

Blood and water

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Preacher: Rev John Macsween

[0 : 00] The Gospel according to John, chapter 19, John 19, and we may read again from verse 32.

John 19, verse 32, Then came the soldiers, and raised the legs of the first and of the other, which was crucified with him.

But when they came to Jesus, they saw that he was dead already. They break not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there found blood and water.

And he that saw it, bear his record, and his record is true. And he knoweth that he said true, that he might believe.

Especially the last part of the 34th verse. And forthwith came there out blood and water.

[1 : 41] It is quite clear that this made an impression on the mind of John.

That the passing of the years could not exist. By general consent, it is allowed that the Gospel of John was the last written of the four Gospels.

And probably the last part of the New Testament to be written. Now, that being so, many years had elapsed.

From the time that this incident occurred, till John recorded it in the Gospel.

But it was fresh in his mind, down to the years. So fresh that this is not the only reference he makes to it.

[3 : 21] It is at least probable that when he writes this epistle, and in the fifth chapter, he makes this reference.

This is he that came to water and blood. Even Jesus Christ.

Whether we allow that these two references indicate the same incident or not, it is begun any question.

But amidst all that happened at the cross of Christ, this made an indelible impression on the mind of John.

Why should we record this? And put with it came out blood and water.

[4 : 38] At least the sight of blood was nothing unusual after crucifixion. Jesus and those who were crucified with him were full of blood from their own wounds.

But why should John take special notice of the blood that came up after the Roman soldier after the Roman soldier have pierced their side with his feet?

He doesn't say whether the quantity was small or large. He doesn't say how much there was of blood or water.

He does not even mention the side that was put whether it was the right or the left.

But he does mention a mention with an obvious purpose that from his side came therefore blood and water.

[6 : 10] Augustine in one of the sermons draws a parallel between Christ and Adam at this point.

we may not agree but certainly his opinion is worthy of consideration.

He says something to this effect. The first Adam was made to sleep a deep sleep and then the Lord took from the side the river of which he made the woman.

The second Adam sleeping the sleep of death out his side pierced and out of the dead comes water and blood.

That is that which is the means that of which is born as he puts it the church of God the bride of Christ the wife of the Lamb.

[7 : 47] It is quite obvious that in this John sees the salvation of all such as our saints.

For we must remember that the evangelists tell their story against the background of the Old Testament ritual.

They are conscious of delineating according to Old Testament the ancient prediction the Messiah that was to come the sacrifice for sin the means of salvation.

And when God mentions blood and water and in that order he needs us to call to mind the way of approach to God according to the Old Testament ritual.

to remember that entering into the holy place the first thing that confronted one was the after offered offering where the blood of the sacrificial victim was poured and oblation unto God.

[10:00] And after the author of burnt offering was the neighbor where the priests had washed in water before they entered further into the holy place.

it is against this original that we must understand the evangelist delineation of the Messiah their description of the Lamb of God that was to take away the sin of the world.

very immortal. One other point that you remember is this in the strict sense of the turn the first of the sphere was not part of the conscious suffering of that death.

For it is put beyond any question that he was already dead. When the soldiers came they found that he was already dead.

dead. But to make assurance doubly sure one of the soldiers shifted his eyes with speed.

[11:49] And this of course puts beyond any question that the body of Jesus was not but some heretical sects even in John's day held it to be.

It was a real body. Out of the side there came blood and water.

Of course in all ages skeptics and infidels have tried to ridicule this. Nobody of course has ever tried to prove that this was unimportant according to John's estimate of things.

But some have tried to prove that this was impossible. we must remember that the body of Jesus through the wound of the nails in his hands and feet was almost drained of blood.

And because of this they have said that there was no room for any more blood to flow forth. Yea, that there was no more blood to flow forth. It would take too much of your time to enter into the medical aspect of this situation.

[13:41] It has been done by very able and learned men qualified to pass judgment on this aspect of that we are not concerned with that at the moment.

Suffice it to say that there was nothing in here and the impossible, nothing even improbable in this taking place. But even if there were, what difference would that make?

we are dealing here with like unique situation, one that does not admit of comparison with any other situation.

What might be of both in other cases, would not be of both here, that is if we admit that here was a unique transaction that transcends all analogies and for which there can be no comparison.

But why take note we ask again of the blood and the water? probably the water, if we look upon it in a natural way, came from the pericardium of the sac that surrounds the heart, the sac that is made full of liquid.

[15:36] That may or may not be so. In any case, what is important is what John hopes her and what he presents for our consideration.

Blood and water. Now, if you will read the chapter of his first episode, you will find that the order is reversed.

He says that this is he who came through water and blood. Even Jesus Christ.

Here he says blood and water. Now, whether we are to understand anything specific from the reversal of the order, I don't know.

but I do say that here John places the blood and the water in an aspect of relationship which is the relationship of Christian experience, though it may not be the logical order.

[16:58] he writes these things and it tells us that he has a purpose in order that we may believe but what has to believe?

No one can believe in a vacuum of that people believe that Jesus Christ was the Son of God that Jesus Christ was the Lamb of God that he took away the sin of the world but how did he take away the sin of the world by blood and water and we are not left to conjecture in this manner the scripture is full of this interpretation and the scripture will admit of no other interpretation of course we may hate it or leave it we may refuse to accept what the scripture said for we may prefer our own thinking and many do but we should not make the mistake of trying to reach out of the scripture or

to read into the scripture what is not fair he writes that we might believe so that in believing we must have life what we repeat are we to believe that

Christ takes away sin and that he does so in this way what does the blood in this particular context set before what are we to understand therefore what aspect of Christ's savior is particularly and specifically emphasized rather can be no doubt that is that and it is best understood by the man and the woman who knows it who knows from personal experience the meaning of this it presupposes man and it presupposes our relationship with God it presupposes alienation and enmity in God it presupposes that we are sinners

Christ has not set before us for the strengthening of that which is so in old humanity Christ has always set before us as a remedy a remedy for a mortal disease peace it is that we should become better that is beginning from something good already something that's already so oh no that's not the present vision at all he set before us as a remedy and this is how he himself puts it the son of man is not home to call the right but still are for the temple and he goes on to say way that

I go and meet not the decision but way that I will sink sink on to death other remedy is Christ himself Christ in his death first about significant denunciation of the gospel that Paul gives us in the 15th chapter of 1st Corinthians and at the beginning of the chapter he says something to this he that I give unto you what I also receive that Jesus Christ died for our sins according to the scriptures and that he rose again from the dead on the third day according to the scriptures he died for our sins that of course was always the meaning of the care and the blood of Christ his death for sins but in what sense there are various ways in which it could be said that one died for the sins of another and if you want to see the ingenuity of the human mind you have only to consult the

[23 : 31] Sicilian writing from this point how one might be distressed to suffer or to die for the sins of another there is for instance what is brought out by the story which has often been told the rich Russian noble man who was traveling in the northern country in the latter part of the autumn he was advised not to leave a certain place for by this time the wolf act might be on the plow he was advised not to leave the going who would be dangerous but we left nevertheless the first part of the journey was uneventful but on the second act a suspicious sound was heard the sound came nearer it was the sound or the noise they dreaded to hear it was the sound of the wolves passed in pursuit they did what they could of course to save themselves but they shot them of the wolves and the last shot to eat them to devour them then they let go one horse the wolf devoured it then they let go another the wolf devoured it but still although the wolves were half it they were galling upon them again and the servant said to his master there is only one thing to be done we cannot let go anymore of the horse

I will throw myself to the wolves and he may be able to switch safely before they overtake you again and that is what he did he saw sacrifice himself in that way he threw himself himself to the wolves that lasted them for a while and that met safety for the man in which the place of faith is before they were overtaken again in that in one sense that servant died for his master his master he died for the sins of his master too in one sense if the man had taken the advice that he had received he wouldn't have struck it out on that part of journey but surely surely surely that is no indication of the way in which

Christ died for the sins of his people that may illustrate a certain aspect of what it is that he offered himself without thought unto God that our views of the at home could be very shallow and inadequate will if we thought that the atonement could be demonstrated by one man dying for another even for the sins the scripture that presentation of such death for the people who is hard hard begun after they need there can be no illustration no analogy all that death for a people there can be nothing in this unit will he he died for those sins of them but died in such a way as not only to represent the sins of those for whom he died died for them not only that they must have life but he died as dead the death to which they were liable the sentence that had been pronounced upon them for the wages of sins death

Christ died death he died there death not only did he die in their womb or for them but he died in this place death that we repeat this descriptive presentation of that we believe is what John would have us understand when he says here death dead came whole blood this was the meaning of this death it was not mastered of in the usually accepted denotation of that word it was not that he died in order to attest his doctrine by his blood he died so there was infinitely more in it than that he died as a sacrifice he died in the place and in the room of those whom he represented those for whom he stood truly and this death there was nothing to be there was nothing indefinite about this death it

was a transaction well defined yes divinely divinely in all its aspects in all its parts there was nothing haphazard about nothing happened just for the sake of happiness feminism happened according to the divine prearrangement

I know of nothing denied either middle or grace but brings us the sovereignty of God the absolute unconditioned sovereignty of God more than the deep heavens that the scriptures present us with in the case of the death of Christ when you think of the rough woman soldier when you think of the stupid and trespass when you think of the corrupt politicians who were all engaged unengaged at the height of their activities in this transaction and yet despite this iniquitous confederacy nothing happened but that all the tribulation prophecy was fulfilled through the latter of the worst broken nothing happened but that all is the fury the ambition the scheming of worldly men could not change one iota of the divine the arrangement that sovereignty indeed God overruling everything without a single exception to the accomplishment of his own plan the plan of salvation the peace of course we say out given out need of pardon out need of cleanse out the two ideas of course that are brought to the fore here is expiation and sanctification expiation through blood sanctification through water without pardon and without cleansing there came hope blood and water and that of course comprehends in terms of the totality of our need to fasten us pardon and cleanse it if [35 : 51] I have this I need no more God himself cannot require more of me I need this and this is all I need and surely a valid inference from the recorded incident here is this both for pardon and for cleansing I have to look to Christ it is in him that there is heart it is in him that there is cleansing and not only so but this pardon and cleansing are in after other from the death of Christ from death

I deliver that which I also received that Christ Jesus died for our sins according to the scripture died for our pardon our cleansing and we are his he died for this it is in him that pardon and cleansing are to be found are to be had according to the divine plan no one will think of the death of Christ we are in the habit of thinking of him not as actually dead but as died we are in the habit of thinking of him in the sufferings of the death at least we ought to think or in the back ways and that is the way sometimes at least that everyone here talks on his own knowledge this is the way in which the Holy Spirit enlightens the mind in the knowledge of the death of life the spirit reveals Christ as died the spirit also reveals him of course as resurrected but let us not put up a false antithesis death the death and the resurrection of Christ are not too separated these they are not as separated they are the two sides of the same glorious divine transfection as Paul puts it he was delivered for our offenses and raised up again for our justification it is in him and in him only that my conscience confines us against his death it is through blood that my guilt can be expiated for without shedding of blood there is no remission there is no part however hard that might sound to all ears however unnaturally even it may seem scripture testimony is unequivocal without shedding of blood there is no remission if my conscience there is to find rest it must find rest in Christ it must find rest in Christ in his death it must also be directed to him in his resurrection in his holiness king there is water as well as blood there is not only forgiveness or pardon or justification there is also cleansing and what is the guarantee that the church will be presented before God as glorious church here or any such thing this is the guarantee it's not the church's own efforts the church will be presented before

God as glorious church why because the means of a cleansing is to be found in Christ holy holiness is desirable holiness is possible holiness is hurt why God has me to love and the heart that cries out under a sense of its own impurity the heart that says slend me Lord slend me has something to pray not only for but some grounds to pray on.

[42 : 59] This is the hope of my redemption. The hope of my pardon, the hope of my sanctification.

It is Christ. It is the crucified Christ. God forbid that I should glory save in the cross of the Lord Jesus Christ.

By whom the world is crucified unto me and I unto the world. And there is hope here for the most hopeless.

There is cleansing here for the most defiled. He cleanses from all sick.

And this is what He Himself has specially commanded His disciples to remember. To remember His death. In short, to remember Himself as the one in whom they have all they need and all they decide for time and for eternity.

[44 : 20] And as we as a congregation look forward to the dispensing of the Lord's supper among us next supper O that we were that of God died after Him to look to Him of whom it is written forth with their timers blood and water.

He was already there. He died. Died that we must live by.
And not only live in Him but live for Him. The life that I know live in the flesh. I live by the faith of the Son of God who loves me and gave Himself for me.
May the Lord enable us and to be alive. The death which in God's good providence will be His will. The death we shall be commemorating here. May the Sabbath may be unables to be alive. that we might indeed deserve the body of Christ in Him.
[45 : 59] That we may to His glory and good partake of that which He Himself has appointed as a means for the strengthening of old faith.
The strengthening of old life. in Him and for Him.