

The Resurrection of Christ, Part 3:

Absolute Proof of the Resurrected Christ—

John 20:19–29 (NKJV)

¹⁹ Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “**Peace be with you.**” ²⁰ When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.

²¹ So Jesus said to them again, “**Peace to you! As the Father has sent Me, I also send you.**” ²² And when He had said this, He breathed on *them*, and said to them, “**Receive the Holy Spirit.** ²³ **If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.**”

²⁴ Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. ²⁵ The other disciples therefore said to him, “We have seen the Lord.”

So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

²⁶ And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!” ²⁷ Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing.”

²⁸ And Thomas answered and said to Him, “My Lord and my God!”

²⁹ Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

Introduction:

Acts 17:16–18 (NKJV)

¹⁶ Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. ¹⁷ Therefore he reasoned in the synagogue with the Jews and with the *Gentile* worshipers, and in the marketplace daily with those who happened to be there. ¹⁸ Then certain Epicurean and Stoic philosophers encountered him. And some said, “What does this babbler want to say?”

Others said, “He seems to be a proclaimer of foreign gods,” because he preached to them Jesus and the resurrection.

Acts 17:19–20 (NKJV)

¹⁹ And they took him and brought him to the Areopagus, saying, “May we know what this new doctrine *is* of which you speak? ²⁰ For you are bringing some strange things to our ears. Therefore we want to know what these things mean.”

Acts 17:30–32 (NKJV)

³⁰ Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹ because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

³² And when they heard of the resurrection of the dead, some mocked, while others said, “We will hear you again on this *matter*.”

Central to **Epicurean** philosophy was the teaching that pleasure and the avoidance of pain are the chief end of man. They were materialists, who, while not denying the existence of the gods, believed they did not intervene in the affairs of men. They taught that,

at death, the body and soul (both composed of atoms) disintegrate; there is no afterlife.

The **Stoic philosophers**, on the other hand, saw self-mastery as the greatest virtue. They believed self-mastery comes from being indifferent to both pleasure and pain, reaching the place where one feels nothing.

Death is one of life's events that we have no control over. While we may be able to delay it through good health and the avoidance of danger, it will ultimately find us whether we are ready for it or not.

Therefore to the Stoics, death is not something to fear, avoid, lament or hate. It is something to be accepted. It is part of the natural order of life, and a part that we must all face at some point.

<https://www.orionphilosophy.com/stoic-blog/how-do-stoics-view-death>

Choose to die well while you can; wait too long, and it might become impossible to do so. —Gaius Musonius Rufus

“About death: Whether it is a dispersion, or a resolution into atoms, or annihilation, it is either extinction or change.” —Marcus Aurelius

The extremes of Stoicism and Epicureanism sum up the futility of man's existence apart from God. F. F. Bruce writes:

Stoicism and Epicureanism represent alternative attempts in pre-Christian paganism to come to terms with life, especially in times of uncertainty and hardship, and post-Christian paganism down to our own day has not been able to devise anything appreciably better. (*The Book of the Acts*, The New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1971], 351) MacArthur, J. F., Jr. (1994). [Acts](#) (Vol. 2, p. 131). Chicago: Moody Press.

The point being, no matter your philosophy or religion. Life without the Resurrection of Christ is meaningless and purposeless.

Life becomes a series of random meaningless collisions of atoms that spontaneously exist from an explosion that has no purpose.

The only reason anyone has any sense of purpose of meaning from an atheistic, agnostic or pantheistic view is because they borrow or steal from the biblical world view.

But they are not willing to go far enough to acknowledge the God of the Bible and the Truth of the Resurrection

Hence they remain unforgiven of their sins and face the inevitable collision with the resurrected Christ who will judge the living and get dead.

Lesson

I. The Shock of the Disciples

II. The Sending of the Disciples

III. The Spirit for the Disciples

IV. The Sanction of the Disciples

I. The Shock of the Disciples

¹⁹ Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace *be with you.*”

¹⁹ Then, the same day,

Before the event described in John 20:19, Jesus had appeared to the Mary Magdalene and then traveled to the road leading to Emmaus.

Luke 24:13–33 (NKJV)

¹³ Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. ¹⁴ And they talked together of all these things which had happened.

¹⁵ So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them.

¹⁶ But their eyes were restrained, so that they did not know Him.

¹⁷ And He said to them, **“What kind of conversation is this that you have with one another as you walk and are sad?”**

¹⁸ Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

¹⁹ And He said to them, **“What things?”**

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. ²¹ But we

were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. ²² Yes, and certain women of our company, who arrived at the tomb early, astonished us. ²³ When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. ²⁴ And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see.”

²⁵ Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into His glory?” ²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

²⁸ Then they drew near to the village where they were going, and He indicated that He would have gone farther. ²⁹ But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

³⁰ Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it*, and gave it to them. ³¹ Then their eyes were opened and they knew Him; and He vanished from their sight.

³² And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?”

19 Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled,
for fear of the Jews,

We are not told how many were gather together in the room, We know Judas Iscariot was not there and also Thomas was missing, he shows up later.

So at least 10 of the original 12 disciples plus what Luke records

Luke 24:33–35 (NKJV)

³³ So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, ³⁴ saying, “The Lord is risen indeed, and has appeared to Simon!”

³⁵ And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread.

19 Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews,

doors were shut

kleiό: to shut Perf.Pass Part. Having been shut

Original Word: κλείω

Part of Speech: Verb

Transliteration: kleiό

Phonetic Spelling: (kli'-o)

Definition: to shut

Usage: I shut, shut up.

① **to prevent passage at an opening, *shut, lock, bar***

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). [*A Greek-English lexicon of the New Testament and other early Christian literature*](#) (3rd ed., p. 546). Chicago: University of Chicago Press.

John is the only one who mentions the doors being “shut” (Greek signifies “*barred*”)

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1096). Swengel, PA: Bible Truth Depot.

The *reason* the doors were locked was their *fear of the Jews*: the authorities had seen to it that their leader was executed, so it would have been relatively easy for them to pick off his followers had

they decided to do so. But the *function* of the locked doors in John’s narrative, both here and in v. 26, is to stress the miraculous nature of Jesus’ appearance amongst his followers.

Carson, D. A. (1991). *The Gospel according to John* (p. 646). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Remember, John’s theme is to show the deity of Christ, so every event, every word is presented in that context. Although the fear of the Jews by the disciples is present, that’s not the greater fear that John wants to highlight. The fear of the Jews is expected, but what happens next is not.

19 when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, **“Peace be with you.”**

As his resurrection body passed through the grave-clothes (v. 6–8), so it passed through the locked doors and simply ‘materialized’ (*cf.* notes on vv. 14–15).

Carson, D. A. (1991). *The Gospel according to John* (p. 646). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

But no closed doors could keep out the Conqueror of death. There was no need for Him to knock for admission, nor for an angel to open to Him as for Peter (Acts 12:10); nor do we consider what a miracle was wrought, in the ordinary meaning of that term. Our resurrection-body will not be subject to the limitations of the mortal body: sown in weakness it will be raised in *power* (1 Cor. 15:43).

Pink, A. W. (1923–1945). [*Exposition of the Gospel of John*](#) (p. 1096). Swengel, PA: Bible Truth Depot.

It is tempting, with Bruce (p. 391), to find in this episode the inspiration for the practice of the early church, when it met together on Sunday evenings, to invoke Christ's presence with them in the words, *Marana tha!* ('Come, O Lord!', 1 Cor. 16:22b).

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 646). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Foot Note:

I am always astounded as to how simply the authors of the N.T. speak of miracles.

Matthew 15:29–31 (NKJV)

²⁹ Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there. ³⁰ Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many

others; and they laid them down at Jesus' feet, **and He healed them (3 words in Greek)**

.³¹ So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

Like

Genesis 1:16 (NKJV)

¹⁶ Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made **the stars also.*** (2 words in Hebrew)

וְאֵת הַכּוֹכָבִים

Feeding of 5000

John 6:11–12 (NKJV)

¹¹ And Jesus took the loaves, and when He had given thanks He distributed *them* to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted. ¹² So when they were filled, He said to His disciples, **“Gather up the fragments that remain, so that nothing is lost.”**

Jesus walking on the Sea

John 6:18–19 (NKJV)

¹⁸ Then the sea arose because a great wind was blowing. ¹⁹ So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

The Resurrection of Lazarus

John 11:39 (NKJV)

³⁹ Jesus said, **“Take away the stone.”**

Martha, the sister of him who was dead, said to Him, “Lord, by this time there is a stench, for he has been *dead* four days.”

John 11:43–45 (NKJV)

⁴³ Now when He had said these things, He cried with a loud voice, **“Lazarus, come forth!”** ⁴⁴ And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, **“Loose him, and let him go.”**

All of these miracles, are simply stated as fact, with no attempt to prove them, or even emphasize the power behind them.

It is as if when you read the Bible, this is what you should expect as normal.

Since miracles are as natural to God as breathing is to us, we should not be surprised that there is no fanfare.

It is another proof of the Divine authorship of Scripture. If Man alone wrote this book, there would be all kinds of attempts to prove the miracles and give credibility to the text. But God needs none of this.

19 when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.”

I would say so.

He just appeared out of nothing. Came through the door with it being Shut.. but not just door, walls and roof... no barrier to the glorified Christ.

Luke 24:37–43 (NKJV)

³⁷ But they were **terrified** and **frightened**, and supposed they had seen a spirit.

terrified

ptoeó: to terrify

Original Word: ΠΤΟΕΪΩ

Part of Speech: Verb

Transliteration: ptōeō

Phonetic Spelling: (pto-eh'-o)

Definition: to terrify

Usage: I terrify, scare, strike with panic.

4422 ptōeō (from the root meaning, "fly") – properly, flutter; (figuratively) terrify, like when someone "flies off" into unrealistic, irrational behavior.

4422 /ptōeō ("terrified") means to be provoked by agitating fears, causing someone to become "psychologically detached from reality."

[4422 (ptōeō) in ancient Greek meant "to alarm, be startled, terrified" (BAGD).]

frightened

emphobos: terrible, in fear (used of godly fear)

Original Word: ἔμφοβος, ον

Part of Speech: Adjective

Transliteration: emphobos

Phonetic Spelling: (em'-fob-os)

Definition: terrible, in fear (used of godly fear)

Usage: full of fear, terrified.

1719 émphobos (from 1722, "in" and 5401 /phóbos, "fear") – properly, locked in a state of fear, i.e. in the grip of a fearful state of mind.

This is not the first time they experience terrible fear of Christ

Mark 4:37–41 (NKJV)

³⁷ And a great windstorm arose, and the waves beat into the boat, so that it was already filling.

³⁸ But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, “Teacher, do You not care that we are perishing?”

³⁹ Then He arose and rebuked the wind, and said to the sea, “**Peace, be still!**” And the wind ceased and there was a great calm. ⁴⁰ But He said to them, “**Why are you so fearful? How *is it* that you have no faith?**” ⁴¹ And they feared exceedingly, and said to one another, “Who can this be, that even the wind and the sea obey Him!”

Luke 24:38–43 (NKJV)

³⁸ And He said to them, “**Why are you troubled? And why do doubts arise in your hearts?** ³⁹ **Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.**”

⁴⁰ When He had said this, He showed them His hands and His feet. ⁴¹ But while they still did not believe for joy, and marveled, He said to them,

“**Have you any food here?**”⁴² So they gave Him a piece of a broiled fish and some honeycomb.⁴³ And He took *it* and ate in their presence.

20 When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.

The doors might be shut, but Jesus proves that his appearance is that of the crucified Master, now risen from the dead: he shows them *his hands and side* (Lk. 24:39 adds his ‘feet’), the parts of his body where the wounds or scars could be seen. Others who had been crucified, if somehow they had been raised, could have shown their feet and hands (*cf.* Additional Note); only he could show his side (*cf.* 19:32–35).

When the Romans crucified someone, they either tied or nailed the victim to the cross. If the latter, they drove the nails through his wrists; the hands would not have supported the weight. But both the Hebrew word for hand (*yāḏ*) and the Greek word (*cheir*) can include the wrist and forearm. Nails were commonly driven through the feet, one spike through both feet, one foot placed on top of the other.

Carson, D. A. (1991). *The Gospel according to John* (p. 656). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Thus the disciples were forced to grasp what became a central confession of the church: the risen Lord is none other than the crucified sacrifice

Carson, D. A. (1991). *The Gospel according to John* (p. 647). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Jesus still has those scars today

Revelation 5:6 (NKJV)

⁶ And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

Zechariah 12:9–10 (NKJV)

⁹ It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

¹⁰ “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son*, and grieve for Him as one grieves for a firstborn.

19 said to them, “Peace
be with you.”

Once Christ says Peace be with you v.19
 Twice He says Peace to You. v 21 and v26

At one level, the greeting *Peace be with you!* is conventional, representing Hebrew *šâlōm ‘ālêkem*, still in use today. Indeed, perhaps when the disciples first heard the risen Lord utter it, they thought little of it, being so astonished and overjoyed that linguistic subtleties would elude them. But the repetition of the greeting (vv. 21, 26) would eventually prompt the reflective amongst them to recall that Jesus before the cross had promised to bequeath to them his peace (14:27; 16:33).

John 14:27 (NKJV)

²⁷ Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

John 16:33 (NKJV)

³³ These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

Though a common word, *šâlōm* was also the embracing term used to denote the unqualified well-

being that would characterize the people of God once the eschatological kingdom had dawned. Jesus ‘ “Shalom!” on Easter evening is the complement of “it is finished” on the cross, for the peace of reconciliation and life from God is now imparted ... Not surprisingly it is included, along with “grace,” in the greeting of *every* epistle of Paul in the NT’ (Beasley-Murray, p. 379).

Carson, D. A. (1991). [*The Gospel according to John*](#) (pp. 646–647). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Because of the crucified and Resurrected Christ

We have

1. **The Peace with God**
2. **The Peace of God**

The Peace with God

Romans 5:1 (NKJV)

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Romans 5:10 (NKJV)

¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more,

having been reconciled, we shall be saved by His life.

The Peace of God

Philippians 4:6–7 (NKJV)

⁶ Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; ⁷ and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

I. The Shock of the Disciples

II. The Sending of the Disciples

**²¹ So Jesus said to them again,
“Peace to you! As the Father has
sent Me, I also send you.”**

Here is the purpose of all of this.

God the Father sent Jesus into the world to seek and to save that which was lost. He came as a herald of the good news of salvation.

But He came not only as the message bearer but also as the one that would make the message true.

Some have taken this text to me that exactly like the Father sent the Son, so He is sending us.

So then

We come doing miracles, healing people, raising the dead and prophesying.

But if we are to do exactly as Jesus did that would mean also that we

Live a sinless life

and die an atoning death and resurrect

Other have taken this to mean that our task is more of a philanthropic mission.

Help the Poor

provide for the Needy

Live a moral example of obedience

But that is not what Jesus really has in mind here.

There is nothing wrong with helping the poor and needy

There is definitely a need for good moral examples

And if you had the power of miracles of healing the sick and raising the dead. I could use you. We could stop an awful lot of suffering and funeral. I have a ton of people I can take you to to help.

But we know that is not the case.

This verse is built on and very similar to

John 17:18 (NKJV)

¹⁸ **As You sent Me into the world, I also have sent them into the world.**

John 14:12 (NKJV)

¹² **“Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father.**

John 17:20 (NKJV)

²⁰ **“I do not pray for these alone, but also for those who will believe in Me through their word;**

Matthew 28:18–20 (NKJV)

¹⁸ And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen.

Luke 24:46–48 (NKJV)

⁴⁶ Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, ⁴⁷ and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. ⁴⁸ And you are witnesses of these things.

Acts 1:8 (NKJV)

⁸ But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

We can't do all that Jesus did, but we can do what he has called us to do.

He has called us to be ambassadors to represent God and His Word to the the world.

John 1:14 (NKJV)

¹⁴ And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John 1:18 (NKJV)

¹⁸ No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

This is what Jesus did and this is what we are to do.

Without they will not know.

Natural revelation is not enough

Natural revelation is enough to condemn you but not save you.

Someone has to give the special reevaluation. That person is us.

Romans 10:11–17 (NKJV)

¹¹ For the Scripture says, “*Whoever believes on Him will not be put to shame.*” ¹² For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. ¹³ For “*whoever calls on the name of the Lord shall be saved.*”

¹⁴ How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? ¹⁵ And how shall they preach unless they are sent? As it is written:

*“How beautiful are the feet of those who preach
the gospel of peace,
Who bring glad tidings of good things!”*

¹⁶ But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed our report?”

¹⁷ So then faith *comes* by hearing, and hearing by the word of God.

2 Corinthians 5:19–20 (NKJV)

¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

²⁰ Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God.

This is the meaning of the words Jesus gives us in John and the rest of the passage confirms it.

The Method and the Message tell us what we are to be about doing

I. The Shock of the Disciples

II. The Sending of the Disciples

III. The Spirit for the Disciples

This is our Method

22 And when He had said this, He breathed on *them*, and said to them, “Receive the Holy Spirit.

This passage has been the subject of a lot of discussion among scholars and commentators and Christians alike.

What exactly is meant by this statement?

Is the a literal or figurative imparting of the Spirit.

Is this actual or is a promise or pledge of the Spirit.

The debate arises from an understanding of a number of verses that tell us that the Spirit would not come until the Lord had ascended to Heaven.

John 7:37–39 (NKJV)

³⁷ On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “**If anyone thirsts, let him come to Me and drink.** ³⁸ **He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.**” ³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

John 16:7 (NKJV)

7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

And we know that the disciples awaited the Holy Spirit to come in Acts 1 and 2

So what kind of receive of the Holy Spirit is this if any at all.

The debate really centers on the word for breath in the text.

If it were not there, it would be a simple command to “Receive the Holy Spirit” which could simply mean when he comes, receive Him

But the fact that Jesus breaths on them and they are then told to Receive the Holy Spirit makes it more difficult to understand.

Some take the term

breathed on them,

22 And when He had said this, He **breathed on them,** and said to them, “**Receive the Holy Spirit.**

To refer to the same kind of creative act of breathing in Genesis

Genesis 2:7 (NKJV)

⁷ And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Then some have concluded that this is a act of giving new life to the disciples as a New Creation.

Some scholars like DA Carson simply concede the that word for breath here is not to taken as a breathing on them or a breathing in them, but simply to breath. So He simply took a breath and then said to “Receive the Holy Spirit”

The point of this rather technical background is that the verb *emphysaō* is absolute in John 20:22—*i.e.* it has no auxiliary structure, not even a direct object. Apart from other compelling considerations, therefore, the verse should be translated, ‘And with that he breathed, and said, “Receive the Holy Spirit.”’ Referring to the episode as the ‘*insufflation*’ is already begging the issue. There is no single English word to sum up taking a deep breath and exhaling; ‘*exhalation*’ describes only the latter half, but it is closer to what is said than ‘*insufflation*’. Schonfield’s periphrastic ‘he expelled a deep breath’ goes too far, but it probably has the right idea. In short, it is only the words *Receive the Holy Spirit* that have fostered the view that Jesus was somehow breathing *in* or *into* his disciples, thereby imparting the Spirit.

Carson, D. A. (1991). [*The Gospel according to John*](#) (p. 652). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

I believe that ultimately, we will not know exactly what Jesus fully meant by these words and this action. But also, I think we can have tendency to overthink these things.

I believe, all this is, is a temporary empowering by the Spirit until Pentecost a little under 50 days away.

In other words they will need the strength and the power to remain faithful as they wait plus with the need to grow in courage to face the Romans and the Jews.

Some have argued against this view by saying that they couldn't have had the Spirit, because they were still afraid and hiding 8 days later and they didn't always recognize Christ and the Spirit would take away the fear and would teach them who Christ is.

But there is a simple solution to these objections

1. They were not getting all of the Spirit like they will in Acts on Pentecost, with the Spirit with be in them and not just with them

For Calvin (2. 205), the disciples are here *sprinkled* with the grace of the Spirit, but not *saturated* with his full endowment of power until Acts 2

Carson, D. A. (1991). *The Gospel according to John* (p. 650). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

This would at best be like an empowerment like the OT saints would have, Not in them, but on them.

2. Just because you have the Spirit does not mean you have no fear. We have the Spirit in us and we are often full of fear and anxiety.

And we don't always recognize Christ with would agonizing study of the Word.

Beyond all of this, the most important take away of this text is that you cannot do the ministry of Christ without the Power of the Spirit.

No Spirit no power. No power no conversions in ministry.

Being an ambassador of Christ and a herald of the Gospel, doesn't require education, or degrees, or pragmatism.

It has nothing to do with personality, persuasiveness, ingenuity or popularity.

Today's typical popular large evangelical church is a perfect example of what not to do.

No amount of blue lights, or fog, or popular contemporary christianized music is needed for the

Spirit to work. He needs none of it and wants none of it.

Its not the performance of the man in the jeans that makes it happen. Its not the emotional tug of the music that creates a new heart

It is only the Spirit of God.

1 Corinthians 2:1–5 (NKJV)

And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. ² For I determined not to know anything among you except Jesus Christ and Him crucified. ³ I was with you in weakness, in fear, and in much trembling. ⁴ And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, ⁵ that your faith should not be in the wisdom of men but in the power of God.

So the method of our Mission is the Spirit
But what is the Message?

I. The Shock of the Disciples

II. The Sending of the Disciples

III. The Spirit for the Disciples

IV. The Sanction of the Disciples

²³ If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.”

There are other verses that seem on the surface to imply tremendous power and authority

Matthew 16:19 (NKJV)

¹⁹ And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Matthew 18:15–18 (NKJV)

¹⁵ “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. ¹⁶ But if he will not hear, take with you one or two more, that *‘by the mouth of two or three witnesses every word may be established.’* ¹⁷ And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

¹⁸ “Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

This verse has been misinterpreted by Roman Catholics to mean that the Roman Catholic Church has had the apostles' authority to forgive sins passed down to it

MacArthur, J. F., Jr. (2008). [*John 12–21*](#) (p. 382). Chicago, IL: Moody Publishers.

They believe and teach that the Pope and the Cardinals, Bishops and the Priest have the power to forgive.

Baptism was given to take away the sin inherited from Adam (original sin) and any sins we personally committed before baptism. For sins committed after baptism, a different sacrament is needed. It has been called penance, confession, and reconciliation, each word emphasizing one of its aspects. During his life, Christ forgave sins, as in the case of the woman caught in adultery (John 8:1–11) and the woman who anointed his feet (Luke 7:48). He exercised this power in his human capacity as the Messiah or Son of man, telling us, “the Son of man has authority on earth to forgive sins” (Matt. 9:6), which is why the Gospel writer himself explains that God “had given such authority to men” (Matt. 9:8). Since he would not always be with the Church visibly, Christ gave this power to other men so the Church, which is the continuation of his presence

throughout time (Matt. 28:20), would be able to offer forgiveness to future generations. He gave his power to the apostles, and it was a power that could be passed on to their successors and agents, since the apostles wouldn't always be on earth either, but people would still be sinning.

<https://www.catholic.com/tract/the-forgiveness-of-sins>

But what does the Bible teach about the forgiveness of sins.

First all sin is ultimately against God

2 Samuel 12:9 (NKJV)

⁹ Why have you despised the commandment of the Lord, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife, and have killed him with the sword of the people of Ammon.

2 Samuel 12:13 (NKJV)

¹³ So David said to Nathan, "I have sinned against the Lord."

And Nathan said to David, "The Lord also has put away your sin; you shall not die.

Psalms 51:4 (NKJV)

⁴ Against You, You only, have I sinned,
And done *this* evil in Your sight—
That You may be found just when You speak,
And blameless when You judge.

Leviticus 6:2 (NKJV)

² “If a person sins and commits a trespass against the Lord by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor,

Mark 2:5–7 (NKJV)

⁵ When Jesus saw their faith, He said to the paralytic, “**Son, your sins are forgiven you.**”

⁶ And some of the scribes were sitting there and reasoning in their hearts, ⁷ “Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?”

Luke 7:48–49 (NKJV)

⁴⁸ Then He said to her, “**Your sins are forgiven.**”

⁴⁹ And those who sat at the table with Him began to say to themselves, “Who is this who even forgives sins?”

They got this from the Old Testament

Psalms 130:3–4 (NKJV)

- ³ If You, Lord, should mark iniquities,
O Lord, who could stand?
⁴ But *there is* forgiveness with You,
That You may be feared.

Isaiah 43:25 (NKJV)

- ²⁵ “I, *even I, am* He who blots out your
transgressions for My own sake;
And I will not remember your sins.

Daniel 9:9 (NKJV)

- ⁹ To the Lord our God *belong* mercy and forgiveness,
though we have rebelled against Him.

Micah 7:18–19 (NKJV)

- ¹⁸ Who *is* a God like You,
Pardoning iniquity
And passing over the transgression of the remnant
of His heritage?

He does not retain His anger forever,
Because He delights *in* mercy.

¹⁹ He will again have compassion on us,
And will subdue our iniquities.

You will cast all our sins
Into the depths of the sea.

Jesus is not giving of the power ourselves to forgive sins, He is giving us the authority to proclaim the forgiveness of sins...

That is our message.

That is what we are to be about.

The Apostles not one time ever claimed to have the power to forgive, but rather that they knew the man who could forgive sins

Acts 2:38–39 (NKJV)

³⁸ Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

Acts 10:42–43 (NKJV)

⁴² And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead. ⁴³ To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.”

1 Corinthians 5:3–5 (NKJV)

³ For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. ⁴ In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, ⁵ deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

Our mission given to us by the Resurrected Lord is a Mission based on the Right Methodology - not programs but Power Message,- not heath and wealth and comfort but forgiveness of sins and deliverance from wrath