

10 Witnesses for Jn 20:19-23 to be  
the Promise of the Spirit – the Indwelling  
“Let all things be done decently and in order.” – 1Co 14:40

1. the promise of the Spirit, Jn 7:37-39 – the promise of the Spirit (Gal 3:14, Eph 1:13) was that the Spirit would be given when Jesus was glorified (Jn 7:39). From the scriptures, Jesus was glorified **not** at the ascension, but at the resurrection (Ac 3:13-15), which was typified in Lazarus’ resurrection (Jn 11:4,25). Note: Jn 20:19-23 takes place **on** resurrection day (see Jn 20:1) per the promise.
2. the promise of the blessing of Abraham, Gal 3:13-14 & Gen 22:4-18 – the promise of the blessing of Abraham is the promise of the Spirit (Gal 3:14, Eph 1:13) [Note: which is different than the promise of the Father]. It was the gospel preached beforehand to Abraham (Gal 3:8-9). Note that it came in Abraham’s life on the 3<sup>rd</sup> day (Gen 22:4)! Remember the essentials of the gospel (summarized in 1Co 15:1-5) are: “Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen” of many witnesses. [Though the ascension is very important, you will note it is not an essential element of the gospel, for the ascension is NOT even mentioned in 1Co 15:1-21.]
3. the prophetic witness of 3 days: In the scripture 3 days points over and over again to not only resurrection but also the breath of new life. Life was brought into the earth on the 3<sup>rd</sup> day (Gen 1:11-13), as were God’s people brought out of Egypt (Ex 10:22-23), the healing of bitter waters (Ex 15:22 & 2K 2:17-22), God’s presence coming to His people (Ex 19:11-16), God’s people possessing the land of promise (Jos 1:11), David & his men eating the showbread [the bread of God’s presence] (1Sam 21:5), Hezekiah healed and going into the house of God (2K 20:5), the rebuilding of the walls begins (Neh 2:11), the royal scepter extended to Esther (Est 5:1), the water turned unto wine (Jn 2:1-11,19-20), & the Spirit of life from God entered into the two witnesses as they were raised from the dead (Rev 11:11).
4. the principle of sending: Jesus said, “as my Father hath sent me, even so send I you.” (Jn 20:21) Jesus was sent by the indwelling (Jn 1:32-33, Lk 3:22), and now he was sending his disciples as he was sent. Moses when he found grace in God’s sight was sent with God’s presence. God’s presence is the mark that we have found grace in God’s sight (Ex 33:13-17). The pattern throughout scriptures is indwelling, then baptism: Joshua (Num 27:18, Dt 34:9), Ezekiel (Eze 2:2/3:24, 11:5), Jesus (Jn 1:32-33, Lk 3:22, 4:1,4, Ac 10:38), & the 11 (Jn 20:21-23, Ac 2).
5. the power of the new ability and authority the disciples had after the resurrection (and prior to the baptism of the Holy Ghost): Immediately after Jesus said “Receive ye the Holy Ghost” he gave them the power to forgive sins (Jn 20:23). At the same time Jesus opened their understanding that they might understand the scriptures (Lk 24:32,45). Later, after Jesus ascended, but before the baptism of the Spirit, we see Peter with the insight to interpret and apply Old Testament prophecy concerning Jesus’ betrayal by Judas (Ac 1:16).

All of these **had to be done** by the indwelling of the Spirit in their vessels (especially the selection of Judas’ replacement, because it is the Spirit that ordains the government of God in place and sets bishops or overseers over the house of God – Ac 20:28). As Jesus by the Spirit picked the 12, so they by the Spirit must pick the 12<sup>th</sup>. [Note: if they did not have the indwelling of the Spirit, then Matthias was picked by the flesh, yet scripture claims he **was** counted among the 12 and Paul **was not** of the 12. The lot was used, **not** because they did not have the Spirit, but because they did and they wisely wanted to safeguard God’s choice for posterity and eliminate any contention over who should be chosen or why he was chosen (Pr 18:18, 16:33).]

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6. the distinction of a singular event versus a repeated event: “Receive ye the Holy Ghost” (Jn 20:22) is in the Greek verb tense as a command to do a single act (i.e. NOT repetitious), whereas “be filled with the Spirit” (Eph 5:18) is a command to be continually crammed full. One time versus refilled over and over again. The indwelling is a sealing which occurs once at salvation until the day of redemption for all who believe (Eph 1:13-14, 4:30), but the Baptism can and should occur repeatedly in the believer’s life (e.g. Peter 3x: Ac 2:4, 4:8,31 & Paul 3x: Ac 9:17, 13:9,52). Thus, Jn 20:22 must be the indwelling and not a symbolic act looking forward to Pentecost.
7. the promise of Jesus, Jn 16:7 – Jesus clearly indicated two comings of the spirit of God: the coming of the indwelling as a result of his going away (and coming again [i.e. his death & resurrection], from Jn 14:28 & 16:16-22) *versus* His sending of the baptism of the Holy Ghost as a result of his departing unto the Father (i.e. his ascension, fulfilled in Act 1:10-11 [Note: ‘went up’ & ‘go’ are the same word ‘depart’ in Jn 16:7]). See how Jesus associates the coming of the Spirit to stay with his resurrection, but when Jesus departs, as a result of his ascension Jesus himself will repeatedly send the Spirit. The word ‘send’ here means to dispatch, especially on a **temporary errand** (e.g. Lk 7:6,10,19), which cannot be the indwelling, which is given permanently as a sealing unto the day of redemption. Jesus’ sending of the Holy Ghost is him baptizing us in the Holy Ghost as promised. Jesus sends the filling over and over again in our life as we have seen with both Peter and Paul.
8. the distinction of the Spirit being ‘given’ versus being ‘sent’: the scriptures consistently speak of the Indwelling (the seal, the earnest, the promise of the Spirit, the Comforter, & the Spirit of adoption – all synonymous terms) as coming from & being **given by the Father** (Jn 14:16,26, 2Co 1:21-22, 5:5, Lk 11:13, 1Th 4:8, Gal 4:6). But the baptizing of the Holy Ghost is consistently spoken of as being **sent by the Lord Jesus** (Lk 24:49, Ac 1:5, Mt 3:11, Mk 1:8, Lk 3:16, Jn 1:33, 15:26-27, 13:20).
9. the distinctive evidences of each event which are consistent with their nature:
  - a. the giving of the Indwelling should be marked by a manifestation of the grace of God, being guided into all truth, comfort, and being led of the Spirit. It was! After the giving of the Spirit in Jn 20:22 and before Pentecost we see the ministry of the grace of God through forgiveness now being opened up to the disciples, spiritual understanding & revelation into the truth of the scriptures (Lk 24:32,45), and the picking of the 12<sup>th</sup> apostle (Ac 1:16-26).
  - b. the coming of the Baptism, should be marked by a manifestation of the power of God, evidenced by the manifestation of the Spirit as listed in 1Co 12:7-11. It was! When people were baptized or filled with the Holy Ghost, we see the manifestation of the Spirit either in speaking in tongues (Ac 2:3-4,8,11, 10:46, 19:6) or in prophesyings (Ac 2:17-18, 19:6).
10. the evidence of Jesus’ actions: prior to the resurrection Jesus spoke over and over and over again about the coming of the Indwelling and the Comforter (Jn 14:16,26, 15:25, 16:7). Yet once he is resurrected and breathes on them to receive the Holy Ghost, the only thing he speaks to them over and over and over again now prior to the ascension is to wait for the promise of the Father, until they be endued with power from on high (Lk 24:49, Ac 1:4-8). Notice: no mention any longer of the Comforter coming to be in them, now only of the power coming upon them. Why? Because the Comforter had already come! This is how he opened their understanding that they might understand the scriptures (Lk 24:45), by breathing on them the indwelling of the Spirit.