

## THE LAST WEEK OF THE LORD JESUS ON EARTH

### VIIb. The Day of Resurrection-Ascension (cont.)

Sunday Second Evening (Sunset to dark), 16<sup>th</sup> Nisán (April 5), A.D. 33

(Jn. 12:19-24; Lk. 24:36-45) and

Resumption of The Lord's Teachings on Wednesday, 12<sup>th</sup> Nisán (Mt. 21:23-32)

#### Introduction:

We have been studying each day of the last week in the physical life of The Lord Jesus Christ on Earth. Last week we considered the events that took place on Saturday by the chief priests to salve their troubled minds by seeking Pilate's cooperation to propagate a lie about The Lord Jesus' resurrection, while the remainder of Judaism quietly rested. Then we considered what transpired in the early hours of the morning following the earthquake. We particularly noted His restraint upon Mary **Mahgdahlaynáy** to avoid being defiled before completing His ministry after offering up His body as a Sacrifice and His High-priestly ministry in His ascension by offering His blood and applying it to The Mercy Seat in Heaven as The Great High Priest. But also was noted the contrast between His restraint of Mary from touching Him before His ascension and to women-disciples on a street of Jerusalem offering the privilege to handle His body after His high priestly ministry in Heaven. The fact of His return back to Earth proved His Resurrection-Ascension and His High-priestly ministry of offering-up and applying His shed-blood to The Mercyseat in Heaven, and proved The Father's pleasure, satisfaction, and acceptance of His work of Salvation and Redemption now available to all who will appropriate it by faith and make the exchange of Masters from Sin, Satan, and Disobedience unto Righteousness, The Godhead, and complete obedience.

We left off last time with the statement Jesus made to His disciples in the upper room in Jerusalem after pronouncing His peace upon them,

“<sup>21</sup> . . . According as The Father has sent<sup>[with commission]</sup> Me, I also Myself am sending you<sup>&</sup>. <sup>22</sup>And after saying this, He breathed<sup>[cf. LXX: Gen. 2:7; Ezek. 37:9]</sup> into <sup>[them]</sup> to begin new life. And He says to them, Certainly soon receive<sup>&[dramatic aorist: a future certainty cf. Jn. 7:37]</sup> <sup>0</sup>Holy <sup>0</sup>Spirit!” (Jn. 20:21,22 APT).

This statement indicated that The Lord Jesus Christ sent his disciples into the world even as He was commissioned (sent with commission) into the world by His Father. However those who are to go must have two things happen to them. First, they must have new life breathed into them by receiving The Holy Spirit which occurs immediately when regeneration takes place. Then, secondly they must be baptized by and filled with The Holy Spirit. At the time Jesus said this (Jn. 20:21,22), He had just been Resurrected-Ascended and received His Resurrected, Glorified Body and then made appearance on Earth for forty days, proving Himself alive (Acts 1:2,3) until He was taken-up and seated on The Throne at The Father's right hand (Acts 2:33). And then ten days later, while the disciples (men and women) together with His mother, Mary, and His brothers waited in prayer and anticipation for the Promise of The Father (Acts 1:4,14 cf. Jn. 14:16,17; 15:26). The Holy Spirit was sent to abide with the disciple-saints of His Church, His Bride until He returns to receive them unto Himself to be with Him Forever.

I. New Life Breathed into The Disciples with The Lord Jesus Christ that Sunday Night when He spoke those words.

A. What is meant by Jesus' statement, “He breathed on them”?

1. The verb ‘breathed’ is the translation of the constative 1 aorist indicative of the Greek verb **ἐμφυσάω** (ehmfusáō) indicating it

took place in a moment of time and meaning “at-once-He-breathed into-to-begin-new-Life” (Jn. 20:22 APT).

a. This is an unusual verb, termed a ‘hápax legómenon’ - a word used only once for ever (all time) in all of The New Testament (Jn 20:22). The normal Greek verbs for ‘breathe’ are πνέω (pnéh-ō and ἐμπνέω (empnéh-ō) for ‘breathed into.’ But ἐμφυσάω (ehmfusáō) is an unusual word to express ‘breathe into,’ but here is an unusual occasion. The first appearance of the Lord Jesus Christ to His disciples minus Thomas on the evening of His Resurrection-Ascension. Therefore to understand its Scriptural significance, it is necessary to go to The Septuagint (LXX), a Greek translation of The Old Testament, from which so many New Testament Scripture verses are quoted by New Testament writers and quoted by The Lord Jesus Himself, which are recorded in the Gospels.

b. **Two Outstanding Occasions of Use in LXX.**

There are two outstanding occasions in The Old Testament in which the same Greek word is used in The Septuagint (Gen. 2:7; Ezek. 37:9).

(1) **Adam’s Life** (Gen. 2:7).

The first usage of a word in Scripture is most significant because it indicates the most important meaning of its usage elsewhere in Scripture. And so it is with ‘breathed.’ Therefore it is important to John’s usage in 20:22. It was first used by Moses in describing the life of newly created humans. “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 soul” (Gen. 2:7). When God created Adam, the first human and the progenitor of human life, He breathed into him the breath of life and man became a living soul, an eternally existent being. Thereafter all humans received breath at birth. This was a special act of God upon Adam.

The human may die physically and his or her body be put in the grave but one’s soul continues to exist and will exist forever, ultimately in one of two places: in Heaven with The Lord Jesus Christ or in The Lake of Fire with Satan. Adam had the choice of eating of the fruit of ‘the tree of life’ and living forever, or of eating of ‘the tree of the knowledge of good and evil’ and dying (both spiritually immediately and physically ultimately). He chose the latter. His spiritual death was immediate separation from God. He no longer desired nor enjoyed fellowship and communion with God, evidenced by secluding and hiding Himself when The God called him (Gen. 3:9,10), and when he died physically his soul continued to exist because God had breathed into him the breath of life. This condition of lack of desire and enjoyment in union with The Godhead, Father, Son, and Holy Spirit by humans is an indicator of their true sinful condition and need of regeneration. Thus The Holy Spirit directed Moses to use this unusual word to describe the creation and beginning of Life for humans who were made in the image and likeness of God (Gen. 1:26,27).

(2) **The Dry Bones** (Ezek., 37:9).

The only other time The Old Testament Scriptures use the word ‘breathe’ is when The God’s hand carried Ezekiel the prophet in spirit to the valley full of dry bones of the sons of

Israel (37:1-14) and told him to prophesy to the bones and breathe-into upon them and they shall live. He did so and they came to life anew and breathed Resurrection Life (v. 10). Then at The **LORD's** command Ezekiel prophesied of the future day when the opening of graves takes place and the people of Israel shall live (vs. 12-14).

The prophet was taken to the Valley of Dry Bones. There scattered dry bones throughout the valley came together and sinews, flesh, and skin covered those bones. But there was no breath in those carcasses. They were dead until Ezekiel was commanded to prophesy, "Come from the four winds, O breath, and breathe upon these slain, that they may live." When he so prophesied, they came to life. This prophecy refers to the assured resurrected life of Israelites in the future.

### c. **Life of a New Order**

Thus it is seen that the word 'breathe' was used to indicate in Scripture commencement (beginning) of new life, but especially the initial life of a new order. Into the original creation of humans, The God breathed a different kind of life than into all the rest of the created beings. Humans became living souls to live forever, while all other creatures sooner or later die and cease existence, but the human soul lives on forever. This is the only other time in The Old Testament that the word 'breathed' was used, once to speak of newly created Life and then to refer to the resurrected life of Israelites after they died with only their bones remaining. This prophecy relates to the time when the whole house of Israel is resurrected into The Kingdom of Heaven restored under the thousand-year reign of The Lord Jesus Christ as their King with His Bride, The True Church reigning with Him and David as viceroy over restored Israel in their Land after He returns to Earth (Ezek. 37:12-14,24-26).

But here, John 20:22 is the only apparent Scripture that introduces the disciple-saints to new Life in Christ, that is they had a spiritual resurrection. The disciples are the progenitors of Eternal life and the foundation of The Church.

### B. What is **not** meant by Jesus' statement, "He breathed on them"?

1. This statement does **not** mean that they had Eternal Life prior to the day that it was spoken, the day of The Resurrection-Ascension. It is interesting to note that, try as one may, he or she is hard put, or is at a complete loss to find an occasion in the life of The Lord Jesus Christ prior to The Resurrection-Ascension where Scripture indicates that His disciples actually received Eternal Life. In The Gospels when Jesus spoke of Eternal life, He referred to a future time such as: the end of time, or the world to come to an end, for those who lived righteously or persistently followed Him, or He else He used the subjunctive mood, the mood of probability which is used to express unreality or potentiality, until the day before His crucifixion (Mt. 25:46; Mk. 10:30; Jn. 10:27,28; 17:2,3).

However, there are many Scriptures that indicate that Eternal Life depends upon The Resurrection of Christ, which includes His Ascension for without His Ascension High Priestly ministry there would be no effectual sacrifice for Sin and sins (cf. 1 Cor. 15:17,20-22,45; Rom. 4:24,25; 5:10; 6:4,5; 2 Cor. 13:4; Gal. 2:20; Eph. 2:5,6; Col. 2:12,13; 1 Pet. 1:3).

2. This statement does **not** mean that they received Holy Spirit

immediately. The following verse, which often is mistranslated, indicates that they were to receive Holy Spirit soon. After breathing new life into the disciples, The Lord Jesus Christ said, “Certainly soon receive<sup>[dramatic aorist 2 imperative: a future certainty]</sup> Holy Spirit!” (Jn. 20:22d APT). To interpret that that means the moment that Jesus spoke this they received Holy Spirit is a contradiction to what John previously recorded in chapter seven as to what Jesus said and thus it impugns the integrity and inerrancy of Scripture.

“<sup>38</sup>The one continually committing trust unto Me, according as The Scripture said, Out of his <sup>[cavity]</sup>innermost being rivers of absolute living water shall flow. <sup>39</sup>(But He said this~ concerning The Spirit, Whom the ones persistently committing trust unto Him were about to receive, for <sup>0</sup>Holy Spirit was<sup>[imperfect tense signifies continual existence, but Holy Spirit already existed yet did not abide in humans, He only came upon and left them until Pentecost]</sup> not yet continuously <sup>l</sup>abiding in humans<sup>l</sup> because <sup>l</sup>Jesus was not even yet glorified.)” (Jn. 7:38,39 APT).

The Greek verb **λάβετε** (lábheh) translated by most translations as ‘receive’ (Jn. 20:22) is an exclamatory dramatic aorist 2 imperative which indicates a future event at the threshold of being completed and with an exclamation point is translated “Certainly soon receive!” To receive The Holy Spirit is “to welcome, heartily receive, and be the recipient of The Holy Spirit to persistently indwell within.

Although Jesus had a glorified body, He was not yet glorified, seated with The Father in Heaven (Jn. 17:4. cf. Acts 3:13 - the culminative aorist tense indicates completed action). Therefore the imperative statement that Jesus spoke to the disciples was certainly soon to occur, exactly fifty days later, but not immediately.

Just as Jesus breathed Eternal Life into His disciples, and fifty days later The Holy <sup>0</sup>Spirit was poured out upon and of The Spirit baptized the disciples gathered in Jerusalem in the upper room on Pentecost, and after breathing upon them He commissioned them to communicate This Life to others. So also The Holy <sup>0</sup>Spirit is poured out upon those, who repent and persistently commit trust unto The Lord Jesus Christ in our day, and we, you and I, also are commissioned to communicate The Eternal Life to our generation **and** the next generation.

Then as The Word of God was proclaimed by the disciple-saints, The Spirit of God baptized into the Church those who responded with repentance and faith. So also Eternal Life came to them and to those of us who respond in the same way today and we shall certainly receive and be baptized by The Holy Spirit (1 Cor. 1:13) but unlike the the disciples to whom The Lord Jesus Christ spoke who had to wait for The Holy Spirit to come, those who properly respond by welcoming and heartily receive Him today immediately receive Him. Have you heartily received this Eternal Life? Have you welcomed and heartily received The Holy Spirit? Have you been communicating to others The Salvation work of The Lord Jesus Christ **and** His High Priestly Ascension Ministry? If not, will you heartily welcome Him into your heart and life right now and begin today to communicate what The Lord Jesus Christ has done for you and for your acquaintances?

#### **IVb. Resumption of The Lord’s Teachings on Wednesday, 12<sup>th</sup> Nisán, A.D.31**

Since it was impossible to adequately expound all of the teachings by The

Lord Jesus Christ during one day in one lesson, we postponed expounding the remainder of His Teachings on Wednesday, 12<sup>th</sup> Nisán, April 1, A.D. 33 until we covered the rest of the days through out the week and considered The Day of Resurrection. Most of His Teachings used parables to illustrate The Truth that He intended to communicate. To properly interpret parables requires explanation and observance of specific guidelines before undertaking to accurately understand them. Therefore we shall briefly study the parables to interpret them only by obtaining the particular reference and the prevailing principle of each. Then at a later date we shall study the parables with more involved teaching. We already considered the first session in which He taught the disciples in the early morning watch before dawn on the way to the Temple from before 6:00 to c. 7:30 A.M.

**A. Lessons Taught on the Way to The Temple** (Mk. 11:20-26):

1. The Lesson on Faith - persistent total commitment of personal trust (Mk. 11:20-26).
2. The Lesson on Prayer (Mk. 11:24-26).
3. The Lesson on Forgiveness (Mk. 11:25,26).

**B. His Ministry in The Temple**, (c. 7:30-9:00 A.M.) (Mk. 11:27-12:44; Mt. 21:23-23:39; Lk. 21:1-21:4 ).

After Jesus entered The Temple early in the morning, He was teaching and evangelizing (Lk. 20:1), when the religious leaders (chief priests, scribes, and elders) approached Him c. 8:00-8:15 A.M.) and inquired of Him about His authority to do things He was doing in The Temple the day before (He cleansed The Temple of its merchants and merchandise and later compassionately healed the helpless). Jesus challenged them by answering with a question about John the Baptizer (Mt. 21:23-27; Mk. 11:27-33; Lk. 20:1-8). After refusing to answer His question about John the Baptizer, about c. 8:30-8:45 A.M. Jesus told parables and began teaching lessons in eight categories: **Faithful Service**, **Fatal Wrath**, **Financial Responsibility**, **Future Living**, **False Religion**, **Fallible Recognition**, **Fatal Rebuke**, and **Faithful Giving**.

**1. The Lesson on Faithful Service** (Mt. 21:23-32).

a. Religious Leaders of Israel Questioned Jesus' Authority - All claimed to be serving The God but they were hypocritically doing so by strictly adhering to their own brand of religion (Mt. 21:23). Who were they?

- (1) Pharisees and scribes - had a knowledge of Scriptures and how to interpret Them, the scribes copied Them, but they abandoned The God's Word for precepts of humans and desired to kill their Messiah (Mk. 7:5-13; Mt. 15:1-14).
- (2) Saducees and priests - the religious leaders, who refused to believe in resurrection, called for His crucifixion and so do away with Him forever (Mt. 16:21,15; Mk. 11:18; 14:1,53,55; Lk. 19:48).
- (3) Elders - 70 older devout religious elder men serving on the Sanhedrin, the tribunal or governing religious body of the nation of Jews consisting of a council (Lk. 22:66; Mt. 10:17; Mk. 14:55; Jn. 11:47).
- (4) Herodians - the political leaders, who served Rome, also joined council with the Pharisees to kill Jesus (Mk. 3:6; 12:13).

b. Jesus offered to answer their question of His authority to do what He did in The Temple with a question of His own, to which, if they answered one way they would be required to commit trust to what John the Baptizer said, **or** if they answered the other way, it would

cause an uproar and an uprising of the crowd (Mt. 21:24-27).

- c. In response to their refusal to answer by claiming that they were not perceiving which, Jesus told them, “Neither am I telling you by what means of authority I am doing these things” as His answer to their question. But instead He taught them by asking their opinion about **Faithful Service** by means of putting forth The Parable of Two Children whose Father Asked them to Work in his Vineyard (Mt. 21:28-32).

There were two young adult endeared sons, who were approached by the father and told to go and be working in his vineyard. There are two aspects to this parable: Blatant Resistant Obedience and Bland Reserved Disobedience.

- (1) Blatant Resistant Obedience (Mt. 21:28,29).

The first blatantly declared, “I determinedly will not.” But afterward he repented and went.

- (2) Bland Reserved Disobedience (vs. 39).

The second was asked likewise and responded, “Myself, O lord,” as if to indicate he was going, but did not go. He did not verbally refuse, but indicated he heard his father’s order. Yet he reservedly disobeyed. It was quiet disobedience but absolute disobedience nevertheless.

- d. At the end of the parable Jesus asked the Jewish leaders, Which of the two did the determined will of the father? They answered, The first! (v. 31a-c).

- e. Then The Lord Jesus Christ applied the parable lest they misunderstood the implication to them (vs. 31d-32).

“31. . . /Jesus says to them, Amen I am saying to you&, “The tax collectors<sup>[publicans]</sup> and /harlots^ pass-on <sup>[objective genitive]</sup>before-you into The Kingdom of The God. <sup>32</sup>For John came to<sup>[the face of]</sup> you& in <sup>0</sup>way of righteousness and you& did not commit trust to him, but the tax collectors<sup>[publicans]</sup> and the harlots^ committed trust to him. Then when you& yourselves beheld <sup>lit</sup>, you& did not change<sup>[to care for afterward, to be remorseful]</sup> the mind afterward in order to commit trust to him” (Mt. 21:31d-32 APT).

Tax collectors and harlots were considered sinners and outcasts by the Jewish leaders and the religious Jews. In their belief such sinful people are condemned to eternal judgment and could not enter into The Kingdom of The God. The application that Jesus made placed the Jewish leaders in a more demeaned category than the outcast condemned sinners because these outcast sinners committed trust in the message of John the Baptizer and the Jewish leaders, in their hypocrisy, did not commit trust in what John said, nor did they consider him a genuine prophet according to their own admission in their recent answer to Jesus’ question. ‘Hypocrisy’ comes from the Greek verb which literally means ‘to act a part upon the stage, to assume a counterfeit character.’ Then it has come to mean ‘religiously hypocritically pretend, to live a lie contrary to belief.’ Many times these religious leaders were decried by The Lord Jesus Christ as hypocrites (Mt. 6:2,5,16; 15:7; 16:3; Mk. 7:6; Lk. 11:44; 12:56; 13:15).

Therefore many today are living as religious hypocrites, claiming to be and posing as Christians, but not regenerated! Do you know any that are like that? What about you? Religious hypocrites shall not enter The Kingdom of The God but shall be punished eternally by perishing in The Lake of Fire because they did not repent, turn to The

Lord Jesus Christ, exchange masters, and persistently commit personal trust unto The Lord Jesus Christ and permit Him to Live His life in them through the Power of The Holy Spirit.

**Conclusion:**

Today we resumed our study of the third day of **The Last Week in The Life of The Lord Jesus Christ on Earth**, Wednesday, 12 Nisán (April 1), A.D. 33. The New Testament narrative jumps from The Lord Jesus walking along the highway on the Mt. of Olives, teaching the disciples the lessons on faith, prayer, and forgiveness, then to cleansing The Temple of its merchants and merchandise and later compassionately healing the helpless. Then he recorded Jesus entered The Temple where He was approached c. 8-8:15 A.M. by the religious leaders (chief priests, scribes, and elders), who questioned the authority by which He did these things. He replied by raising a question about John the Baptizer. When they refused to answer His question, Jesus refused to answer their question but posed another question by means of The Parable of Two Sons whose Father Asked them to Work in his Vineyard. Then He drew an application from this parable that those Jewish religious leaders who lived as hypocrites, understood. They realized that He was likening them to rebellious children of Israel who claimed The God to be their Father. But they were either blatantly reluctant or else quietly disobedient to The Father's will. It was observed that hypocrites shall perish eternally in the Lake of Fire with all who do not repent, turn to The Lord Jesus Christ, persistently commit personal trust unto The Lord Jesus Christ, make the exchange of masters and permit Him to Live His life in them through the Power of The Holy Spirit thus implicitly obeying The God's Word without doubt or reserve.

**Application:**

What will you choose **today** to do concerning The Lord Jesus Christ's attitude, ultimate judgment, and condemnation of and grief over hypocrisy and/or failure to repent and properly respond to The Gospel and failure to bear fruit for Him by disciplining others?

Dr. Fred Wittman

For next week: Read and meditate upon: **Jesus' Final Day of Public Teaching -- in The Temple**: Mt. 21:33-45; Mk. 12:1-12; 7:5-13; 11:18; Lk. 20:9-19.