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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 [ ῥόδωρ (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 (*plousios*) ], 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 (*sépw*): 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 [ יְהוָה אֱלֹהֵינוּ (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, "*Sevao'th*". 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.

