

**Hebrews 2:10** For it was fitting for Him, for whom and through whom all things exist, in bringing many sons to glory, to make a pioneer of their salvation perfect through sufferings. (NET)

6. The physical or somatic death of Christ looks backward to His finished work on the Cross and forward to His resurrection, ascension, and session.
7. The figurative blood of Jesus Christ is associated with several categories of His saving work on the Cross:

Redemption is toward sin. Redemption means someone paid a ransom for your freedom. You were freed from the slave market of sin through the ransom called the “blood of Christ.”

**Ephesians 1:7a** In Him [ Jesus Christ ] we have redemption through His blood [ figurative ], the forgiveness of sins. (NIV)

The verb has a double accusative: redemption and forgiveness. The phrase “the forgiveness of sins” is in apposition to “redemption through His blood.” This means the “blood of Christ” is figurative, referring to His redemptive work.

**1 Peter 1:18** Knowing that you were not redeemed with perishable things like silver and gold from your futile way of life, inherited from your forefathers,

**v. 19** but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. (NASB)

- (a) This is the figurative use of His blood, referring to His spiritual death, as per 1 Peter 2:24, “He carried our sins in His own body on the cross.”
- (b) A “lamb without spot and without blemish” emphasizes the representative analogy between the literal blood of the sacrificial animal on the altar and the figurative blood of Christ in being judged for our sins.
- (c) Reconciliation is toward mankind. Man is reconciled to God because Jesus Christ, in being judged for our sins, removed all the barriers between us and God.

**Ephesians 2:13** But now in Christ Jesus, you who were once far away [ before salvation ] have been brought near [ reconciliation ] by the blood of Christ.” (NIV)



**Colossians 1:20a** And through Him [Jesus Christ], to reconcile all things to Himself, having made peace through the blood of His cross ... (NASB)

- (d) The propitiation is toward God. God the Father is satisfied or propitiated with the death of our Lord.

**Romans 3:24** Receiving justification without payment by His grace, through the redemption which is in Christ Jesus;

**v. 25** whom God has publicly displayed as the mercy seat [ **place of propitiation** ] by His blood through faith. This is a demonstration of His righteousness because of the clemency of God in passing over previously committed sins. (EXT)

- (8) In the Old Testament, the sprinkling of the blood over the mercy seat indicated that God was holding back judgment of sins until the Cross for Jesus Christ is called the mercy seat, and God publicly displayed Him. The mercy seat in the Holy of Holies was the demonstration of God's propitiation or the saving work of Christ on the Cross, related to the blood of Christ.

- (9) **Propitiation** is sometimes called expiation. Expiation means to make complete satisfaction, to purify, and is synonymous with propitiation.

- (10) **Justification** is directed toward the perfect righteousness of God.

**Romans 5:9** Much more therefore, having been justified by His blood, we shall be delivered from judgment through Him. (EXT)

- (11) **Sanctification** is related to the blood:

**Hebrews 13:12** that He might sanctify the people through His own blood.

- (12) Through the judgment of His blood we are set apart to God. Sanctification means relationship with the integrity of God. The justice of God judged our sins on the Cross and we receive perfect righteousness from the justice of God forever.

- (13) Hebrews 9:13-14 is a picture of the representative analogy in the blood:

**Hebrews 9:13** For you see, if the blood of goats and bulls, and the ashes of the red heifer [ **rebound offering** ], when sprinkling one who has become ceremoniously unclean, continues purifying with reference to ceremonial cleaning of the flesh [ **and it does** ];



**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>1</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>1</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, παραδίδωμι (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 [ ὕδωρ (*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.





**Revelation 22:17** The Holy Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost. (NASB)

- f. Water is used to represent the Gospel in:

**John 3:5** Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Holy Spirit he cannot enter into the kingdom of God. (NASB)

## F. The Application of the Blood of Christ.

1. The blood of Christ applies to salvation according to:

**Revelation 1:5** from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth [ **Second Advent and Millennium** ]. To Him who loves us and released us from our sins by His blood [ **spiritual death** ]— (NASB)

2. The application is to believe on the Lord Jesus Christ and thou shalt be saved. Every animal sacrifice of the Old Testament was fulfilled at the Cross when Jesus Christ received the imputation of our sins and was judged for every one of them.

3. The blood of Christ has application in rebound:

**1 John 1:7** If we keep walking in the light [ **divine dynasphere** ] as He is in the light [ **prototype divine dynasphere** ], we keep on having fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin. (NASB)

**1 John 1:9** If we acknowledge [ **admit, confess** ] our sin, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (NASB)

4. The blood of Christ has application in the Eucharist, the Lord’s table.

**Matthew 26:26** And while they were eating [ **the Passover** ], Jesus took bread, and having blessed it, He broke it and gave it to His disciples, and He said, “Take, eat; this represents My body.”

**v. 27** And when He had taken the cup and given thanks, and He gave it to them, saying, “Drink from it, all of you;

**v. 28** for this is My blood of the covenant which is poured out for many for forgiveness of sins.” (NASB)

- a. The bread was used in place of the lamb, now representing the body or humanity of Christ, being impeccable.





- b. The cup represented the saving work of Christ on the Cross. As used in the Passover, it contained unfermented grape juice. The cup represents the sins of the world.
- c. Jesus Christ drank the cup, as it were, on the Cross. He received these sins and their judgment in our place. This is called the blood, on the Cross.
- d. Eating and drinking are both non-meritorious functions in life which all kinds of people can do. Eating the bread and drinking from the cup represent faith in Jesus Christ.
- e. This is explained in greater detail, including the purpose of the Eucharist, in:

**1 Corinthians 11:23** For I received from the Lord what I also passed on to you, that the Lord Jesus on the night in which he was betrayed took bread,

**v. 24** and after he had given thanks he broke it and said, "This is my body, which is for you. Do this in remembrance of me."

**v. 25** In the same way, he also took the cup after supper, saying, "This cup is the new covenant in My blood. Do this, every time you drink it, in remembrance of me."

**v. 26** For every time you eat this bread and drink the cup, you proclaim the Lord's death until He comes [ **Second Advent** ]. (NET)

- f. The application of the Eucharist is to remember Christ, to focus your attention on Him, to concentrate on His person, from the privacy of your own priesthood.

## G. Sequence of the Institution

At the close of the paschal Supper, (1) the Lord Christ "took" the bread and cup, respectively, for use in His new rite; (2) He "gave thanks" over them, constituting them a thank offering to God; (3) He "blessed" them to their new and higher potency; (4) He "gave" them to the apostles (the breaking being a requisite preliminary to distribution of the bread); (5) He bade them "Take, eat," and "Drink ye all of it," respectively; (6) He declared, of the bread, "This is my Body given for you," of the cup, "This is my blood which is poured out for you," "unto remission of sins;" (7) He adds the reiterated command, "This do for my memorial."



**We should take bread and wine, set them apart by rendering thanks to God over them, presenting them to Him as symbols of Christ's body and blood, once for all "given" and "poured out" for us; ... and receive and give them as the body and blood of Christ.<sup>3</sup>**

In our exegesis of *The Letter of James*, Chapter Five, we have developed the following expanded translation:

**James 5:1** Aw, come on now [ present active imperative (#40) of the verb, ἄγω (*ágō*), plus the adverb, νῦν (*nún*): a command to respond at once ], you rich [ the plural masculine of πλούσιος (*ploúsios*) ], wealthy men, weep and cry aloud [ plural aorist active imperative (#41) of the verb, κλαίω (*klaíō*) ] in complaint with shrieks and howls because of your impending miseries coming upon you.

**v. 2** Your riches [ πλῦτος (*plútos*): wealth: precious metals ] have rotted [ perfect active indicative of σήπω (*sépō*): corrupted ] and your clothing has become moth-eaten.

**v. 3** Your gold and your silver have been tarnished [ no capacity for life ], and their venom of reversionism shall be for evidence against you, and it shall eat [ predictive future active indicative of ἐσθίω (*esthíō*) ] your pieces of flesh. Like fire, you have accumulated treasure [ culminative aorist middle indicative of the verb, θησαυρίζω (*thēsaurízō*) ] for the crisis days.

**v. 4** Observe this, the wages of the workers [ plural aorist active participle of the verb, ἐργάτης (*ergátēs*): agricultural laborers ] who have harvested your fields, the ones having been defrauded of wages by you rich reversionists, keep screaming [ present active indicative of κράζω (*krázō*) an urgent protest for help ]; and the outcries [ the plural βοή (*boē*): screams ] of the ones having harvested has reached the ears of [ אֱלֹהֵינוּ יְהוָה (*Yahweh Seva'oth* (Hebrew) or Κύριος Σεβᾶωθ (Greek)<sup>4</sup> ]: the Lord of the Armies" [ Jesus Christ ]. (EXT)

(End JAS5-12. See JAS5-13 for continuation of study at p. 121.)

<sup>3</sup> Daniel Webster Kurtz, "Lord's Supper (Eucharist)": V. Sequence of the Institution (*The International Standard Bible Encyclopaedia*, gen ed., James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), III:1923.

<sup>4</sup> The Hebrew letter "b" (ב) (*Bet*) contains a "dot" named *holem* and pronounced: "b." However, when the *holem* is absent (ב), the pronunciation changes to a "v." Therefore, the Hebrew title of the Lord is pronounced, "Seva'oth". Yet, in the Greek of the New Testament, the "β" or *beta* is not so affected and remains unchanged in the English transliteration. Both are translated, "the Lord of the Armies." (See: J. Weingreen, *A Practical Grammar for Classical Hebrew* (Oxford: Oxford University Press, 1959), 3.

