

John 20: 22

SUBJECT. A Power or a  
Person?

The Breath of God

D 9/89

D 6/65  
GP

John 20:27, 29

### A POWER ON A PERSON

Ind'y

Some theologians say, {the B.S. goes here. the "body in Christ"}  
go better with <sup>the body in Christ</sup> {they substitute the "person and the body"}  
or Body commonly  
or the Logion

But difficult for my understanding if A.S. goes here

Acts 1:4, 5, 8

2:33

Our problem

(1) Difficult for our minds to grasp the truth, the gospel by the B.S.  
if out) controversy, Testimony 200 AD that word was "Trinity"  
" " " against Sabellius " the other word "Jesus"  
for the B.S.

(2) so easy to fall in the error of thinking of the B.S. as an  
informed it, "a power  
an infinite, innumerable multitude  
especially as with infinite variety  
selected persons  
the elect in it"  
"grace"  
"a mighty wind"

(3) This difficulty found by grammatical gender  
In English, natural gender, "he" "she" "it"  
But in other languages, grammatical gender  
1. German "er" "du" "der" das Mädchen  
2. Greek TO ηνεργη μεντερ  
Rom. 8:16  
But John 16:9, 13, 14

## I. The Meaning of John 20:22

1. It consists in the act of "breath" or "to breath upon"
- In the N.T., used only here  
but in the Lxx. Both they used, so familiar to them, often used  
Boc. 2:7 Then said in I Cor. 15:45  
Exodus 37:9
- The act described as one, and repeated, 20:21  
& entered upon his ministry, avoided by H.S.  
as did his colleagues, see ...
2. A significant, significant act  
(it must be noted, but "the genuine / the Father" in the N.T., not  
some noted man glorified, his return to heaven = the H.S. glorified  
not from Father only, but from the Father and the Son)
- (2) This the seal of their call to prophetic office  
"carried, & the spirit of power, government & judgment  
out of breath, then to power, treasure, & perfect."
- ex. Moses, the quiet, the burning bush, desert; then the power, infant  
- Boden, the dew upon the grass; then the long life, topics  
- David, the green pastures, still waters; then <sup>meat, etc.</sup> fatness  
- Eliy, the still small voice; then the standard, glorification  
- Daniel, on his knees, windows open; then mighty mouth  
- Nehemiah, weeps before God, his offering sanctified; then <sup>the</sup> walls of Jerusalem  
... Paul, silent, Cedars; then conversion
- (3) John, lonely Isle; then the gloom & knowledge  
- the prophet, exile, silence; yearning, death; then the faithful, conversion  
- Jesus, the prophet, then the gospel announced, prophet

## II. Our Calling; Assignment

1. "Talk": XIBATE second avoid also suggests XIBATE  
a difficult situation: power for one needs; simple not possible.  
if we keep, keep the world, oil fails long, little

2. Our assignment; the solemn issue / the world  
accepted, our remitted  
rejected, retained → the proclamation a two-fold effect  
according as it is received in rigid  
Heb. 10: 26  
the same God rules over, Good or evil

The weekly 18th Gospels (and, Rep (solvent)  
or John or Mark, Paul, Paul, Paul, etc., to the anger  
Peter 4: 13  
" " 10: 63  
Paul 13: 14, 38  
" " 16:  
John 2: 20 3: 5  
" " 1: 7  
" not 1 Cor. 4: 20  
in view of it continues in us  
the life, the world, so are we  
- to seek, now a lot  
- not to do our will, but as Father  
- to fit, pray, look with compassion, daily  
- & minister in us.

3. We do same? if we fit ... after labor  
... don't eat drink - sit - } II Cor 3:15, 16  
We say, "Jesus is sufficient for these things."  
not in us - our intellect  
ability of tongue  
eyes  
But the gift / O K-S

We open our hearts, minds, lives, doors & receive to gift  
Jesus is come to send (Jn 16:7)  
We - earth - receive  
as the mother heart to receive the gathering / bear  
as tree - " - " - weeping oil  
as green pasture - " - " - gathering fruits (after dew)  
as furnace to receive its heat / fire  
as ship sail - " - " - sweep of the winds  
as storm - " - " - follow of rain  
as marsh lands - " - " - field for the re-  
(1) hope that the tide comes in

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3. We do same? If we fit ... after below  
... don't not decide - set - } II Cor 3:15, 16  
We say, "Let us support you then things?"  
out is us - our intellect  
ability of language  
depends  
But the gift / or it's

We open our hearts, minds, lives, doors & receive to gift  
Jesus is come to send (Jn 16:7)  
We - earth - receive  
as the mother heart to receive the gathering / bear  
as tree - " - " - weeping oil  
as green pasture - " - " - gathering fruits (after dew)  
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(1) hope that the tide comes in

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John 20:22

### A POWER OR A PERSON?

(a) Mrs. Lewis. "The Holy Spirit did not come at Pentecost. He was given the name, in John 20:22. Pentecost was the baptism of power."

Arthur Irish "... . . ."  
Bible commentary "... . . ."

But some things trouble me

(1) Th. 24:49; Acts 1:4,5  
"the promise of the Father" = John 14:16,17 = the Holy Spirit himself

(2) The separation of the "Person" and the "Power".

With difficulty our minds grasp the truth of the Person, but the <sup>4</sup>  
out of controversy Testimony first used the word "Trinity" c. 200 A.D. <sup>4</sup>  
" " " with Sabellius, the church " " " Person" " " "

C. related to psychological 22208.

so easy to fall into error & think B & D.S. as an inseparable "it".  
"Power" - like electricity, as it - separately & therefore any  
like gravity, as it - an indefinite something  
like a mighty wind, as it - at the other, as against myself  
- as we cannot understand myself  
- to spirit. & flesh. not yet  
with respect?

grammatical gender.

In English, natural gender: he, she, it  
But in other languages, grammatical gender  
f. German "girl" not die, a dog, but das Mädchen  
f. Greek πνεῦμα not δός οι λέτο  
Rom. 8:16  
yet John 14:16, 26; 15:26; 16:7, 13, 14 "it" "him"

(a) The mistakes of J. H. Evans: separating the Person  
: regarding former Sabellianism

## The Meaning of John 20:23

Ἐνθύμησε

1. First aorist active indicative, ἐνθύμησε "to breath upon".  
The act is described as one, not repeated. The gift was once  
for all.  
verse 21 "as .... so ...." Christ entered upon his ministry as  
One anointed by the H.S. so should his disciples.  
John 3:8 "τὸ θυμέθητο ... τὸ πνεῦμα" an aorist 1<sup>st</sup> s.

2. Used nowhere else in the NT.  
But LXX in Gen. 2:7, the Brethren need, and so furnished to them  
There, man's original creation; here the new creation.  
<sup>upon Adam Gen 2:7  
Upon Israel Exod 37:5, 9  
Upon apostles 1 Cor 12:22</sup>  
they were quickened - faith, mystery  
in the first creation; the second  
; His own very Spirit was imparted to  
them. In this Name, to proclaim forgiveness,  
the new creation  
the H.S. imparted by Jesus as well as the  
Father.

It was not the coming of the Sabbath. That or day of intercessions.  
This is symbolic act, before hand, of the mighty coming presence. <sup>ancient</sup> of the Sabbath.  
The breath - the Spirit. The stillness - this the outpouring.  
Elijah, the still small voice - this the golden chord, celestial.  
Moses, the quiet of the bush beside of desert. Then comes <sup>confederate and plumb</sup>  
John, the voice, clear. This is being / is mighty, ready, pitiless  
David, the green pasture, still water, the Goliat...  
Daniel, on his knees, this stopping the mouths, lions  
Nehemiah, always silent before God. This build of the walls of J.S.  
Paul, silence & Acclts. then Damascus.

John, the lonely rock, then the Apocalypses  
here - the breath, then the first formulation of Pentecost

λίθετ

Second aorist (ingressive) active imperative of λαμβάνω

(1) Take

the disciples not totally passive. a definite aoristive

Matt. 26:26 (Mark 14:22)

We may grasp the Spirit, judge, strangle, give...  
the disciples pray, faithful awaiting, ready to take it present

(2) Receive

John 10:18 "Power to take it again... command received..."

Jesus in Heaven to send (John 16:7). The disciples are sent to receive.

We receive the Holy Spirit  
as a mother-land receives its gentleness, love  
the olive tree infusion of oil  
green grass freshness from a fully clear  
as a furnace receives its heat of fire

ships sail the sweep of the wind  
storms its boldness, naked  
marsh is filled full by the tides, its sea-

(3) Store, love, lift & raise the silted bottom, bring  
wonder things, after, tide comes in.  
We say: "Let the tide come in."

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6/65

1927 Abbot & Coleman copyrighted & song written by David Rose,  
music by B.B. McKinney

### Let The Tide Come In

We thank Thee, Lord, that power is flowing  
Joy is coming, sorrow going;  
Thy ransomed host is growing, growing.  
But may the tide come in.

Life's precious hours are quickly flying,  
Men are dying, ever dying.  
Our pleading church is crying, crying  
<sup>now,</sup> may the tide come in.

We praise Thee for the Tidings, cheering,  
Signs of conquest more appearing  
The day of victory is nearing  
Thank Thee! the tide comes in.

Let the tide come in  
Let the cleansing billows  
Sweep away all sin,  
Oh, let the mighty tide come in.

Let the tide come in

Let the cleansing tides  
Sweep away our sin

Oh, let it mighty tide come in.

Arthur Pink, Eposition I & Hooper 2 years  
Vol. II p. 287

"What happened at Pentecost was  
the baptism of power, not the coming  
of the Spirit to indwell them."

The Bibl. Commentary  
new Testament, Vol. II p. 295

"The spirit which the God imparted  
there was the Holy Spirit —  
~~dwelling in them~~ ... To regard  
the wonder and act as a promise  
only, and a symbol of the future  
gift, is wholly arbitrary and  
unnatural."

A learned Theologian: "The Holy Spirit  
did not come at Pentecost. He was  
given, He came, in John 20:22.  
Pentecost was the baptism of power."