one, who knew no sin, became sin. Some say, "Well, that means he became the sacrifice," the sacrifice for sin.

Well, I can take that, too. But, on the other hand, Bro. Branham said, "*Take every Word as it is, and believe it.*" So, he became sin for us.

31. Well, now, what's the gamut of sin? He was tempted in all points like as we are, and there are about three paragraphs in a certain place that Bro. Brian Kocourek got up from the computer from Bro. Branham's sermons where it tells you that, in graphic words, how that Jesus Christ was tempted, yet he did not fall.

What about us who fall into it? See? And, what about when you're born-again? How do you feel, if sin begins to overcome you? And at one time or other, sin has overcome you, and now you realize that that's wrong, that's not to be every done again, not to be thought of, and you repent, and you come to God, and He takes that away. How do you feel? See?

Paul himself knew that, and he deplored the fact that his kinsmen could not see the righteousness of Christ, and the sacrifice that Jesus Christ made and that he was the Messiah, as well as that prophet, because the Messiah is a prophet.

The more you read the Book of John, the more you're going to come to the conclusion that Jesus was a prophet. I'm sorry about that, but everybody has it all down that he was God, or this or that, but you read over and over again that he was absolutely a prophet the way Moses said he was; but he was more than a prophet. He became a Savior. Being a prophet does not annul the fact that he was a Savior. And being a Savior does not annul the fact that he was a prophet. And he was certainly a prophet of God.

32. Now, he, as that prophet, was sinless. He said, "Which of you can convict me of sin? Which of you can possibly pin on me anything which is unrighteous?"

And, of course, they could not do it. Now, just watch a second here: Here's John the Baptist comes on the scene, and he's a prophet, and what is he doing? He is baptizing unto repentance. Now Jesus comes along; and, if John is baptizing unto repentance, which is a change of mind, what kind of repentance does Jesus have?

Well, you say, "Bro. Branham explained that. He said, "*That's the washing of the sacrifice.*"

Well, I know that is, and I have no problem with it, but It also says that John was baptizing unto repentance. So, what does that mean to me? It means that this one, whose mind was exactly the mind of God, was all purity, was coming down here now with a change of mind. Now, he's got human eyes and human ears, he's got all the five senses, and he's being barraged by it. He's being tempted by every single thing that you and I, and all the world, have been tempted of. So now, what's he got? He's had a change of mind, whether he wants it or not. He's got a mind which can absorb these things that should not be had. What does he do?

33. Satan comes to him and he said, “Well, now, I’ll tell you what: you’re hungry.”

He said, “Now, no doubt about it: I’m hungry. I’ve been fasting up here for forty days.”

“Well,” he said, “these stones here, you can turn them into bread, if you’re the Son of God. Nothing to it.”

“Well,” he said, “I don’t deny that. I could turn them into loaves of bread, but the Word says, ‘Man shalt not live by bread alone, but every Word that proceeds out of the mouth of God.’”

So, Satan said, “Well,” he said, “any man knows one of the quickest ways to get your ministry off the ground is by attention. Well,” he said, “you’re supposed to have a ministry, and there’s nothing better than showing the people that you’ve got something on the ball. So, how about me taking you up to the temple top and you jumping off, and the Bible says, ‘Angels shall bear you up in case you bump your foot against a stone.’”

And he said, “Yes, that’s certainly true. I could take an umbrella and do the same thing, but the Bible says, ‘You don’t tempt the Lord Your God.’”

“Well,” he said, “that’s fair enough, but,” he said, “I’ve got something that you think that you’re supposed to have, and I won’t deny the fact that maybe fifty billion years from now you could have it, but why don’t you just look at all this world out here—it’s all mine. Now,” he said, “I know that God, through you, created, but you lost it. I’ll give it back to you—just you fall down and worship me.”

You see, everything is hitting his mind as a human being; because, when he came down, he put aside his robes; he put aside that spirit-form body, (Yes, he put it aside.) but he had a memory. And that memory was in clash with the memory of man, like ours is at all times. Like Paul said, “Bring it under control.”

And so, he said, “Look, you can have it all now.”

“Well,” he said, “I don’t want it, because ‘Thou shalt worship the Lord Thy God, and Him only shalt thou serve,’” and those three seemed to sum up every single thing at that point.

34. But it goes deeper, because he gives his soul for our sins. Now, look it, he gives his blood for our sins, but he gives his soul also. Now we’re not saying the soul is in the blood, because the life is in the blood. We’re talking about two different things. We’re talking about one where there’s propitiation, and there is a covenant. We’re talking about fact that you have lost your unrighteousness, and you have gained his righteousness, wherein you’re positioned to do so, once you’re baptized in water and receive the Holy Ghost. And God was in Christ, reconciling us unto him, the blood of the covenant.

That stands there, and that’s true, but there’s a far--in my understanding, which I have not plumbed and I have not got into full line of thinking; and I may never have it. But in my heart and mind, there is something far beyond Jesus praying for that cup to pass away. It could not, under any circumstance, in my thinking, be just the crucifixion and a simple death, and the victory of taking out the captives from captivity, and coming back and ascending on high, and being mediator and intercessor. It goes to the fact that he gave his soul.

35. Now, let's ask the question, "What was the soul of Jesus? And, what is your soul, if you're a child of God? You have a little portion of God that was you. That's the real you. The other part is sympathetic to it and is necessary in the plan of God, but Jesus had a larger portion. Now, if God, as Bro. Branham said, "*tore that soul out of him,*" that soul, then, was a complete departure from Jesus Christ, and left him alone without anything—he was directly in limbo. And, if that soul was made sin for us, how do you consider, or do you conceive, that even a part of God could be made sin?

Well, I don't believe it was made sin, but it took the place of sin for you and me, because there could be nothing approachable unto God in the form of sin. But the very fact that he yielded that back to God, as a sacrifice, which would be the most humbling and horrifying thing that anybody could ever think of, or to any depth that anybody could go, would be to give back that eternity that he had with Him, and the association with the Father, wherein he was a part of that Father. And he gave it up; and that's what he did not want to give up.

36. Giving up his body: that's wonderful. Others have done it, but his was much better. Suffering: others have suffered, but his was much greater. The Blood that he gave was literally the pure Blood, when he gave his whole body, that was the blood of God. When he died, he died for our justification. He rose again that we might rise with him, and he rose also that we might be filled with the Holy Ghost. And we appreciate that, but do we appreciate the fact that his soul was actually given as a price, that which he had, and that which he had given to redeem us?

Now, how would that be? He, then, put himself in a place of no redemption, (There's nothing to redeem.) so that you and I could have redemption. Now, see, the same, as Bro. Branham talked about in Moses: he said, "Lord, if you take them, take me."

What about Paul? He said, "If I could, I'd give the God in me for a sacrifice that my brethren might come in."

37. Now, how would you like to sit here tonight and give your soul for somebody else? Now you might think about it, but could you do it? Could you forfeit the salvation that lies just ahead of you? Would you forfeit the treasures that you might have already laid up in heaven? Would you be willing to be a nobody, not even an animal, nothing but just a little fodder for the Lake of Fire that somebody might be saved?

Now we get some pretty noble thoughts at times; but, when Jesus saw himself literally as a pawn for the whole world... Remember, there [are] two worlds: the world of the Godly, and the world of the un-Godly. But Jesus actually bought every one of those souls, because God said, "All souls are mine."

And here he was, a sacrifice, so that he paid the price and bought back every single person in this world, so that God can do what He so desires with the serpent seed, and He can so do what he so desires with you and me. As Paul said in Romans, "For this cause have I raised thee up, that I might show my power in thee." He said, "To whom I will be gracious, I will be gracious; and to whom I will not be gracious, I will not be gracious." He said, "To whom I will compassionate, I will compassionate."

He said, “Just think of it: when Rebekah and Isaac brought forth the twins, and He said, “Esau have I hated, and Jacob have I loved.” Of course, I know you’ll look in the index and it’ll say that word ‘hated’ means ‘loved less’. Well, that’s not really true. You study the history of Esau, and you study the history of those that God did not compassionate, and you’ll find that word ‘hate’ is a very good word.

38. So, there’s a depth to our Good Friday night meeting that we must look at a little more carefully and see that price that Jesus did pay, and why he prayed, “Let this cup be taken from me,” when he knew the great glory of giving his blood satisfied one count, but there was something that was terrifying which could only satisfy the other account. And that’s when It says, “The Lord shall look upon it and be satisfied.” And that’s what preachers call ‘the satisfaction of God’, where God looked down, and He was perfectly satisfied. Then, that soul went and picked up all the others and brought about a resurrection.

39. And you know, I’ll just put it this way... I don’t have time to finish it, because my mind’s not that good anymore, kind of like my eyesight. What condition should the Bride be in tonight? Are we to the place where we are strong for each other? We’re strong for ourselves; we sow for ourselves; but are we sowing for each other? Do you ever stop to think what Paul said to the man that was a thief? He said, “Let him who stole, steal no more, but, rather, let him work with his hands that which is good.”

Well, for what reason?

Well, It says, “If a man doesn’t work, he can’t eat,” and It said, “If he doesn’t take care of his family, he’s worse than an infidel.”

I agree with that, but that’s not what It says. “That he may have to give to him that hath not.”

You know, every one of you that is here tonight that is able to work, you are told by the Word of God to work a little harder to lay up something to give to somebody that doesn’t have it. Now that doesn’t mean a guy that’s shiftless; you admonish him, even bring him before the church. But I’m talking about people that don’t have anything. And there are people that don’t have anything. Because we don’t see them on our streets, we don’t keep praying, “Lord, give me an open door; let me find someone to help because I’ve got this on hand now.” As Paul said, “We have all sufficiency for all things,” so there’s nobody can quail and say, “No, I don’t think I’ve got anything.”

40. Why I’ve had people phone me, because we give liberally to some of these causes that we know to be good causes; and, of course, they change names. So, one fellow phoned me the other day, and he wanted to give me a spiel about giving some money.

I said, “Well, sir,” I named a sum, which I won’t name to you, which we give through the church, and it was just a part of what we give every year to men that don’t have it, and children, and what have you. And I said, “Well, you send me a little brochure or something.”

You want to get me on forty-five bucks a month. I’m not giving to anybody, unless I know the overhead is ten percent or less, because that just means I’m getting somebody, you

know, a nice deal: ten percent to charity, and ninety percent to have a nice house and a penthouse and a Cadillac. Phooey on that! I don't want a penthouse or a Cadillac or anything else. I want to serve the Lord.

So, I just said, "Well, look here, you send me a brochure or something."

I haven't got it yet.

41. No, no, but I'm serious with you as Christians. When did you ever take to heart that saying that you should look out for your fellow man? Better a man not look to his own, but to each other, and love each other, strengthen each other. You know, if you don't, the squeeze will bring you together, and you'll regret it. It's good to be in practice. You know, I think it was Kreisler, the great violinist, [of whom] they said, "Why do you practice every day?"

"Well," he said, if I don't, the first thing is: I know it; the second thing is: my wife knows it; the third thing: the critics know it; the fourth thing: the people know it, and they won't come and hear me anymore.

You know, you've got to put into practice the Word of God, and I've found that to be a very wonderful thing. I just wish I had more of the Spirit of God to know just where to give, and how to give. I wish the Church could come together and have visions and dreams, and have a Word of knowledge, and a gift of prophecy, a Word of wisdom, a gift of faith, so that the Bride of Christ would be listening in Her robes, not to be proud and say, "I did this," or "I did that." No, no, no. Just to be Christians. That's all.

42. So, tonight, as we think of the Scripture, and we realize that Jesus prayed, "Lord, if You could let this cup pass; nevertheless, I don't want it to pass."

It wasn't just dying upon Calvary. It was something far deeper in the soul and the plan of God He suffered and died for, that you and I will never, ever, know the depths of—we might not even know the surface of—that price that he paid that you and I might what we have.

43. Just think, God gave us Bro. Branham. Do you realize Bro. Branham talked to God when he was a little insecure about his ministry, and he wanted to go out there in the wilderness, you know, and come back sort of, you know, fuzzy-faced, although he never came back unshaven. Now, don't get me wrong. He didn't shave for thirty days, but the thirty-first day, off came all the whiskers. [He] didn't even like mustaches. [He] came out clean.

But he was kind of fussing, and the Lord gave him, not a vision, but an actual scenario of real life. When he came by the Grand Tetons, here was a man just like Bro. Branham, and a man just like his brother-in-law, just two fuzzy worms--just uncouth and nothing in life.

And God said to him, "Would you want that or the other?" He said, "Listen, Jesus called John the Baptist the greatest prophet that was born of woman, and all he did was announce the First Coming of Christ, the kingdom of God was at hand. You've been given the opportunity to announce the Second Coming of Christ, and you've been given a gift of healing, and a gift of discernment. You've been given so much more than John the Baptist ever had. Why are you wailing?"

44. Why are we waiting for some big move of God, when we've got more than we can handle? Why are we waiting for more than we have when the Scripture says distinctly, (Way translation in the Book of Ephesians, Bro. Branham epitomized it by saying:) "*I have a gift: I've learned to get out of the way.*" And Paul says, "You have no idea what God can do in and through you, if you let Him [Who] gave you the power, exercise that power that's within you."

Now, if God owns the power, isn't it logical to believe that He knows more about exercising that power than you and I do? So, it's a matter of getting out of the way. How far did Jesus get out of the way? How far did he go to sweat drops of blood? What all did he lay down? I haven't got an answer for you. I've only brought this to make you think. And, as I go along the road, I'll be thinking and thinking more of it, and someday I'll come back and preach my final sermon. It's not tonight, so that I've got to worry about it, but that's the way it is.

Communion Service

1. Now, Bro. John, if you'll read from Corinthians 11 here, we'll get ready for Communion. There's a big Bible, and a little Bible. I don't know whose this is, I just borrowed it. My Bible just... [To Bro. John:] No, just read eleven there. Just read that first part, "This I received of the Lord..."

- (23) For I have received of the Lord 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 brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
- (25) After the same manner also 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.
- (27) Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
- (28) But let a man examine himself, and so let him eat of that bread, and drink of that cup.
- (29) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
- (30) For this cause many are weak and sickly among you, and many sleep.
- (31) For if we would judge ourselves, we should not be judged.

- (32) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Thank you. Well, as Bro. Branham said, “*You don’t need anyone to explain the Bible to you.*” You just take every Word as it is given, and Paul certainly laid it out tonight that the blood of the Lord Jesus Christ, wherein he gave his body and his blood, and he also gave of himself in a way that you and I can only look at, and marvel at, and wonder what the depth is.

2. How we ought to cherish the privilege we have of coming together and partaking together. And it must not be done in vain, and it must not be done with light thinking. There’s only one law that Bro. Branham laid down where a person is to be not given the Lord’s Supper, and that is in vulgarity of behavior: sexual, especially, if there’s anyone known in that. Otherwise, all the others, you judge yourselves and confess your sins, and should come as you know, and forgive your enemies, if you have any.

I don’t know that I’ve got any enemies or not. I know there are out there, but I really can’t name them as names, as though they’re enemies, because what can they do? I mean, I’ve had my meetings messed up by preachers that I would call uncouth. I see where they are today. One reason I quit having meetings was because of jealousy; I guess I was chicken, but not as far as enemies are concerned. And, if anybody speaks evil of me, well, as long as it’s not the truth. I’m sorry, I don’t take it seriously. I kind of laugh at it, because chickens come home to roost.

3. There are a couple of preachers, and more than them, (They’re all over the world now.) [that] say, “Lee Vayle believes in two Gods.”

A brother came to my house, believing I believed in two Gods, and I didn’t say one Word, because, honestly, I didn’t want to talk doctrine. I just wanted to talk friendly. Without meaning to, I turned to the Scripture, and I read here where It [says], “Blest be the God and Father of our Lord Jesus Christ.”

I said, “Let’s analyze that or break it down, as we’re taught in school to parse it. The one brother was twenty-six years in Oneness.

“Well,” he said, “that’s easy to see: one God with the Son.”

The other fellow said nothing, but when they got home, he said, “Well, there’s one thing certain that Bro. Vayle does not believe in two gods.”

Now he’s going to have to tell his friends that Lee Vayle does not believe in two Gods.

Now, I’m sorry, but I’ve got to laugh at that. I never have kidded you folks that I am nice. I wish I were loving and nice. I am, in a certain way; but I’ve got this miserable sense of humor that gets me in trouble, because now they’ve got to put in on the internet: “Sorry, Lee Vayle didn’t only not die, he doesn’t believe in two Gods.” [A lot of laughter from congregation.] Well, it was nice.

Now, let’s bow our heads and pray.

Heavenly Father, once more we come to You in Jesus' Name, thanking You for a little time of fellowship together, not as much as I would have liked, to have had more inspiration and drive, but we know there are a few words that will come across and help hearts and make us more sincere and devout and understanding and appreciative of the work that Jesus Christ did, because we weren't in his stead—he was in our stead, and we can never be in his stead except to witness to him. And that's a minor, minor thing, compared to what he did. But grant us the power to do it in all love and humility for his sake.

'In Jesus' Name, we pray. Amen.'