

Crucified, Dead & Buried

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Date: 21 November 2021

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[0 : 00] And if we could, with the Lord's help and the Lord's enabling this evening, if we could turn back to that portion of Scripture we read in the Gospel according to Matthew, and Matthew chapter 27.

Matthew chapter 27. And if we take as our text the words of verse 31. Matthew 27 and verse 31. And when they had mocked Him, they stripped Him of the robe and put His own clothes on Him and led Him away to crucify Him.

They led Him away to crucify Him. All of our Gospel writers, Matthew, Mark, Luke, and John, they all exhort and encourage us to come to the place which is called Calvary.

Come to the place which is called Calvary. And that's because the climax and culmination of the Gospel is the cross of Jesus Christ.

[1 : 19] This world's one and only remedy for the curse of sin and death is the cross of Jesus Christ. The difference between eternal life and eternal death is the cross of Jesus Christ.

The difference between being saved or being lost is the cross of Jesus Christ. The difference between an eternity in heaven with Jesus or an eternity in hell without Him is the cross of Jesus Christ.

Therefore, there's no better place for us to gather around this evening than to gather around the cross of Jesus Christ. There's no better place for us to look than to look on Him whom they pierced. There's no better place to focus than to focus upon the fountain that has been opened for sin and uncleanness. Because that's where William Cowper's focus was when he penned that beautiful hymn.

He said, There is a fountain filled with blood, Drawn from Emmanuel's veins, And sinners plunge beneath that flood, Lose all their guilty stains.

[2 : 40] It's all found at the cross. So let's come to the place called Calvary this evening. And let's gather where they crucified Him.

And you know, as you know, our focus of Calvary this evening, it's all based upon the words of the Apostles' Creed, where it says that Jesus Christ was crucified, dead, and buried.

Jesus Christ was crucified, dead, and buried. And as we said before, the Apostles' Creed, it's a statement of faith which we're called to believe in our heart and confess with our mouth.

So if you have your sheet with me, please say it with me. I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sitteth on the right hand of God the Father Almighty.

[3 : 55] From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen. And as we said, we're considering this statement there in the middle section, that Jesus Christ was crucified, dead, and buried.

crucified, crucified, dead, and buried. But you'll be disappointed to know that there are no alliterative points this evening, simply because I want you to memorize this phrase.

I want you to memorize the whole of the Apostles' Creed if you can. But I want you to memorize this phrase in the Apostles' Creed. Jesus Christ was crucified, dead, and buried.

Jesus Christ was crucified, dead, and buried. But I want you to think about this statement of faith by asking the question, the question, which is question three, children.

[5 : 01] What did Jesus endure for me? What did Jesus endure for me? And what the Apostles' Creed confirms and causes us to confess is that Jesus Christ was crucified, dead, and buried for me.

This is a personal statement. Jesus Christ was crucified, dead, and buried for me.

And they are our headings this evening. Jesus Christ was crucified, He was dead for me, and He was buried for me. So first of all, Jesus Christ was crucified for me.

He was crucified for me. We read there in verse 31, and when they had mocked Jesus, they stripped Him of the robe and put His own clothes on Him and led Him away to crucify Him.

Now, although all of our gospel writers, they exhort and encourage us to come to the place which is called Calvary, and they say that that's where they led Him away, to crucify Him. Yet, what's actually interesting about the gospel writers is that none of them really focus upon the physical sufferings of Christ.

[6 : 17] They don't focus upon the physical sufferings of Christ because they don't tell us that the crucifixion was invented by the Romans as one of the most painful forms of capital punishment.

They don't tell us that the cross was used to prolong the agony and the anguish of death. The gospel writers don't tell us that those who were crucified were sent to die a thousand deaths. The gospel writers, they don't tell us that the crown of thorns that we read was pushed into the crown or the head of Jesus. It would have caused significant blood loss.

They don't tell us that the crucifixion was often preceded by flogging or scourging in order to physically weaken the condemned criminal. They don't tell us that the whip or the phlegrum, as it was called, it was made of leather strips fastened to a wooden handle.

And at the end of those leather strips, there would have been broken glass, bits of nails, bits of bone, and also pieces of lead. And they were all fastened to the end of these leather strips.

[7 : 28] And they don't tell us that the phlegrum, it was designed to rip through the flesh, to tear the skin and the muscle from the victim's body, causing even more blood loss.

The gospel writers don't tell us that once someone was flogged, the condemned criminal, they would have to carry their own crossbeam on their shoulders through the streets of the city, outside the city, to the place of execution.

And as we read in the case of Jesus, he was so badly scourged and he had lost so much blood from the crown of thorns and the scourging that he was too weak to carry his own crossbeam, which meant that this man, Simon from Cyrene, he was chosen out of the crowd to carry the crossbeam of Jesus all the way to Golgotha, to the place of the skull.

Now, some believe that Golgotha was on a hill quite a distance outside the city of Jerusalem. But when you look into the history of it, the Romans, they didn't generally crucify criminals on the tops of hills away from onlookers, as it's often portrayed in films or in TV.

Instead, the Romans would actually crucify criminals right next to the main road. They would crucify criminals right next to the main road leading into the gate of the city.

[8 : 59] This was so that those who passed by or those who were entering that city would vividly see the consequence of opposing Rome.

What's more is that crosses, they were actually much shorter than often depicted, but we often see them portrayed as really high in films or in TV. You could probably say they were about as high as that church pillar.

Maybe not even higher than that. They were actually as low to the ground as possible so that those who were passing by were at eye level with the criminal who was being crucified.

And so that the onlookers, those who were passing by, the onlookers could hurl insults in their face, even spit in their face. And that's what we read in the gospel accounts, is it not?

As those who passed by, they hurled abuse at Jesus. They wagged their heads. They were those who were going towards the city. They were wagging their heads and they were saying, well, you who said you would destroy the temple in three days and rebuild it, save yourself.

[10 : 08] And the religious leaders, they were also there scoffing at Jesus, saying, well, he saved others, but he can't save himself. The Roman soldiers were there around the cross saying the same. If you are the king of the Jews, save yourself.

Even the thief on the cross, you remember him in Luke 23, he joined in saying, if you are the Christ, save yourself and us. But you know, the gospel writers, they don't tell us.

They don't tell us all these things. They don't even tell us that the nails, children listening, the nails which were driven through the hands and feet of Jesus, they were six inches long.

They were six inches long and the nails were hammered through both wrists. The nails were driven through the wrists and then through both ankles.

The six inch nails, they weren't hammered through the front of the feet, as you often see in paintings. Rather, the feet of the victim were put here.

[11 : 11] If you look at the pillar, put on either side of the pillar. They were put on either side of the cross and the nails were driven through the ankle bone into the pillar or into the cross.

What's more is that the gospel writers, they don't tell us that when a victim was crucified, he didn't bleed to death. They didn't die of the pain, which was excruciating.

They suffocated with exhaustion. Because, you know, the only way to draw in a breath when you're crucified, you're hanging.

The only way to draw in a breath is to push down on the nails, which would have been agony. You had to push down on the nails to draw in a slight breath.

And there was this fight between life and death that would go on for hours, sometimes days, where you had to push down just to breathe. My friend, crucifixion was a brutal form of torture.

[12 : 14] But as we said, the gospel writers, they don't really focus upon the physical sufferings of Christ. Instead, they draw attention to the spiritual sufferings of Christ. And they do that by telling us what they saw.

Because what they saw was Calvary shrouded in darkness at midday. And all our gospel writers, they tell us that the light of the midday sun, which was at its hottest and its highest at midday, it was extinguished for three hours.

It was extinguished. The light of this world was extinguished when the light of the world, Jesus Christ, bore our sin in his own body upon the tree.

And in those moments of dereliction, the darkness of hell descended into the soul of Jesus as he received the pain and punishment of his people.

He suffered for the sins of his people. And you know, when we see the darkness of Calvary, we're reminded about the spiritual darkness that he entered into, where he was forsaken and abandoned by his own Father.

[13 : 24] But you know, how can we ever enter into or even understand the forsakenness of the Father? In fact, when Martin Luther, the reformer, when he studied the forsakenness and the abandonment of Christ on the cross, it's said that he spent days considering and contemplating it.

And in the end, Luther confessed. He said, God forsaken of God, who can understand it? God forsaken of God, who can understand it?

Of course, we don't have to understand the depths and the darkness that Christ endured for us in order to be saved. All we have to do is believe it and confess with the hymn writer, bearing shame and scoffing rude, in my place condemned he stood, sealed my pardon with his blood, hallelujah, what a Savior.

But you know, there's more. Because even though the gospel writers draw our attention to the spiritual sufferings of Christ, they do so not only by what they saw, but also by what Jesus said. Because as you know, Jesus said many things on the cross. In fact, as you know, there were seven sayings which Jesus uttered from that center cross at Calvary. The first saying was that he prayed for his enemies.

[14 : 50] Father, forgive them for they know not what they do. Then he promised to the thief on the cross, today you shall be with me in paradise. He protected his own mother, woman, behold thy son.

He made a pronouncement in the darkness, the words of Psalm 22, my God, my God, why hast thou forsaken me? He pined in pain, saying, I thirst.

He proclaimed at Calvary, it is finished. And then in the end, he prayed once more, Father, into your hands I commit my spirit.

My friend, the gospel writers, they might not focus upon the physical sufferings of Christ, but they draw their attention to the spiritual sufferings of Christ by what they saw and what Jesus said.

Because what Jesus suffered and what Jesus said, it ought to remind and reaffirm to all of us is his great love for us.

[15 : 51] That he was willing to undergo such torture and humiliation and suffering for you and for me.

You know, is that not what Jesus said? Greater love hath no man than this, that a man lay down his life for his friends. You are my friends if you do whatsoever I command you.

Greater love has no man than this. And you know, that's why Isaac Watts, he confessed, when I surveyed the wondrous cross upon which the prince of glory died.

Isaac Watts knew that this display and this demonstration of Jesus on the cross, it was a love so amazing, so divine, that it now demands my soul, my life, and my all.

My friend, I want you to ask yourself this evening, what did Jesus endure for me? What did Jesus endure for me? And the answer the gospel gives you is, he was crucified for me.

[16 : 58] He was crucified for me. But then secondly, we see that he died for me. He died for me. So he was crucified for me. And he died for me.

Look at verse 50 of Matthew 27. It says, And Jesus cried out again with a loud voice and yielded up his spirit.

And behold, the curtain of the temple was torn in two from top to bottom. You remember in John chapter 10 where Jesus declared, I am the good shepherd.

The good shepherd laid down his life for the sheep. And Jesus, he not only explained that he would be the sacrificial substitute for his sinful sheep, he also asserted and affirmed that he had the power and the authority over his own death and his own resurrection.

Because Jesus said in that same chapter, in John chapter 10, I lay down my life for the sheep. No one takes it from me. But I lay it down of myself.

[18 : 14] I have power to lay it down and I have power to take it again. And that was certainly evidenced at the death of Jesus because victims of crucifixion, they were known to survive for several days hanging on a cross.

As we said, the purpose of crucifixion was to prolong the agony and the anguish of death. And so, from the perspective of a Roman soldier, it was very unusual to see Jesus die after only about six hours on the cross.

That's why Pilate, you remember Pilate, he sought confirmation of Jesus' death from the centurion when Joseph of Arimathea came to ask for the body of Jesus. And the centurion who had heard Jesus cry and saw how he died, he confirmed to Pilate that Jesus had indeed died.

And you know, this centurion that's mentioned in almost all of the Gospels, this centurion who was at the crucifixion of Jesus, he had worked on and witnessed hundreds of crucifixions in his life. But the crucifixion of Jesus was different. Because just before Jesus died, we're told that he uttered with a loud voice. He cried out with a loud voice, along with the words in Luke 23, Father, into your hands I commit my spirit.

[19 : 43] Now, this was unusual. Because when a criminal died, as we said, he didn't bleed to death, he didn't die of the pain, he suffocated with exhaustion.

The victim died by asphyxiation due to sheer exhaustion brought on by blood loss. But the only way, as we said, the only way to draw in breath while hanging on the cross was to press down in the hands and feet, to press down on the nails in the hands and feet.

Therefore, death by crucifixion would usually be very slow. and also very silent. The physical pain would have made it very difficult to speak, let alone shout while hanging on the cross.

But Jesus, he had power and authority over his own death. And that's why when the Roman centurion heard Jesus cry and then saw how he died, how he said, Father, into your hands I commit my spirit, that's when the centurion said, truly, this man was the Son of God.

He had never seen anyone shout out from a cross, let alone speak as they are dying from crucifixion.

[21 : 07] And that's why he said, truly, this man was the Son of God. God. You'll also remember in John's gospel we're told that the Jews they asked that the legs of the criminals might be broken because it was the preparation day before the Sabbath.

And once the legs of the victim were broken, they could no longer press down on the nails in their feet to draw in that needed breath. They would die immediately from suffocation.

And John tells us that the Roman soldiers, they broke the legs of those who were crucified on either side of Jesus. But when they came to Jesus, they saw that Jesus was already dead.

Therefore, instead of breaking the legs of Jesus, children, are you listening? They pierced his side with a spear. And out of the side of Jesus flowed blood and water.

Out of the side of Jesus flowed blood and water. Now, over the centuries, there have been many interesting interpretations of the blood and the water which flowed from the side of Christ.

[22 : 19] Some of the church fathers claimed that the water and the blood, it was symbolic of the divine and human nature of Christ in one person, in the person of Jesus.

But the water and the blood, it was all directing our attention to the fulfillment of prophecy. prophecy. The spear through the side of Christ was the fulfillment of Zechariah's prophecy.

We looked at that when we studied Zechariah in chapter 12 and 13, where we're told that they will look on him whom they have pierced, and on that day there will be a fountain open for sin and for uncleanness.

They will look on him whom they have pierced with a spear, and on that day there will be a fountain flowing for sin and uncleanness.

But what's clear is that when the spear of the Roman soldier pierced the heart and the lungs of Christ, it proved that Jesus was dead.

[23 : 22] It proved that Jesus was dead. Now, I was listening to the explanation of the sufferings of Christ from a medical perspective, and it was by a doctor, Dr. David Acuna, who's a trauma surgeon, and he said that without immediate medical attention from a trauma surgeon, no one could survive a spear being driven through their heart and their lungs.

Therefore, it proves, he says, that Jesus died on the cross. Jesus died on the cross. And, you know, that might seem like an obvious thing to say.

to say that Jesus died on the cross. But the gospel writers, they explain this, and they emphasize this, because there have been many thoughts and many theories down throughout the years about the death and resurrection of Jesus.

Some claim that after Jesus was buried, the disciples stole his body away. And that was actually the theory that the chief priests and the Pharisees conjured up. You read that in chapter 28, where they told the people, they told the people that the disciples had come by night and stole the body of Jesus while everyone was asleep, which of course was completely impossible because, not only because the tomb was sealed with a stone, but it was also guarded by Roman soldiers.

But there was also another theory. I don't know if you've ever heard of this theory. It's called the swoon theory. And the swoon theory claimed that Jesus didn't actually die on the cross.

[24 : 58] He only fell unconscious, or he slipped into a coma-like state. He swooned. That's what they say. He swooned. And that when Jesus was laid in the tomb, and the coldness of the tomb, that's what caused him to revive.

And when he revived, he just walked past the guards, and escaped. Some people think he escaped to India, and that's where he died. But you know, my friend, what the gospel writers want to make absolutely clear is that on the center cross at Calvary hung a dead Christ.

On the center cross at Calvary hung a dead Christ. But the thing is, death never overcame him. He overcame death.

He submitted, and he surrendered his life to death. This is the amazing thing of death. The Son of God. God made manifest in the flesh, submitted and surrendered his body, his life, unto death. Because through his death, he destroyed the power of sin, the power of Satan, and the sorrows of death. Through his death, death was swallowed up in victory.

[26 : 21] And you know, that's why all the gospel writers, that's why they all draw our attention to the veil of the temple that was inside the city. They draw our attention to the veil of the temple.

We're told in verse 51, behold, the curtain of the temple was torn in two from top to bottom. The curtain of the temple was said to be as thick as the span of a man's hand.

But when Jesus died, it was torn not from bottom to top, but from top to bottom, from God down to man. That was the trajectory of the Christ, from glory to Golgotha to the grave.

It was torn from top to bottom, from God to man. And in that moment, Jesus, as you know, he opened up a new and living way for all our unconverted friends to come to him for salvation.

And you know, my friend, we have to ask ourselves this personal question, what did Jesus endure for me? And we should never lose sight of this question. What did Jesus endure for me?

[27 : 31] He was crucified for me. He died for me. But more than that, he was buried for me.

He was crucified for me. He died for me. And he was buried for me. He was crucified, dead, and buried for me.

He was buried for me. That's what we see lastly. He was buried for me. Look at verse 57. When it was evening, there came a rich man from Arimathea named Joseph, who was also a disciple of Jesus.

He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock.

And he rolled a great stone to the entrance of the tomb and went away. You know, sadly, we often gauge the kind of person someone was in life by the kind of funeral they have at death.

[28 : 39] If they were well-known and well-respected and well-loved in a community, that's usually demonstrated by the number of people who attend the funeral. But it's not really accurate, is it?

Because in life, Jesus had crowds that followed him. He had crowds of people. You remember the feeding of the 5,000.

But, you know, when it came to his funeral, there were only two who were present. the family, the friends, and the followers of Jesus, they were nowhere to be found.

But as we read through this passage, we've seen that Isaiah's 700-year-old prophecy was already unfolding. Because Jesus, he had been despised and rejected by men.

He had been led as a lamb to the slaughter. He had been wounded for our transgressions, bruised for our iniquities. He had been cut out of the land of the living. But now Jesus, as Isaiah said, he will make his grave with the wicked and with a rich man in his death.

[29 : 52] You know, the 19th century German theologian, he was called Friedrich Kramacher. He wrote a brilliant book called The Suffering Saviour. And if you get a hold of it, I'd encourage you to read it.

It's a devotional book. Actually, you'd probably just read a chapter a day for probably a month or so. And it's a devotional book. It's called The Suffering Saviour. And it's fascinating.

Because he retells the story of the cross and the death and the burial of Jesus. He retells the story in the form of a narrative. And the last chapter of The Suffering Saviour, the book, it's entitled The Interment.

And I just want to read some extracts from the chapter. Because Kramacher, he writes, the crucified redeemer with his head crowned with thorns still hangs between heaven and earth.

And Kramacher asks, who is to interre him? According to the law, it was the duty of the executioners to bury him. But God ordained otherwise.

[30 : 58] after Joseph boldly went to ask Pilate for the body of Jesus, he heartily thanked the governor and hastened from him as joyfully as if he had gained a great treasure.

First of all, he goes to purchase the finest linen and at the same time the most costly ointment and spices. And if the whole world should wish to know for whom they were intended, he would have testified aloud that they were for his Lord and his King.

But when Joseph arrives at the cross, Kramacher writes, there's someone already there. And Kramacher asks, who is the stranger? It is Nicodemus.

It's Nicodemus, Joseph's colleague in office, and that Pharisee who came to Jesus by night. But after Joseph and Nicodemus have meditated a while with unspeakable emotion at the sight of the cross, they begin their mournful labors.

Ladders are fetched and planted against the cross of the Prince of Peace, and they reverentially ascend to the corpse. As the two friends reach their departed master's wounded feet, there they devoutly bow their heads and cover them with kisses and tears because he's worthy of it.

[32 : 19] Then they ascend higher to his lacerated hands and head and begin tenderly and gently to draw the nails from his hands and feet.

The precious corpse reclines upon their shoulders, and after they've wrapped it in linen, they gently let it down from the cross to the ground. They descend the hill with their precious burden.

The funeral is peaceful and without pomp. The friends bear the beloved corpse gently and solemnly into the new clean sepulchre in the rock where they softly lay it down to rest as though it were only asleep.

And having wrapped the body in the customary linen bandages, they once more look in silence as the pallid yet regal face of the dead and then spread the napkin over it.

Deeply affected, they then forcibly tear themselves away, leave the vault, roll a great stone before its door, and return to their dwellings in profound sorrow, yet not without hopeful anticipations.

[33 : 26] You can read the rest yourself. But you know, Kramacher's words, they paint and they portray for us the glory of our gospel, that our Jesus, he was crucified, dead, and buried.

He was crucified, dead, and buried for you. And we should always make the gospel personal, shouldn't we? Because it is a personal gospel.

Jesus was crucified, dead, and buried for me. So ask yourself this question. What did Jesus endure for me?

What did Jesus endure for me? He was crucified for me. He died for me. He was buried for me.

He was crucified, dead, and buried for me. And you know, this is why Paul, in his New Testament letter, she always goes back to those three things, crucified, dead, and buried.

[34 : 33] Paul says in Galatians 2, I have been crucified with Christ. On the cross, I was there with him. He was dying for my sin.

I have died with Christ. The old has passed away, all has become new. I have been buried with Christ. I have been crucified, dead, and buried with Christ.

That's how personal the gospel is. I have been crucified, dead, and buried with Christ. And my friend, tonight, that's what we're called to believe and confess in the Apostles' Creed.

I believe that Jesus Christ was crucified, dead, and buried for me. I believe that Jesus Christ was crucified, dead, and buried for me.

You know, my friend, if you can believe that in your heart and confess that with your mouth, then you will be saved. I believe that Jesus Christ was crucified, dead, and buried for me.

[35 : 52] Can you say that? For me. May the Lord bless these thoughts to us. Let us pray. O Lord, we give thanks for the wonder of the cross, and Lord, how we try and understand what took place.

And yet we're left saying with the psalmist that such knowledge is too strange for me, too high to understand, that how can we understand God forsaken of God?

how can we understand in all its fullness Jesus bearing our sin in his own body upon the tree? But Lord, we give thanks that we're not called to understand it in its minute detail.

We are called to believe it. We're called to confess it, that Jesus Christ was crucified, dead, and buried for me. And we thank thee and we praise thee that he was, that he died, that we would no longer experience the curse of death in all its fullness, but that the sting of death would be taken away, the power of the grave would be removed, and that we as thy people would be able to confess thanks be to God who gives us the victory through our Lord Jesus Christ.

Lord, bless thy truth to us. Help us to believe it, help us to confess it, help us to tell it to the generation following, that this God is our God, and that he will be our guide even unto death.

[37 : 32] Bless thy word to our souls, we pray, that it might find lodgment in our heart, and encourage us in the week that lies ahead, a week that is unknown to any of us.

But Lord, we give thanks that this is where we are found this evening, that we have begun a new week in the Lord's house, in the Lord's day, gathering around the cross of Calvary, considering the one who was crucified, dead, and buried for us.

Go before us, then, we pray, lead us and guide us, for we ask it in Jesus' name and for his sake.

Amen. Well, we're going to bring our service to a conclusion by singing again from Psalm 22, this time in the Sing Psalms version, Psalm 22, page 27, and at verse 27.

Psalm 22, page 27, and verse 27. Psalm 22, page 27, and verse 27, and verse 27, and verse 27, and the Lord's The whole earth will remember him, and turn towards the Lord their God.

All peoples will bow down to him, the nations of the world abroad. Dominion to the Lord belongs, and over nations he is king. The rich of all the earth will feast and worship with an offering.

[38 : 59] All those whose destiny is dust will humbly kneel before his throne. They cannot keep themselves alive, for they depend on him alone. Posterity will serve the Lord, and generations still to come will tell a people yet unborn the righteous acts that he has done.

These verses of Psalm 22 in conclusion, to God's praise. Psalm 22, and the whole earth will remember him, and turn towards the Lord their God.

All peoples will bow down to him, the nations of the world and the world of all.

Dominion to the Lord be all, and over nations he is king.

the rich of all the earth will feast and worship with an offering.

[40 : 40] All those whose destiny will humbly kneel before his throne.

They cannot keep themselves alive, for they depend on him alone.

The Lord is king. He will serve the Lord, and generations yet to come, will tell a people yet unborn, the righteous act that he has done.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.

Have you got the answers? Have you? Okay, question one. How long were the nails that were used to crucify Jesus?

[42 : 21] Six inches long, were they? Good. You were listening. Okay. What weapon was used to pierce the side of Jesus? Well done.

Good. And what flowed out? Well done. You were listening. Okay, last question. What did Jesus endure for me?

And this is a personal question. What did Jesus endure for me? He was crucified, dead, and buried for me.

Well done. Oh, you're very good. Love to get you sweets then.