

Vicarious Sacrifice: Post-Resurrection Events of Jesus: the Appearance to the Ten Disciples, Luke 24:36–43; John 20:19–25: Jesus Breathes on the Disciples & Commands Them to Receive the Holy Spirit, John 20:22; This is Unique for the Age of Israel; This Is Not Enduement but Permanent Indwelling; Recipients of Enduement; the Eleven Apostles; Controversy Resolved in John 20:23

John 20:22 - And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit."

- This event takes place during the dispensation of Israel. Do not be confused. The dispensation of the Incarnation was a thirty-three year period that ran concurrently with and superjacent to that of Israel.
- Prior to the Incarnation and up to this point in the Incarnation there was no incidence of anyone possessing the permanent indwelling ministry of the Holy Spirit.
- Instead, certain select people were provided the indwelling on a temporary basis and referred to as enduement, from the Latin *inducere*: "to put on."
- Enduement was given to certain Old Testament believers to provide wisdom, doctrine, leadership, administration, prophecy, and communication.
- Those receiving this temporary empowerment include the following:
 - (1) Writers of the Tanakh: the Torah by Moses, the Nevi'im by the Prophets Joshua, Samuel, Isaiah, Jeremiah, Ezekiel, and the Twelve, and the Kethuvim, writers of the poetic books, five rolls, and historical books.
 - (2) Joseph (Genesis 41:38–40).
 - (3) Moses plus the seventy elders of Israel (Numbers 11:17, 25).
 - (4) The skilled tailors for the priesthood's garments (Exodus 28:3).
 - (5) Bezalel and Oholiab, the architects and craftsmen of the Tabernacle, its furniture, and accouterments (Exodus 31:3).
 - (6) Certain judges: Othniel (Judges 3:10), Gideon (6:34), Jephthah (11:29), and Samson (13:25; 14:6; 15:14).
 - (7) Saul (1 Samuel 10:9–10).
 - (8) David (1 Samuel 16).
 - (9) Daniel (Daniel 4:8; 5:11–14; 6:3).
 - (10) Solomon (Proverbs 1:23 indicates he previously had enduement, but lost it).
- We now have eleven men to add to the list, but with the notable exception that their reception of the Holy Spirit's indwelling is permanent: Peter and Andrew his brother, James and John his brother (sons of Zebedee), Philip, Bartholomew (Nathaniel), Thomas (Didymus), Matthew (Levi), Simon, James (son of Alphaeus), and Jude (Thaddeus; son of James who is otherwise unknown, Luke 6:16).
- These are the eleven apostles minus Judas Iscariot.
- In the John 20 passage, these men receive the indwelling of the Holy Spirit by an act of Christ who is said to have "breathed on them."
- The word "breathed" is the aorist active indicative of the verb **ἐμφυσάω** (*emphusáō*): "to breathe on."
- Jesus then issues a command, "Receive the Holy Spirit."
- "Receive" is the aorist active imperative of **λαμβάνω** (*lambánō*): "to receive." Jesus breathes on them and the disciples are then commanded to receive the indwelling of the Holy Spirit.

- In the Church Age, the indwelling of the Holy Spirit is a permanent guarantee that the individual so endowed is a believer, a member of the royal family of God, and a possessor of eternal life:

What man receives from ... Christ is in the first instance this πνεῦμα [*pneúma*] (John 20:22). Reception of the πνεῦμα distinguishes Christians from the world (John 14:17) and so unequivocally constitutes them Christians that the answer to the question whether there has been reception of the Spirit determines absolutely whether a man is a Christian or not (Acts 10:47; 19:2).¹

- The next verse in its English translations has been the object of much controversy which we will now resolve.

John 20:23 - “If [contingent particle, ἄν (*án*), with subjunctive mood: 3CC] you forgive [aorist active subjunctive of ἀφίημι (*aphiēmi*): to state that the person’s sins are forgiven] the sins of any, their sins have been forgiven [perfect passive indicative of *aphiēmi*: the action of receiving forgiveness has been completed]; if [ἄν (*án*)] you retain [present active subjunctive of κρατέω (*kratēō*): to state that the person’s sins keep on being retained] the sins of any, they have been retained [perfect passive indicative of *kratēō*: status quo unbelief].”

- These eleven men have now acquired the authority to witness as representatives of the Lord for the next fifty days.
- This foreshadows the authority of witnessing under ambassadorship function in the upcoming Church Age.
- Over the next fifty days, these eleven have the authority to inform anyone that believes in Christ that their sins are forgiven.
- This verse does not imply that the disciples had the power to forgive sins; they had the authority to assure those that believed in Christ that their sins were forgiven by God or, contrarily, that they had not.
- The principles from the verse are, that in personal evangelism, one must assure a new believer that his sins have been forgiven and to warn the one who rejects Christ as Savior that he remains in his sins and at enmity with God.
- PRINCIPLE: All sins were judged on the cross. Sins are not the issue in evangelism, but whether a person believes Jesus was judged for them.

John 14:6 - Jesus said to him [Thomas], “I am the way, the truth, and the life; no one comes to the Father but through Me.”

¹ G. Delling, “λαμβάνω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans., ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:7.