



Rice Memorial MBC

Pastor Jimmy L. Harper, Sr., President of State Convention
Apostle Walter Camp, 1st Vice President
Dr. Sidney L. Miller, 2nd Vice President
Minister Danny Current, Dean of Christian Education
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894
www.RiceMemorialBaptistChurch.org

Receive the Holy Spirit

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **March 22, 2015**

John 20:19-23

Introduction: This evangelist, though he began not his gospel as the rest did, yet concludes it as they did, with the history of Christ's resurrection; not of the thing itself, for none of them describe how he rose, but of the **proofs** and **evidences** of it, which demonstrated that **he was risen**. The proofs of Christ's resurrection, which we have in this chapter, are **I.** Such as occurred immediately at the sepulchre. **1.** The sepulchre found empty, and the grave clothes in good order, John 20:1-10. **2.** Two angels appearing to Mary Magdalene at the sepulchre, John 20:11-13. **3.** Christ himself appearing to her, John 20:14-18. **II.** Such as occurred afterwards at the meetings of the apostles. **1.** At one, the same day at evening that Christ rose, when Thomas was absent, John 20:19-25. **2.** At another, that day seven-night, when Thomas was with them, John 20:26-31. What is related here is mostly what was omitted by the other evangelists.

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

John 20:18, Mary Magdalene came and told the disciples that she had **SEEN** the **Lord**, and that he had spoken these things unto her.

Thought 1. She saw Jesus' resurrected body, which is spiritual: made up of flesh and bone! It is not a natural body. But, even with a glorified body, he could still eat physical food.

John 20:19, 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, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

NOTE: This was already pinpointed as the time of these events, and therefore the repetition of this fact is emphatic. Chief among the days of the week is **Sunday, not Saturday**; and this profound change began the day our Lord rose from the dead and met with his disciples. Such New Testament passages at Matthew 28:1; Mark 16:2; Luke 24:1, 26; Acts 20:7; 1 Corinthians 16:2; and Revelation 1:10 are the **Scriptural basis** for **observing Sunday**, the **first day** of the **week**, as the **correct day** for Christian assemblies, contributions, communion, and all other acts of corporate Christian worship.
(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Corinthians 16:2, Upon the **first day** of the **week** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Revelation 1:10, I was in the Spirit on the **Lord's day**, and heard behind me a great voice, as of a trumpet...

NOTE: How did Jesus enter the room? "We can scarcely say more than that John wants us to see that the risen Christ was not limited by closed doors." (Morris) Apparently, **resurrection bodies** are not subject to the same limitations as our present bodies.
c. **Peace be with you:** After their desertion of Jesus on Friday, the disciples were probably expecting words of rebuke or blame. Instead, Jesus brought a word of **peace**, reconciling **peace**. (Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz/)

John 20:20, *And when he had so said, he shewed unto them his **hands** and his **side**. Then were the disciples **glad**, when **they saw** the Lord.*

Luke 24:30-40, *And it came to pass, as he sat at meat with them, he (Jesus) took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and **he vanished** out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found **the eleven** gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath **appeared** to **Simon**. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, **Jesus himself stood in the midst** of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen **a spirit**. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: **handle me**, and see; for a **spirit** hath **not flesh** and **bones**, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet.*

Thought 1. Notice his body is firm like a natural body to the touch, but it's actually a spiritual body: resurrected, made of flesh and bone, but no blood.

1 Corinthians 15:35-44, *But some man will say, How are the dead raised up? and with what body do they come? ...There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the **resurrection** of the **dead**. It is sown in **corruption (decay)**; it is raised in **incorruption** (immortality [the quality of never ceasing to live]): It is sown in dishonour; it is **raised in glory**: it is sown in weakness; it is raised in power: It is sown a NATURAL (affected by nature) **body**; it is raised a SPIRITUAL (**supernatural** [exceeding the powers or laws of nature]) **body**. There is a natural body, and there is a spiritual body.*

John 20:21, *Then said Jesus to them again, Peace be unto you: as my Father hath **sent me**, even so **SEND I you**.*

NOTE: **Peace be unto you ...** By this repetition Jesus brought them back to their responsibilities, which they had tended to forget during the previous sorrowful days. **So send I you ...** This has all the **force** of the **great commission**. As God had sent Jesus, so he sent them. In these words, John went back to that first intimate, overwhelmingly impressive moment when the Christ moved tenderly to bring his wayward disciples back to a full realization of their duty. This was the moment, above all others, that motivated them in carrying out the formal pronouncements of the great commission enunciated later. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

John 20:22, *And when he had said this, he **breathed** on them, and saith unto them, **Receive ye** the **Holy Ghost**...*

NOTE: *He breathed on them.* It was customary for the **prophets** to use some significant act to represent the nature of their message. See Jeremiah chapters 13 and 18, etc. In this case the act of *breathing* was used to represent the nature of the influence that would

come upon them, and the **source** of that influence. When man was created, **God breathed** into him the **breath of life**, Genesis 2:7. The word rendered *spirit* in the Scriptures denotes *wind, air, breath*, AS WELL AS SPIRIT. Hence the operations of the Holy Spirit are compared to the wind, John 3:8; Acts 2:2.

Receive ye the Holy Ghost. His breathing on them was a certain **sign** or **pledge** that they would be endowed with the influences of the Holy Spirit. Comp. Acts 1:4, John chapter 2. (Source: *Barnes' Notes on the New Testament classic.studylight.org/com/bnn/*)

John 3:8, The wind bloweth where it listeth, and thou hearest the **sound** thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is BORN of the **Spirit**.

Acts 2:1-4 ...when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a **sound** from heaven as of a **rushing mighty wind** ...it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all **filled** with the **Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance.

Thought 1. As Jesus instructed them, they have just received the Holy ghost, who caused them to be born again, and next, filled them with power to work. These two experiences with the Holy Spirit are easily seen in Paul's life.

Acts 9:17, And Ananias went his way, and entered into the house; and putting his hands on him said, **Brother Saul**, (*He was born again on the Damascus road*) the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be **FILLED** with the Holy Ghost.

John 20:23, Whose soever *SINS* ye **remit (forgive)**, they are **remitted (forgive)** unto them; and whose soever *sins* ye **retain (continue)**, they are **retained (continue)**.

NOTE: It is certain God alone can forgive sins; and it would not only be blasphemous, but grossly absurd, to say that any creature could remit the guilt of a transgression which had been committed against the Creator. The apostles received from the Lord the **doctrine of reconciliation**, and the doctrine of **condemnation**. They who **believed** on the Son of God, in consequence of their preaching, had their **sins remitted**; and they who would **not believe** were declared to lie **under condemnation**.

(Source: *The Adam Clarke Commentary classic.studylight.org/com/acc/*)

NOTE: Two ways the apostles and ministers of Christ remit and retain sin, and both as having **authority**:-- [1.] By sound doctrine. They are commissioned to tell the world that salvation is to be had upon gospel terms, and no other, and they shall find God will say Amen to it; so shall their doom be. [2.] By a strict discipline, applying the general rule of the gospel to particular persons. "Whom you admit into **communion** (fellowship) with you, according to the rules of the gospel, God will admit into communion with himself; and whom you **cast out** of **communion** (fellowship) as **impenitent**, and **obstinate** in scandalous and infectious sins, shall be bound over to the righteous judgment of God." (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Matthew 16:19, And I will give unto thee the keys of the kingdom of heaven: and **Whatsoever (who)** thou shalt **bind** (to restrain [restrict]) on earth shall be **bound** in heaven: and **whatsoever (who)** thou shalt **loose (unloose [unbind, to remit {pardon}])** on EARTH shall be loosed in HEAVEN. (See also Matt. 18:15-18)

NOTE: The other part of this charter is, to settle the order and **government** of the church, v. 19. When a city or society is incorporated, officers are appointed

and empowered to act for the common good. A city without government is a chaos. Now this constituting of the government of the church, is here expressed by the delivering of the **keys**, and, with them, a power to **bind** and **loose**. This is not to be understood of any peculiar power that Peter was invested with, as if he were sole door-keeper of the kingdom of heaven, and had that key of David which belongs only to the Son of David; no, this invests all the apostles and their successors with a **ministerial** power to **guide** and **govern** the church of **Christ**, as it exists in particular congregations or churches, according to the rules of the gospel. It is a power which Christ has promised to own the due administration of; he will ratify (to approve and sanction) the sentences of his stewards with his own approbation (support; or action in favor of what is approved); It shall be **BOUND** *in heaven, and loosed in heaven*: not that Christ hath hereby obliged himself to confirm ALL church-censures, right or wrong; but such as are **duly** (properly) passed according to the **WORD**, *clave non errante—the key turning the right way*, such as are **sealed in heaven**; that is, the **word** of the **gospel**, in the mouth of faithful ministers, is to be looked upon, not as the word of man, but as the word of God, and to be received accordingly, 1 Th. 2:13. (*Source: The Matthew Henry Commentary on the whole Bible*)

Matthew 18:15-18, Moreover if thy **brother** shall **trespass** against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast **gained thy brother**. But if he will not hear thee, then take with thee one or two more, that in the **mouth** of **two** or **three** witnesses every word may **be established**. And if he shall neglect to hear them, tell it unto the **church**: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, **Whatsoever (whosoever)** ye shall **bind** (to restrain [restrict]) on earth shall be bound in heaven: and **whatsoever (whosoever)** ye shall **loose (unloose** [unbind, to remit {pardon}; absolve {release from penalty}] on EARTH shall be **loosed** in HEAVEN.

NOTE: "Tell it to the church, ... Tell it to the guides and **governors** of the church, the minister or **ministers**, the **elders** or deacons, or (if such the constitution of the society be) tell it to the representatives or heads of the congregation, or to all the members of it; let them examine the matter and, if they find the complaint frivolous and groundless, let them rebuke the complainant; if they find it just, let them **rebuke** the offender, and call him to **repentance**, and this will be likely to put an edge and an efficacy upon the reproof, because given," 1. "With greater solemnity," and, 2. "With greater authority." It is an awful thing to receive a reproof from a church, from a minister, a reprover by office; and therefore it is the more regarded by such as pay any deference to an institution of Christ and his ambassadors. Fourthly, "If he neglect to hear the church, if he **slight** (disregard from the consideration that a thing is of little value and unworthy of notice) the admonition, and will neither **be ashamed** of his faults, nor amend them, let him be unto thee as a **heathen man** and publican; let him be **cast out** of the **communion** (fellowship) of the church, secluded from special ordinances, degraded from the dignity of a church member, let him be put under **disgrace**, and let the **members** of the society be warned to **withdraw from him**, that he may be ashamed of his sin, and they may not be infected by it, or made chargeable with it."

...Count him not as an enemy, but admonish (notify of a fault) him as a brother."

... Observe, First, That the power of **church discipline** is not here lodged in the hand of a single person, but two, at least, are supposed to be concerned in it. When the **incestuous** Corinthian was to be **cast out**, the church was gathered together (1 Co. 5:4), and it was a punishment inflicted of many, 2 Co. 2:6. (*Source: The Matthew Henry Commentary on the whole Bible*)