for the purpose of causing death, which  
indeed it would not do. Friedlieb supposes   
that the term involved in it the  
‘*coup de grace*,’ which was given to all  
executed criminals, and that the piercing  
with the spear was this death-blow, and  
was also inflicted on the thieves.  
  
**34.**] The lance must have penetrated  
deep, for the object was to *ensure* death,—  
and see ch. xx. 27, probably into the  
*left* side, on account of the position of  
the soldier, and of what followed.  
  
  
**blood and water**] The spear perhaps  
pierced the pericardium or envelope of the  
heart, in which case a liquid answering  
the description of **water** may have flowed  
with the blood. But the quantity would  
be so small as scarcely to have been observed.   
It is hardly possible that the separation   
of the blood into placenta and serum  
should so soon have taken place, or that,  
if it had, it should have been by an   
observer described as *blood and water*. It is  
more probable that the fact, which is  
here so strongly testified, was a consequence   
of the extreme exhaustion of the  
Body of the Redeemer. The medical  
opinions on the point are very various, and  
by no means satisfactory. Meyer's view  
after all seems to be the safe and true  
one—that the circumstance is related as a  
miraculous sign, having deep significance  
as to the work of the Redeemer, and  
shewing Him to be more than mortal.  
It can be no reason against this, that  
St. John does not *here* dwell on any such  
typical significance: nor can I see how  
1 John v. 6 ff. can be understood without  
reference to this fact: see note there.  
  
  
**35.**] This emphatic affirmation of the fact  
seems to regard rather the whole incident,  
than the mere outflowing of the blood  
and water. It was the object of St. John  
to shew that the Lord’s Body was a *real  
body*, and *underwent real death*. And  
both these were shewn by what took  
place: not so much by the phænomenon  
of the water and blood, as by the infliction  
of such a wound,—after which, even had  
not death taken place before, there could  
not by any possibility be life remaining.  
  
  
The third person (**he that saw  
it**....) gives solemnity. It is, besides, in  
accordance with St. John’s way of speaking  
of himself throughout the Gospel.   
  
The  
usage of the word **believe** in St. John makes  
it probable that he lays the weight on the  
proof of the *reality* of the death, as above.  
The clause, **that ye may believe**, depends  
on the three preceding clauses, without  
any parenthesis, as the final aim of what  
has gone before: **in order that** your faith  
may receive confirmation.   
  
**36.**] **‘For’**  
—i.e. as connected with the true Messiahship   
of Christ, ‘these things were a fulfilment   
of Scripture.’ It is possible that  
Ps. xxxiv. 20 may be also referred to;—  
but no doubt the primary reference is to  
the Paschal Lamb of Exod. xii. 46: Num.  
ix. 12; see 1 Cor. v. 7.   
  
**37.**] The  
prophecy, **they shall look on Him** **whom**  
**they pierced**, does not refer to the *Roman*