

3. Spiritual death looks backward to the judgment of our sins and forward to the calling of many sons into glory. Physical death looks forward to resurrection. He had to die physically or there could be no resurrection. His physical death was not a sacrifice. The sacrifice was in His spiritual death. It is mythology that Christ died physically for our sins.
4. The holy of holies on earth was an empty room from the time of the conquest of Jerusalem by [**נְבוּכַדְנֶאֶצַּר**] (*Nebuchadne'zzar*): Nebuchadnezzar.

Hebrews 9:25 Not that Christ should offer himself many times, just as the Levitical high priest enters into the holy of holies year by year by means of alien animal blood.

v. 26 Because if that were true [**but it is not**] then He would have needed to have suffered many times from the beginning of the world. But now once for all at the conjunction of the ages he has been revealed for the purpose of annulling of the sin [**the imputation of Adam's original sin**] through the sacrifice of Himself. (EXT)

5. God placed all the dispensations side by side for comparison.
6. Since there was a completed efficacious sacrifice for sin, there was no ark, no mercy seat, nothing in the holy of holies except an empty room with a large stone.

C. The Literal Blood of our Lord's Physical Death on the Cross.

1. The literal blood is associated with our Lord's somatic death, John 19:30,33,34:

John 19:30 Therefore, when he had received the wine, Jesus said, "**Τετέλεσται (Tetélestai)**!"³ Then He pushed His head forward and exhaled His breath. (EXT)

2. The intensive perfect, passive indicative of the Greek word **τελέω (teléō)** is a dramatic perfect; it happened in the past and the results go on forever. He exhaled and simply never inhaled again.
3. He had to push His head over so His body would be in a certain position thus leaning far forward. This was so that the blood in His body could pool in the ventricles of the heart.

³ The intensive perfect passive in *Tetélestai* points backward to an accomplished task, completed in full at a time prior to the time of speaking. Therefore, it also indicates a present state/condition as a result of the past completion. The real payment of the wages of sin required that Jesus experience death in the sense of total alienation from God. (Randolph O. Yeager, *The Renaissance New Testament* [Gretna: Pelican Publishing Co., 1982], 8:458).



4. This was very significant. Generally, when people died by crucifixion, they either slumped to the right or left, or just sagged down, depending on how they were nailed. Christ consciously pushed His body forward and held that position in physical death.

John 19:33 ... but coming to Jesus, when they saw that He was already dead, they did not break His legs. (NASB)

1. The Romans always had twenty-four hours off after a crucifixion, so they were anxious to start their leave. Therefore, they would find those hanging who were still alive and would practice crurifragium, in which they would take the butt of their spear and strike the thigh muscles of the victim and break the femur bone. As a result, the victim's death would be hastened so that the soldiers could go home. When they went by to look at Jesus, he was already dead.

John 19:34 But one of the soldiers pierced his chest cavity with a spear, and immediately there gushed out blood clots [αἷμα (*haíma*): red blood cells] and serum [ὕδωρ (*húdōr*): white blood cells or platelets and plasma].”

v. 35 And the person who saw it [**John**] has testified (and his testimony is true, and he knows that he is telling the truth), so that you also may believe. (EXT)

Thank God for this Roman soldier! He did us the greatest favor in the world and clarified once and for all the issue of the blood of Christ. Plasma, or serum, looks like water, but it is not. So, John called it as he saw it: water. John was not a medical doctor.⁴

2. What then happened? By pushing his head forward at physical death, our Lord prepared His body for the thrust of the Roman spear. He knew this spear was coming, and it was very important; one of the most important things that happened on the Cross outside of salvation itself. For it revealed the true humanity of Christ. It proved He was flesh and blood (as denied by contra Gnosticism).
3. There was another reason. This demonstrated the fact that Jesus Christ did not die physically by bleeding to death – that is a false doctrine!

⁴ **Blood serum**, the part of blood plasma remaining after coagulation, during which process the plasma protein fibrinogen is converted to fibrin and remains behind in the clot. (*The New Encyclopaedia Britannica: Micropaedia*, fifteenth ed., Chicago: Encyclopaedia Britannica, Inc., 2010), 2:292.



4. The arrangement of the aorta, the pulmonary artery, the diaphragm, and the various veins were such that, because our Lord pushed His head forward, a large amount of the blood in these veins were such that a large amount of the blood in His body settled in the left and right ventricles of the heart. That was why he did it. Gravity causes the blood to go to the dependent parts. This made our Lord's blood vulnerable to the spear thrust after physical death. But blood did not come out of his body until after He was dead even when the Roman soldier thrust the spear into His chest cavity.
5. Remember that certain things happen immediately after death.
 - a. First, the body cools off.
 - b. Secondly, rigor mortis occurs. Jesus' body became rigid in that forward position.
 - c. Then the blood in the ventricles begins to coagulate, and the various components of the blood layer out. Blood is made of several components: red blood cells, platelets, white blood cells, and plasma. Because they all have different weights, gravity has a different effect on each of them. Being heavier, the red blood cells clotted at the bottom of the ventricles. The platelets and the plasma, being lighter, layered on top.
 - d. When the spear thrust came, the platelets and serum especially looked like water: ὕδωρ (*húdōr*) to John, and the blood clots looked like αἷμα (*haíma*) blood. The translation "blood and water" refers to blood clots and serum.
6. He did not bleed to death. Most of His blood was still in His body and was not released until after His physical death by the Roman spear. When the soldier's spear penetrated the chest cavity, the πλευρά (*pleurá*): the side of the body of our Lord's corpse, what gushed out was blood clots and serum. Again, not being a medical doctor, John called it as he saw it, "blood and water."
7. When the blood in the corpse separated into its parts, it was proof that our Lord did not bleed to death. If a person dies from excessive loss of blood, there can be no clotting of the blood, no layering out of its various components. Whatever blood is left remains in whole red form (no layering).
8. Therefore, when the spear plunged in, nothing would have gushed out; only a little, thin trickle of blood, no blood clotting or serum. Such was not the case.

9. Whenever a person dies apart from bleeding to death, this process of blood layering out into its component parts is called autólýsis, or the breakdown of the cells.
10. In somatic death, these irreversible changes begin at various rates after respiration stops and cardiac action ceases. These changes include the cooling of the body, muscular rigidity, and then autólýsis. Autólýsis, plus the gravitational pull of blood to the dependent parts of the body, caused what resulted in our Lord's death. This could not have occurred unless most of His blood was in His body. Jesus did not bleed to death or even bleed excessively.
11. Therefore, the literal and real blood in our Lord's body has no direct relationship to His provision of our salvation. He did not bleed to death when He experienced somatic death. The literal blood of Christ refers to His physical death on the cross. The figurative blood of Christ on the cross refers to His saving work.

Ephesians 1:7 By the agency of Whom [**Jesus Christ**] we have redemption through His blood, the basis of forgiveness of trespasses, according to the riches of His grace. (NASB)

12. Forgiveness did not occur at the cross, only judgment. All human sins were judged on the cross therefore no one has ever been judged for his sins. Forgiveness occurs when the unbeliever places his faith in Jesus Christ for salvation which results in justification.

D. The Figurative Blood of Christ.

1. The figurative blood of Christ refers to His spiritual death on the Cross, which is tantamount to the saving work of our Lord Jesus Christ during the First Advent.
2. The literal blood of Christ refers to His physical or somatic death on the Cross because the work of the First Advent was finished.
3. Christ died twice on the Cross, so that we might be born twice. Our first birth is the imputation of human life to the soul at physical birth. The second birth is the imputation of eternal life to the human spirit at regeneration. In regeneration, the Holy Spirit creates a human spirit for the imputation of eternal life.
4. The spiritual death of Christ relates to salvation, while the physical or somatic death of Christ relates to resurrection. The spiritual death of Christ looks backward to sin and forward to the calling of many sons into glory.

(End JAS5-11. See JAS5-12 for continuation of study at p. 111.)

