

John 19: 34, 35

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The Covenant } Plow '81

SUBJECT: The Crimson
Plow

(The Broken Heart)

07/81

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GP

John 19: 20-37

THE CRIMSON FLOW

I. The Scripture Narrative.

1. ~~Jesus requests~~ Requested legs broken. Disposed of.
Usually, on cross 2, 7 days. No vital organs touched.
Died after thirst & crucifixion
1. Joseph, Nicodemus request body
2. Pilate (near 13:44) marvelled if dead already.
3. These soldiers, accustomed to crucifixion, "Dead already?"
No, swore they forswore. Soldier threw spear.
4. The spear thrust, just to make sure & certain.

II. The Blood and Water.

1. A miracle
2. A doctor's diagnosis.
The heart is pericardium. Cardiac sac
where heart ruptured, collapsed. Blood found out
in distant sac.
Blood 55% serum, 45% blood coagulum.

3. Died, a broken, ruptured heart,
In 69: 20-21

III. The Sign

So impressed upon Jesus. I John 5:6, 8

new use word miracle? Only one word sign?

(1) 2. No. 1:2 signified? ^{5, 7, 11, 12}

6. Sign: Hb, death, day, miracle meaning.

(2) John 2:7-9. 6 stone waterpots, purification
2, 3 for drink. (10: 2 gal 2 fishes)
180 gallons?

Fetched up as laws - the new way.

Wine & malt. 26:38

7. No. 19:9

Eating in church. 2 Cor. 11:22

6: 53-56. Body 5: 500. Eat flesh drink blood

Blood and water 18: 38 - historical
Water and blood 1 John 5:6, 8 - experience
(a) Both? sign, sign from

The cleansing word. John 1:1

John 15:3

Eph. 5:25

John 7:5

The atoning blood. Matt 26:28

Tragedy of O.T. sacrifice

no accident, the spear...

always separated from sacrifice
- poured out as water, cold
- passion, spirit like in death
- atonement, symbol in every part

The works of man - curio's vegetables: beans, cucumber, squash...
The blood of covenant (atoning) - skins in Eden, taught at (oil) gate,
and faithfully obey?

The birth of church. Eph. 5:30-32

(4) of how new piece by
right to the church / cop of Paul / sign?

As eat out of the side. Adam
20 of like second Adam.

7 9 14

Broken Things of the Bible

A Broken Body, I Corinthians

11:24

William S. Deal

The story of the Last Supper of Christ with His disciples is both a sad and a joyous one. It is sad in that it is His last night with them in the flesh; it is joyous in that He is looking into the future which will so soon see His redemptive mission accomplished.

There was the ending of the old and the beginning of the new in this one evening. Christ and the disciples ate the paschal supper together that last evening. It was commemorative of Israel's deliverance from Egypt and typical of His own coming sacrifice on Calvary. This was the last time this supper would ever hold its true significance. He was even then in the process of fulfilling it.

But there was also the beginning of the new that evening. After the passover supper, Christ put aside all the matters pertaining to it. The bitter herbs, the sandaled feet, the staff in hand were now things of the past. Wine took the place of the bitter herbs, the sandals came off and the disciples' feet were washed, and the staff was laid aside for another and different supper.

With the simple elements of bread and wine the Master instituted what we now call the Lord's Supper, or the sacrament of communion. The wine, He informed them, represented His blood which would be shed for the remission of sins; the bread, His broken body on the tree which would become our sacrifice for sin. St. Paul makes clear the fact that this was to be a commemorative meal, partaken of in the deepest reverence for Christ and what He has done for us. As often as we do this we speak to the world of our faith in the atoning work of Christ on Calvary.

In the Old Testament sacrifices, which were types of Christ's perfect sacrifice on Calvary, the blood was separated from the sacrificial animal at the time of its offering. The blood was offered as an offering to God, and in many instances the body was burned with fire. The supreme lesson of Leviticus was that "the life is in the blood."

The blood has always been sacred in the light of God's revelation. By it alone can atonement be made is the message we have from Leviticus to Hebrews, the two books which are outstanding for their emphasis on the work of atonement. And from Genesis to Revelation the theme of redemption by the shedding of blood is paramount in the great atonement passages.

It was no mere accident that a Roman soldier thrust the spear into Christ's side as He hung upon the cross. It was the purpose of God being carried out to the letter. The blood was shed there freely and fully for the sins of the world. The body of Christ was broken upon the cross and thus became an offering for sin. Had there been no Calvary there could have been no Pentecost, no church, no redemption from sin for individuals.

From the earliest passages of prophecy (Gen. 3:15) to the last reference in Revelation, the fact is emphasized that Christ was to be "broken" as our sacrifice for sins. Possibly the most graphic passages in the Old Testament are Psalm 22 and Isaiah 53, depicting so clearly the crucifixion and the passion of our Lord. The New Testament abounds in references to His sufferings for us. Five wounds witness to the broken body of Christ, even after His resurrection, in His specific mention to Thomas.

If we are to reign with Him we must also be broken with Him. Ours is the way of a surrendered and abandoned life.

John 19: 74, 75 The Crucifixion Flow

1. O. T. context:

- 1. The blood was separated from the sediment ^{at times} at times? ^{it only, when, but not found out at last, also}
- 2. The blood was offered to ^{not in detail} - the body is after ^{the} ^{the}
- 3. The blood was offered to ^{not in detail} - the body is after ^{the} ^{the}
- 4. The blood was offered to ^{not in detail} - the body is after ^{the} ^{the}

2. The blood at death

- 1. The heart is a pericardium - a cardiac sac
- 2. when heart ruptured, collapsed, blood poured out in ^{disturbed}
- 3. blood is 75% serum, 25% blood coagulum
- 4. died at 12:30

III The Sign

- 1. The sign was ^{not in detail} ^{not in detail} ^{not in detail}
- 2. The sign was ^{not in detail} ^{not in detail} ^{not in detail}
- 3. The sign was ^{not in detail} ^{not in detail} ^{not in detail}
- 4. The sign was ^{not in detail} ^{not in detail} ^{not in detail}

... with

1. A dead blood
as to give / open, inside, outside, inside
tongue, red, various - put hand in put at body can
- maybe need analysis for blood
see 17.4

2. A dead red blood
1) congruence with Par 6:23
soil with this type, 18.4
primary fact in death: was, or some other (red, a little, see in some other)
2) parallel - parallel, immersed, number
same signs to deeper, went on (number?)
of red, color, blood - dropped out to die
3) you are here?
see a very much - a small, much, can keep a car
follow up: not left, eyes big, two companions
the middle was (the last)
3) if able for in all because of it
accepted, appeared, by the remainder (part the dead). An eye can clear a car,
accepted, appeared, by the remainder (part the dead). An eye can clear a car,
accepted, appeared, by the remainder (part the dead). An eye can clear a car,

3. An actual calculation in 17:17
1) 17:17 into the blood - flow on... for a car
center to above, under the blood, the various dead's aspect
bit of paper and? (signature and?) at the... as you back
hair
not to greatly, as you expect, teeth
but hold the blood, the same...
2) could work right
I must work right, slightly
I must work right, slightly
in various - it is to be at to be
(a) it can not be
not but to be
some mistake at a part of end, immediate possible
(b) There is though some no doubt...

some part of blood
cannot, it is not, some
should then be some than
not make to blood
was to part the blood.

III The Sign

1. Deeply misperceived John
old age ^{19:33-35}; I John 5:6, 8

2. Newer news word "mirac", w/ $\sigma\eta\mu\epsilon\iota\omega\upsilon$
of. Rev-1:2 "miracled" $\sigma\eta\mu\alpha\iota\omega\upsilon$

of. gospel of John = 2 signs 1st Jn 3:7-9
fills a sense - more than...

3. So here, the sign
(1) The cleansing water Jn 1:1; 3:5; 19:7; Ep 5:26
(2) The story behind mt 26:28
1. Carri, w/ get with Jn
2. abd, blood, covering

1. Actual blow
 no figure / need, simile, metaphor, Spectroscopy
 tangible, red, vibrant - would catch in beam at foot of
 - "place hand in it"
 - "write from face with hand"
 of Thomas Jan. 20. 27 a red red, 1898. 1898

2. Actual substitution
 1) images of mi death from 6:23; soul said in Eagle. 18:4
 2) finally paid in death: not a name on the
 the debt at a bank

3) best idea, Barabara, robot, immortality, resurrection
 Annan, Dagnan to danger - "hair on (Barabara)"
 - "big as milk"
 - "sharp, very, bloody, to be"
 - "open air free. In"
 We see a day, a red - at death, a youth, a man, a
 Father to the " ; also the two companies
 "a middle way for his"

4) The doctrine / substitutes to death, soul / the young
 able for us all because) who do not
 unless "immortal" ^{to} ^{with} ^{the} ^{best}

5) appointed of God, drawn for the purpose
 the "life" an angel come down from heaven, called to
 his resurrection ^{stone} away, raised from the dead.
 1:4 opizw

3. A dual salvation I'm 5:78 our friend & neighbor for me
1. E. 12:13 when I see the blood... plan now...
is from / a word

2. Will be done, under the blood, the family
the unknown death angel from now
"did I prepare myself?"
"I... report...?"
"... not..."
"When I see your death, negative, ..."
"the blood..."
"the quality of your faith, ..."
"the blood" or alone, not sufficient, ...
I could never report ...
I must cast my eyes to the means of ...
Then, in heaven
"all of it to me, ..."
"with ... the ..."

(3) Some of your ...
"the blood" ...
"the blood" ...
"the blood" ...
"the blood" ...

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2. Truly, a King
The wise men at the birth
The Royal Entry at this coming
The Starry Cross at the process.

II. The Figure of Truth They the Centuries, say

1. Latin: government
(a) German - solid border
Argentina - Chile

2. Greek: culture
The art form of the Christian
(a) Mark: Mozart, Placido. The voice in the "cells" appears
(b) The art form in the non- π world.

3. Hebrew: religion
His intellect: "talk of error, better me" Deal to self.
The paid victims, disreputable, failures played it
6. Failure of your red leader
(a) Roman Empire is a business board

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John 19:34, 35

THE CRIMSON FLOW

I. O.T. SACRIFICE

1. The blood separated offered in atonement Lev 17:11 into Holy Holies poured out at base, altar body burned from then to now. skelly / blood-atonement for us
2. no more actual Roman soldier - spear to the knees no piercing no idea, or cut from side, altar, or chest from side (V (Eph. 5)) but God has rejected us by word - no Roman soldier - but side pierced (Joh 19:34) for sin of the world
3. no pain, no blood, no atonement, no baptism, no change, no redemption from sin

II. The Blood and water

1. A miracle. A cadaver does not bleed
2. But here: heart in pericardium, a cavity sac when heart ruptured, blood poured into distended sac collapsed, blood 55% liquid serum; 45% blood coagulum
3. Died, a broken heart 10:69:20 already dead when soldiers came