

The Myth of the Broken Body of Jesus Christ

(Transcript)

By Warren Zehrung – 7/5/2014

Today we will explore the problem of the Church of God's use, for years, of the phrase, "the Broken Body of Jesus Christ," which has resulted in some misunderstandings. The phrase 'The Broken Body of Jesus Christ,' has been a part of our common and accepted narrative for as long as I can remember.

It has made its way into our literature and doctrine. I hesitated to give this material as a sermon because of its technical nature. It is a big picture—but I want to weave it all together in one sermon.

There are a few Greek words that we will need to take a look at in order to be able to understand and solve the problem.

The Bible is the **inspired** word of God as God gave it to His faithful servants — however various men who took liberties with God's Word and brought in some spurious verses that have caused the confusion.

Today, we find that there are many versions of the Bible. The King James Version (1611) is my preferred Bible translation because of the language and idioms expressed – but I will admit it can be very challenging, and in a few places—it goes beyond the difficulty of a poor translation—mistakes have been made.

It is a good idea when purchasing a Bible for your personal use—to go in and make the obvious corrections to the spurious texts that you are aware of.

There are things in the King James Version that should not be there – and there are things that have been left out. But, be assured of this, the Bible that we have is entirely sufficient unto **salvation**.

Herbert W. Armstrong liked the **Moffatt** translation – and quoted from it often.

We are well aware that the world is blinded to the truth of God. God has blinded their eyes so that they cannot see at this time.

Jesus said that:

John 12:

40 He hath blinded their eyes, and hardened their heart; that they should **not see** with their eyes, **nor understand** with their heart, and be converted, and I should heal them.

There is a well documented method of coming to a right knowledge of God's Truth in the Bible.

Isaiah 28:

13 But the word of the LORD was unto them **precept upon precept**, precept upon precept; line upon line, line upon line; here a little, and **there a little**; that they might go, and fall backward, and be broken, and snared, and taken.

God uses symbols, analogies, behaviors, types/antitypes, parables, and He compares and contrasts those representations—to bring us to a right and good understanding of His word.

One thing we have diligently sought after in God's Church is to have a right understanding of the Bible and Christ's doctrine.

Today, we will be examining the **myth** that has pervaded the Church that the **Body of Jesus Christ was broken**.

Please understand that Jesus was **not** a **broken man** on the cross. The Jews did not “Break Him.” The Romans did not “Break Him.” None of His **bones** were broken. His resolve to do the Father’s **will** was never broken. Jesus was an obedient Son.

Someone who has been beaten into submission by life's adversities is a broken man. Someone who has given up trying to overcome obstacles is a broken man – but Jesus Christ was in all points tempted like as we are, yet without sin (Hebrews 4:15).

Jesus Christ was not broken in any sense. Mr. Raymond McNair once said to me that Christ’s skin was broken. Yes, His flesh was torn and His visage marred more than any man.

Isaiah 52:

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

But Jesus was not broken—not His will, character, His body or His bones.

Saddam Hussein and Hitler – both died broken men – conquered and overwhelmed. But not Jesus Christ who was victorious – even in death – never having been defeated. Jesus willingly lay down His life – no one took it from Him. The Bible reveals that Jesus held his head upright and erect until He breathed His last breath (John 19:30).

No Bible verse or manuscript indicates that **Christ's body** was broken.

The King James translators, not realizing the significance of Jesus’ bones remaining unbroken (Exodus 12:46), incorrectly embellished the Greek text of 1 Corinthians 11:24. They added the words “which is broken” to the following verse – which are not in the original inspired text.

(This translation is incorrect)

1 Corinthians 11:

24 [The Lord Jesus . . . took bread:] and when He had given thanks, He broke it, and said, take, eat: this is **My body, which is broken for you**: this do in remembrance of Me.

Jesus did not say, “This is my body, which is broken for you.” That phrase is not in the Greek text at all. That is not what the Greek language in those verses says. That is an unfortunate translation. Paul words were not translated properly. What is the correct translation?

This is how the scripture should be **correctly** rendered according to E. W. Bullinger, the author of the Companion Bible:

1 Corinthians 11:

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**:

(This translation is correct)

1 Corinthians 11:24 And when he had given thanks, He **brake** it [*‘k/lao’*], and said, this is My body, **for you**: this do in remembrance of Me.

Look at how this discourse is translated correctly in Luke’s Passover dialogue.

Luke 22:

17 And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took **bread**, and gave thanks, and **brake it**, and gave unto them, saying, This is my body which **is given for you**: this do in remembrance of me.

Jesus body was not "broken" – the Bible does not say that anywhere. Jesus broke the unleavened **bread** that represented His body.

1st Greek word for today:

The Greek, '*klao*,' means only "to break bread," as in the miracle of the loaves and fishes. This word is never used in the sense of breaking bones. ***Klao*** always means to have a **meal** as the saints did:

Acts 2:

46 **Breaking** bread, '*klao*,' from house to house, did eat their food with gladness and singleness of heart.

"*Klao*" is used 14 times in the New Testament. In every case "*Klao*" applies **only** to broken bread - never to something like the broken alabaster box or bones!

Mark 14:

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an **alabaster** box of ointment of spikenard very precious; and she brake [*suntribo*] the box, and poured it on his head.

Your 2nd Greek word: *suntribo*

That Greek word '*suntribo*' - applies to **splintered** and **shattered** broken glass, alabaster boxes, and broken bones:

John 19:

36 For these things were done, that the scripture should be fulfilled, A **bone** of him shall not be broken (*'suntribo'*).

Broken **bones** is an entirely **different** word from broken **bread** – in every single case.

Jesus was beaten with many stripes. He had His beard torn, He was punched, tortured with whips and thorns, and He was crucified, and He died – but His bones were not broken.

Notice:

John 19:

33 But when they came to Jesus, and saw that he was **dead** already, they **broke not** his legs:

We will come back to this verse in a few minutes. Why did John write about **broken** and unbroken bones? Did John *feel* that it was an important subject? The answer is that God **inspired** Him to write these things. This is not just filler material – it is very important to understand!

What is significant about bones not being broken? What is the significance of all of this? There is a much deeper meaning being conveyed to us. This is about the Church brethren (if we have the eyes to see) – just as Paul said to the Ephesians.

Ephesians 5:

32 This is a great mystery: but I speak concerning Christ and the Church.

This is all about the Church brethren – even the bones! Jesus poured out His life's blood for the remission of sin. If Jesus had not poured out his life's blood and died as a result of that hemorrhage – we would still be in our sins. We would not have salvation.

Mark 14:

24 And Jesus said unto the [twelve apostles], This is my blood of the new testament, which is **shed** for many.

When you read '**shed**' – think **bled** profusely. "Without" the "shedding of blood" there "is no remission" of sins. The sacrifice that pays the penalty of our sins is the sacrifice of Jesus Christ who poured out His **life's** blood.

We have come to a time in the Church where it takes great effort to find and hold on to the true teachings of the bible.

We see today that Jesus' body was not broken into **two parts** that must be distinguished one from the other – but His **one sacrifice** fulfilled everything.

The apostle John wrote—nearly 100 AD— long after Matthew, Mark and Luke wrote their synoptic Gospel accounts.

John had something important to add to Scripture. It is not superfluous – it is needful. We need to ask ourselves why it was necessary for John's Gospel account to clarify the narrative of Matthew, Mark and Luke. Matthew's timeline is accurate with regard to the moments surrounding Christ's death. There was one major omission in the three synoptic Gospel accounts of Matthew, Mark and Luke that John was led by God's Holy Spirit to add.

Remember that every single Messianic Prophecy was inspired by Jesus Himself. Jesus knew from time immemorial that He would die by pouring out His life's blood on the ground.

Jesus inspired Isaiah to write these Messianic Prophecies about Himself.

Isaiah 53:

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**: [poured out His life's blood] and he was numbered with the transgressors [the two thieves who were crucified next to Him] [Jesus became sin in our place]; and he bore the sin of many, and made intercession for the transgressors.

This verse is speaking of the **manner** in which Jesus would die – by **pouring out His life's blood**. He "poured out his soul unto death."

Matthew's timeline of the last moments of Christ's life are chronologically correct. The timeline that Matthew presents is accurate and true.

Matthew 27:

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calls for Elijah.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

I'll read verse :49 from the Moffatt translation:

Matthew 27:

49 The rest said, 'Let Him alone, let us see whether Elijah will come to save him... [The Moffatt translation retains this portion of the verse:] Seizing a lance, another pricked [pierced – thrust through] His side, and out came water and blood.

Over 50 years ago, Dr. Herman L. Hoeh wrote in the April 1962 Plain Truth Magazine: "Did Jesus Die of a Broken Heart?" The Catholics believe (like one person commenting on today's Countdown wrote that:) "Christ did not die only of his wounds and scourging. According to the Catholics, He died of a broken heart because the sinfulness of the world was too much for Him to bear any more."

Jesus was killed. Read Matthew 27:49 this way: 'But another taking a spear **pierced** His side, when blood and water came out. Jesus, however, having again called out with a loud voice, breathed His last.'

The Ferrar Fenton Bible translation has in verse :49: 'But another taking a spear pierced His side, when blood and water came out. Jesus, however, having again called out with a loud voice, resigned His spirit.'

The "Harmony of the Gospels" by Robertson that we used as a study guide at Ambassador College shows the omitted part of Matthew 27:49 on pages 234 & 235.

Unless the original Passover lamb had been slain as a sacrifice—and had its **own blood shed**, the Israelites in Egypt could never have been delivered out of Egypt.

Unless Christ was sacrificed—and actually shed His **own life's** blood—we have no Savior!

The question you might ask yourself is this, "Was Jesus a **live** sacrifice or a **dead** sacrifice?"

Jesus gave His life – He was a **living** sacrifice – He sacrificed Himself for us (Ephesians 5:2)!

Ephesians 5:

2 And walk in love, as Christ also hath loved us, and **has given himself** for us an offering and **a sacrifice** to God for a sweet smelling savor.

Matthew's account makes it plain that Jesus was speared before He died. How, is it that Matthew 27:49 does not appear complete in the King James Version? Why was it left out of the text?

This verse was left out as a result of a controversy that developed over a spurious copy of Matthew's gospel, written in order to justify the ecclesiastical independence of the Island of Cyprus.

The Cyprians produced a spurious text ostensibly written by Barnabas, which was discovered in his grave.

In the same way that the King James translators added the **spurious** verse at 1 John 5:7 about the Trinity—they **omitted** a part of Matthew 27:49. It is unfortunate.

The reason the King James translators did not include this verse is due to the fact that they, like many others, have misunderstood the inspired statement of John concerning the **piercing** of Christ's side.

Although this important part of verse :49 had heretofore been in the early Greek manuscripts, the King James translators failed to include it. God made sure that some earlier copies of the Greek text of Matthew's Gospel survived to this day.

Christ, then, **according to Matthew**, died when a soldier took a spear and pierced His side, and out came water and blood. What caused the soldier to act when he did? Was it the words of Jesus, "Father forgive them for they know not what they do?" Was it the darkness that enveloped the earth?

Was it the earthquake that damaged the Temple? Was it because it was three o'clock and God put it into his mind and heart to show compassion?

Mark 15:

39 And when the centurion, which stood next to [Jesus] saw that He so cried out, and gave up His breath, he said, Truly this man was the Son of God.

The Bible does not disclose "why" the soldier acted when he did. We know that Christ's death fulfilled every Messianic Prophecy about His crucifixion.

As a result of that mortal wound Christ cried out with a loud shout—He shouted out in pain and then He expired. His breath ceased.

As His blood gushed forth out of the gaping wound—His blood pressure plummeted to zero—He lost consciousness and He died. That is what caused His death!

After Matthew, Mark and Luke completed their Gospel accounts, John found it necessary to add certain important details.

John clearly shows that after Christ's beatings, thorns and nails – there was **still enough blood** and blood pressure within Jesus for Him to be able to function and speak.

Some people have assumed all these centuries that John's account tells us that Christ's side was speared **after** Jesus died. They have assumed that that was the time when Jesus was speared, and they reason, "He was speared after He was dead."

It was a Roman soldier that killed Jesus Christ by piercing His side with a spear.

In the library at Ambassador College we had a copy of the Vaticanus Bible—a Greek New Testament manuscript written in the 300's A.D., which, as far as modern scholars know, is the oldest complete manuscript of the New Testament.

Mr. and Mrs. Armstrong saw the original copy of this codex at the Vatican in Rome. They have some good stuff there. In the Greek of Matthew 27:49 in this Vaticanus Bible it reads: "And another took a spear and pierced His side and there came forth water and blood."

I was surprised that the Catholic Bible [the Douai-Rheims] reads just as the King James Version – with this part of Matthew 27:49 omitted.

When we read the earlier Greek manuscripts which contain the omitted part of Matthew 27:49, it is clear that the ultimate cause of Jesus' death was from the spear that the soldier thrust into His side.

It has been a source of confusion that the King James Version omits the latter half of verse :49. Your Bible may have a footnote for this portion of Matthew 27:49 rather than including it in the text. The Revised Standard Version footnotes the omitted portion – showing that they know it should be included.

The weight of the textual [the old manuscripts] evidence indicates that the latter half of the verse is an authentic part of the Greek text and should be included in translations of the New Testament. The authenticity of the Moffatt translation of Matthew 27:49 is corroborated by the records in John 20 also.

John 20:

- 24** But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
- 25** The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. [There was a big hole in Jesus' side.]
- 26** And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. [The wound in Christ's side left a large gapping hole—not a small nail hole!]
- 27** Then saith [Jesus] to Thomas, Reach hither thy **finger**, and behold my hands; and reach hither thy **hand**, and thrust it into my **side**: and be not faithless, but believing.

Jesus was very much alive when He was stabbed. Jesus cried out in extreme agony at the pain of the sharp spear being thrust into His side.

And then Jesus spoke His last words, "It is finished." He was still alive with His blood coursing through His veins when He said that.

Matthew 27:

- 50** Jesus, when he [again] had cried again with a **loud** voice, yielded up the ghost [his breath].

Jesus knew that the Messianic Prophecy of Isaiah 53 had to be fulfilled—that without the **shedding of blood**, there is no remission of sins.

We must put all the scriptures together. What does Isaiah 53:7-8 teach us? Here is a key verse in the Old Testament that tells us how Christ would die!

Isaiah 53:

- 7** He [Jesus Christ] 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 opened not his mouth.

Jesus Christ was brought as a lamb to the slaughter. When a lamb is slaughtered, its blood is shed, is it not?

Isaiah 53:

- 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**.

The Center reference margin has: the **stroke** was upon Him. That is speaking of the stroke of the spear that killed Him. That is, the mortal wound of a spear. In other words, a **stroke of a spear** brought about His death.

The shedding of His blood brought about His death. The life of man is in his blood (Leviticus 17:11, 14).

John 19:

- 30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head [which was upright prior to this], and gave up the ghost. [breathed His last].

Jesus was dead – and the bodies must be taken down for the First Day of Unleavened Bread:

John 19:

- 31** The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs [*'ske/los'* = skeleton] might be broken [shattered – rend in pieces, cracked apart], and that they might be taken away [dead].
- 32** Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
- 33** But when they came to Jesus, and saw that he was **dead already**, they brake not his legs:

Crucifixion was a slow excruciating death designed to bring about maximum pain and suffering. A crucified victim usually suffered three agonizing days of torture. But Jesus died in only six hours! Why was Jesus Christ already dead when the soldiers came to break His legs? The two thieves crucified with Jesus were still alive! To kill them quickly the Romans broke their legs. But what had killed Jesus in six hours?

Mark 15:

- 44** And Pilate marveled if [Jesus] were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

Even Pilate himself was struck by the fact of Jesus' abrupt death. What was it that caused the death of Jesus Christ so soon?

John 19:

- 34** But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

It sounds like a soldier took it upon himself to stab Jesus' **dead** body??? Verse 34 explains **why** verse 33 took place. Keep in mind that Scripture is written so that the world would not understand.

Again, we have a question here with the King James translators.

Here is another Greek word: '*enuzen*'

In John 19:34 the verb "pierced," in the Greek, '*enuzen*,' is in the **ao**rist tense. In English we are familiar with the present, the imperfect, and the perfect tenses.

In the Greek, the aorist tense does not indicate the **time** of action, but **kind** of action. From the missing verse in Matthew 27:49, we know that John 19:34 has to be translated, in fact, in the past tense.

The Greek is very specific and shows more about '**why**' and '**how**' it happened... but not '**when**' it happened in time.

This aorist verb '*enuzen*' indicates that a soldier **had previously** pierced Jesus' side. John 19:34 should read, "**had** pierced His side with a spear."

That is how Jesus came to be dead after only six hours. You can know the **time** of the piercing **only** by putting John 19:34 with the rest of the Scriptures.

Brethren, let's understand: Jesus did **not** shed his **life's** blood **after** He was dead – **shedding** His blood **is how** he died!

Please keep in mind that John is writing this gospel account at approximately 100 AD – and would have had Matthew's unabridged Gospel version of what took place before him.

Here is another Greek word: 'alla' translated "but" in the King James Version

John 19:

34 But [*alla*] [contrariwise, notwithstanding, howbeit, indeed, for] one of the soldiers with a spear [**had**] pierced his side, and forthwith came there out blood and water.

Please don't read John 19:34 as a time sequence. Verse 34 was put there by John to show **why** Jesus was already dead when the soldiers came to Jesus in verse 33.

We should ask ourselves why John thought it necessary to add this sequence of verses to the Scriptural record—making them a part of the canonized Bible.

The main reason for John's addition of verses :30 to :37 was to add another proof that Jesus bones ['skelos'] were not broken. Jesus laid down His life.

John 19:

35 And he that saw it bare record, and his record is true: and he knows that he saith true, that ye might believe.

What John says here, when rightly translated from the original inspired Greek, is absolute proof that Christ died by shedding His life's blood.

John defers to the Messianic Prophecies of the Messiah – and says that Jesus fulfilled the prophecy. What should be a lesson to us is the transference that is utilized in the type and antitype fulfillments:

The Scripture says that not a single bone of the Passover lamb was to be broken. It was almost an obscure Scripture back in Exodus. And yet, John says that that Scripture applied to Jesus Christ, Himself.

John 19:

36 For these things were done, that the **scripture** should be **fulfilled**, A bone of Him [Jesus Christ] shall not be **broken**.

Jesus is clearly the fulfillment and antitype of the Passover lamb. John knew the significance of Jesus death coming about by being **pierced** – so he reiterates the point for emphasis.

John 19:

37 And again another scripture saith, They shall look [**stare**] on him whom they pierced.

Psalms 22:

17 I may tell [see and number] all my bones: they look and **stare** upon me.

David was inspired by Christ to give us these Messianic Prophecies.

Psalms 34:

20 He keeps all His **bones**: not one of them is **broken**.

Brethren, when you are studying out Biblical scenarios like this one about **Jesus Broken Body** – it must fit **all** of Scripture narrative – or be discarded.

With only a cursory reading of John 19:32-33 some conclude that Jesus was speared after He died, while the Alexandrian Text reading of Matthew 27:49 says that Jesus was speared before He died.

What John wrote only adds to and clarifies the Biblical narrative – never takes away or contradicts it.

Crucifixion was a slow and laborious death designed to bring about maximum pain and suffering. Placed on the vertical post was a wooden step on which the condemned man could stand for the purpose of prolonging the torture. As long as the one being crucified could lift himself with his legs – he could still breathe. It was known that by breaking the legs – death could be hastened because of the suffocation that would quickly ensue.

This incredible symbolism has tremendous significance for us today. God went to great lengths to prophesy about the body and bones of Jesus. Zechariah 12 a Messianic Prophecy. Jesus knew every detail of how He was going to die.

Zechariah 12:

- 10** And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have **pierced** [H -'daqar'= thrust through (and die)], and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Mary, the mother of Jesus, knew the Messianic Prophecy about the Messiah being “thrust through – pierced.”

Luke 2:

- 35** (Yea, a sword shall pierce through thy own soul **also**, [Like the Messiah will be pierced]) that the thoughts of many hearts may be revealed.

It was not the nails, or the cross, or the upright pole, or the whips that killed Jesus – He was **pierced through** as the Scriptures say – and then He died.

Exodus 12:

- 3** Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:
- 5** Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: [How was it killed??? By shedding its blood.]
- 6** And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.
- 7** And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.
- 8** And they shall eat the flesh in that night, roasted with fire, and unleavened bread; and with bitter herbs they shall eat it.

And so the lamb is roasted and eaten by all the people until there is nothing left but sinews and bones - and God adds a very special detail way down at verse :46

Jesus is the Lamb of God. The Passover lamb was not to have any of its bones broken.

Exodus 12:

- 46** In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; **neither shall ye break a bone thereof.**

Even after the lamb's blood had been shed none of the bones were allowed to be broken.

Isn't it interesting that even in death – the lamb's bones were to remain unbroken. And even in death, our Lord's bones were preserved intact.

The lamb pictures Christ – and none of his bones were to be broken. This prophecy that Jesus' bones would **not** be broken, was fulfilled.

Jesus was beaten, nailed, pierced, scourged, crucified, and killed. His bones were even **exposed** – to where you could count His bones.

Brethren, do not ever think that some **renegade** guard or soldier acting on his own - taking matters into his own hands thwarted the Plan of God and caused prophecy not to be fulfilled to the **last prophetic detail**.

Jesus knew he was suffering the crucifixion for a vast transcendent purpose. Earlier he had said in John 10:17-18 of his life,

John 10:

17 Therefore doth my Father love me, because **I lay down my life** [of my own accord], that I might take it again.

18 No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Scripture reveals that we, the saints of God, are also represented by the body and **bones** of Jesus Christ.

Ephesians 5:

30 For we are members of His body, of His flesh, and of His **bones**.

We are not to be proof texting one small set of scriptures that fit a limited scenario. In other words, those in the world take Biblical verses out of their proper context and come to the wrong conclusions.

It is only with the guidance of God's Holy Spirit that we are able to have a right understanding.

We have reviewed that Jesus **poured out his soul unto death** and **none of His bones were broken**.

There is deep meaning in these Scriptures – the Church Brethren are not to be **broken** apart.

The Church of God – which is the Body of Christ – is not to be broken – it is one people.

As the future Wife of Christ, we, the Church of God, are "of His bones," just as Eve was bone of Adam's bones. (Genesis 2:23, Ephesians 5:30, 32)

Adam spoke for Jesus and the Church brethren when he said, "bone of My bones, and flesh of My flesh." That is the reason that John wrote that Jesus' bones were not broken.

It is paramount to understand that the Church brethren are not to be broken either. We are to be one body of Christ.

But, what do we find today? The Church of God is all broken apart and scattered all over the place. That is not God's intention – but that is the way that it is.

Jesus is going to enter into an eternal new covenant marriage relationship with spiritual Israel – the Church of God – which will never be broken. *"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah."* (Hebrews 8:8, Jeremiah 31:31-32)

What we've got to get our heads around is that Jesus Christ poured out His life's blood in sacrifice for the forgiveness of our sins.

He purposely poured out His life's blood while **He was yet alive** while realizing that God the Father was forsaking Him to die alone.

The spiritual agony Christ felt was worst of all—as He sensed the separation from God the Father.

Had Jesus been stabbed after He was dead—He would not have poured out His life's blood Himself—as so many Scriptures testify to.

Spiritually speaking, it makes absolutely no difference what happens to a body after it is dead.

Why was it so important that Jesus' bones not be broken? The answer lies in the integrity of "the Lord's Body" – the very people of God who are "of His bones." Christ's Church is also intended to remain unbroken and not be shattered into splinters.

It is not God's Will that the "Body of Christ" – the Church people, be broken apart.

Jesus' body was **not broken** on the cross—and it is our fundamental belief that Jesus **poured out His life's blood** so that we might have salvation.

It is His Will that the true body of believers be unified in love and in Spirit – being of one mind with each other.

The Church of God is not to be broken – it is to be prepared in unity and oneness to be the Bride who will have made herself ready for the marriage supper of the Lamb (Revelation 19:7).

The question has been asked, "Wasn't Jesus' body broken to make payment for our healing?" The Scriptures reveal that for our healing Jesus received "stripes" – and not broken bones. "By whose stripes you were healed." (1 Peter 2:24, Isaiah 53:5)

Matthew 27:

46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, **why have You forsaken Me?**" (also Mark 15:34)

In the darkest hours of His suffering, Jesus cried out--quoting the opening words of Psalm 22.

Psalm 22:

1 My God, my God, **why hast thou forsaken me?** Why art thou so far from helping me, and from the words of my moaning?

16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

17 I may tell [see and number] all my bones: they look and **stare upon me.**

And although much has been suggested regarding the meaning of this phrase, it was quite apparent the agony Christ felt as he expressed separation from God. Here we see the Father turning away from the Son as Jesus bore the full weight of our sin.

End The Myth of the Broken Body of Jesus Christ