

**Hebrews 9:14** how much more, then, shall the blood of Christ, who through His eternal Spirit has offered Himself to God without blemish, purify by an expiatory offering our conscience from dead works to serve the living God? (EXT)

- (14) His eternal spirit [ **the essence of God, therefore, His volition** ] has offered Himself to God without blemish, purify by an expiatory offering our conscience from dead works to serve the living God.
- (e) In the Old Testament, under the ritual plan of God, the sprinkling of blood was the means whereby the person who had sinned was ceremoniously unclean and he was cleansed by a ceremony, which was the shedding of the blood after he confessed his sins.
- (f) What the literal blood of the animal sacrifice accomplished under the ritual plan in the Old Testament is now accomplished by the figurative work of Christ, or His saving work on the Cross in the protocol plan.
- (15) The figurative blood of Christ equals redemption plus reconciliation plus propitiation, ergo, the saving work of Christ.

#### E. The Testimony of the (Two) Bloods to the Person and Work of Christ, 1 John 5:6-9

1. **The first testimony** of the literal blood of Christ is given in:

**1 John 5:6a** This one, Jesus Christ, is He who came [ **articular aorist active participle of the verb, ἔρχομαι (érchomai)** ] by water and by blood [ **serum and blood clots** ] ; **not by serum alone, but by serum and blood clots.** (EXT)

2. The articular aorist active participle of the Greek verb, ἔρχομαι (**érchomai**) means, “He who came,” and refers to the First Advent of Christ with emphasis on His saving work on the Cross.
3. The literal blood of Christ, or His somatic death, looks backward to His finished work on the Cross and looks forward to His resurrection, ascension, and session.

He did not bleed to death, proven by the blood clots and serum which came out of His chest after the spear thrust. Christ’s literal blood testifies to the fact that He was true humanity in the Hypostatic Union, and that He died of His own free will and did not bleed to death on the Cross.



4. He had to die physically before He could have a resurrection body. He had to have a resurrection body before He could ascend. He had to have a resurrection, ascension, and session at the right hand of the Father before He could receive His third royal warrant, without which we could not become the body of Christ, the church, the royal family of God.

The uniqueness of the Church Age is directly related to the literal blood on the Cross.

5. **The second testimony** is that of the Holy Spirit in:

**1 John 5:6b** It is the Holy Spirit who testifies, because the Spirit is truth. (EXT)

This verse explains: John 19:35

**John 19:35** After John saw the blood clots and serum gush out of our Lord's chest cavity, he said, "And he who has seen the water and the blood has testified, and his testimony is true, and he knows that he is telling the truth so that you also may believe."

- a. In other words, what John described in John 19:30–34 is completely accurate and becomes a testimony to the importance of Christ's physical death, followed by His resurrection; the importance of His true humanity; the importance that just as Christ had that resurrection body with remarkable mobility, so we too will one day have the same resurrection body as He has.
- b. By comparing John 19:35 with the corrected text of 1 John 5:6b, we have a perfect picture of plenary verbal inspiration of the Scripture from:

**2 Timothy 3:16** All scripture is inspired [ the nominative singular feminine of θεόπνευστος (*theópneustos*): a combination of Θεός (*Théos*) and πνέω (*pnéō*) ]: God-breathed<sup>!</sup> and useful for teaching, for reproof, of correction, and training in righteousness. (NET)

- c. This connotes both inhale and exhale. God the Holy Spirit breathes into the writer, as it were, so that he, in turn, exhales in writing what was inhaled in his own vocabulary and according to his observation.
- d. The definition of inspiration is that God so supernaturally directed the writers of Scripture that:

---

<sup>!</sup> "Written by the motivation of God who breathed upon the writers, in order that what they wrote might, when studied scientifically, in the light of historical research, convey to the reader the entire thought that God wished to convey." Randolph O. Yeager, *The Renaissance New Testament*, 2 Timothy 3:16 (Gretna, La., Pelican Publishing Co., 1985), 15:559.



1. without waiving their human intelligence,
2. their individuality,
3. their literary style,
4. their personal feelings.
5. or any other human factor,

God's own complete and coherent message to man was recorded with perfect accuracy in the original languages of Scripture that, without waiving their human intelligence, their individuality, their literary style, their personal feelings, or any other human factor, God's own complete and coherent message to man was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.

- e. This is pertinent to John's use of the words, "water and blood," in 1 John 5:6. The Holy Spirit did not make him write "blood clots and serum." He did not waive John's human intelligence, nor His individuality, nor did He tamper with His literary style. The Holy Spirit did not dictate to John. John was permitted to record, with perfect accuracy, what he observed, as recorded in the Greek of

**John 19:30** When Jesus, therefore, had received the vinegar, He said [ **intensive perfect active indicative of the verb, Τελέω (teléō)** ], "**Τετέλεσται (Tetélestai): It is finished now with results that go on forever.**" And He  **bowed his head** [ **culminative aorist active indicative of the verb, παραδίδομι (paradídōmi)** ] **and dismissed His human spirit.**<sup>2</sup>

After Christ died spiritually for our sins, He announced that the salvation part of His work was finished. Nothing could be taken away from it, and above all, nothing could be added to it. It was purely a matter of grace. The problem of sin is solved once and for all. Then He pushed His head forward and died physically by His own volition.

Jesus' head was erect throughout His ordeal, and not until He exhaled His last breath did He bow His head. It was essential that when He died physically, His body should be leaning in a specific forward position so that when the spear pierced His side, it would enter above the solar plexus and diaphragm, piercing the heart. In this forward position, the blood would pour forth and establish His physical death even at a distance.

---

<sup>2</sup> John 19:30–35 contains expanded translations with some bracketed commentary (see pages 115–117).



**John 19:31** The Jews, therefore, because it was the preparation that the bodies should not remain upon the cross on the Sabbath day [ **because the Sabbath day was a high, holy day** ] they asked Pilate that their legs might be broken and that they might be taken away.

It was the custom of the Romans to leave the bodies of those being crucified on the cross until the victims died and their bodies rotten. But Jewish law specified that the body of any criminal be put out of sight during the Sabbath or a holy day in order not to pollute the land. These religious Jews—unbelievers—had just perpetrated the greatest crime in history, and, without batting an eye, they moved right on to the preparation for their religious observance! Today it would be like committing a terrible atrocity and then going straight to church. The first day of the feast of Unleavened Bread was set aside as a special Sabbath. Therefore, on the day after the crucifixion, Thursday, they had a special Sabbath, followed by the regular weekly Sabbath on Saturday. Remember that the Jews, who were so fussy in observing all of this detailed ceremony and ritual which spoke of Christ, had just witnessed the Passover being fulfilled right before their eyes.

**John 19:32** Then came the soldiers and broke the legs of the first man and of the other man who was crucified with Him.

Because their legs were crushed, the two thieves were thrown into deeper shock and suddenly unable to force themselves up to relieve the pressure on their intercostal muscles, they could not exhale the rising concentration of carbon dioxide in their lungs and died of suffocation.

**John 19:33** But when they came to Jesus and saw that he was dead already, they did not break His legs.

This is further evidence that Christ was physically dead. Just as our Lord's physical death, which had occurred perhaps half an hour before, was the occasion on which He bequeathed to us the legacy of Bible doctrine, so this conclusive professional testimony to His physical death reiterated the supreme importance of the Word of God. That the soldiers did not break His legs is fulfillment of the prophecies in:

**Numbers 9:12** They must not leave any of it [ **the Passover** ] until morning, nor break any of its bones; they must observe it in accordance with every statute of the Passover. (NET)

**Psalms 34:20** He keeps all His bones, not one of them is broken. (NASB)



**John 19:34** But one of the soldiers pierced His side [ *πλευρά* (*pleurá*): the side of His chest cavity ] with a spear and immediately there came out [ *αἷμα* (*haíma*) ] blood clots and [ *ῥῆμα* (*húdōr*) ] water [ serum ].

**John 19:35** And he [ John, the writer of this Gospel who saw it ] bares record, and his record is true and he knows that what he says is true in order that you may believe. (EXT)

Blood and water were all John had to see. We understand that this was a sign that our Lord did not bleed to death; anyone would have known that, even if they did not understand it was blood clots and serum. All that blood could not have gushed out if He had bled to death.

- f. The testimony of the Spirit is 1 John 5:6a [ see page 113 ] the inhale of what John recorded in John 19:30–35. In other words, 1 John 5:6b [see page 114 ] is the inhale of what John recorded; John 19:35 is the exhale of what John saw.

6. **The third testimony** is the figurative blood of Christ in:

**1 John 5:7** For there are three who testify:

**v. 8** the Holy Spirit and the water and the blood; and the three are in agreement. (NASB)

- a. Water is a reference to the Word of God, as in Ephesians 5:26, “being sanctified by the water of the Word.” Also see: Titus 3:5, James 1:18, and 1 Peter 1:23.
- b. Water is used in several ways. We have already seen it used for serum. It is also used many times in the Bible for literal water.
- c. Water is also used figuratively for the Holy Spirit in:

**John 7:38** “He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’”

**v. 39** But this He spoke of the Holy Spirit, whom those who believed in Him were to receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. (NASB)

- d. Water is used for the concept of salvation in

**Isaiah 55:1a** “Ho! everyone that thirsts, come to the waters!” (NASB)

- e. Drinking is a picture of faith because both drinking and faith are non-meritorious functions, of which everyone in the human race is capable.

