

DIFFICULT SCRIPTURES (PART 3)

Brethren, we find in the Bible many scriptures which pose issues to the basic doctrinal beliefs of the Church. We call those occurrences difficult scriptures. It is important to review apparent difficult scriptures in order to present to others the correct meaning of the scriptures.

Please turn with me to 2 Timothy 2, where we will read a very important exhortation by the Apostle Paul for our spiritual lives.

2 Timothy 2:15 – “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Being able to explain difficult scriptures is part of rightly dividing the word of truth, the Bible. We have explored difficult scriptures in two previous sermon, so this message is the third in the series.

Brethren, in my message this afternoon entitled “Difficult Scriptures – Part 3”, I would like to explore four sections of scripture to determine a more correct meaning of those scriptures.

Now, I do not want to get too technical in this sermon, but the proof is in the pudding, so we must explore a little into the pudding. And that pudding is the Greek language and Greek grammar, and the meaning of phrases using certain Greek grammatical constructs.

The first difficult scripture we will explore today is:

1) **John 10:30** – “I and *my* Father are one.”

Please turn with me to John 10. Many Christian churches believe and teach that this is a proof of the Trinity or of a Binity. They teach that this verse carries the meaning that there is one God and that God Our Father and Jesus the Anointed One are part of that one God.

Let’s begin reading in verse 22 in order to obtain some background as a lead up to these words of Jesus.

John 10:22 – “And it was at Jerusalem the feast of the dedication, and it was winter. **:23** – And Jesus walked in the temple in Solomon's porch. **:24** – Then came the Jews round *about* him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. **:25** – Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. **:26** – But ye believe not, because ye are not of my sheep, as I said unto you. **:27** – My sheep hear my voice, and I know them, and they follow me: **:28** – And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. **:29** – My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. **:30** – I and *my* Father are one. **:31** – Then the Jews took up stones again to stone him. **:32** – Jesus answered them, Many good works have I shewed you

from my Father; for which of those works do ye stone me? **:33** – The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. **:34** – Jesus answered them, Is it not written in your law, I said, Ye are gods? **:35** – If he called them gods, unto whom the word of God came, and the scripture cannot be broken; **:36** – Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? **:37** – If I do not the works of my Father, believe me not. **:38** – But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him. **:39** – Therefore they sought again to take him: but he escaped out of their hand,”

Many believe that this section of scripture (especially John 10:30) shows that Jesus and the Father were one in the same. Again, many believe that this is further proof that Jesus and the Father are part of one God. But this verse does not prove that or connote that belief. Let's now explore why.

We understand from previous messages that the true nature of the term “God” in Greek has been misconstrued and mistranslated into English. There is a specific term in the Greek which refers to our Heavenly Father. That term is “ὁ θεός” – ho theos – the God. This term has the definite article “the” in the Greek, meaning a specific Being, not just a general term.

Let's review just a few examples of the differentiation between “the God” and Jesus the Anointed One.

Please turn with me to Luke 9. We will quickly read many of these scriptures.

Luke 9:20 – “He said unto them, But whom say ye that I am? Peter answering said, The Christ of God [ὁ θεός – *ho theos* – *the God* – *God Our Father*].”

Acts 3:26 – “Unto you first God [ὁ θεός – *ho theos* – *the God* – *God Our Father*], having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

Acts 10:38 – “How God [ὁ θεός – *ho theos* – *the God* – *God Our Father*] anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God [ὁ θεός – *ho theos* – *the God* – *God Our Father*] was with him.”

1 Corinthians 1:09 – “God [ὁ θεός – *ho theos* – *the God* – *God Our Father*] is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

There are so many more scriptures like these. A more complete listing of these scriptures are provided in the sermon “Who Is God Our Father – Part 1”.

So the term “ὁ θεός” (ho theos – the God) signifies a specific definite Being. This fact becomes very important in reading many of the scriptures in the New Testament.

Let's go back and reread verse 33.

John 10:33 – “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”

The word in Greek here in verse 33 is “θεός” (theos – God) without the definite article “the”. So, the importance here is that this verse shows that the Jews were not upset at Jesus because He made Himself as “the God” which was Yehovah or God Our Father; rather the Jews were upset because Jesus had made Himself on the same level as Yehovah or God Our Father. This is an important distinction which is brought by the exclusion of the word “the” in saying “θεός” (theos – God) instead of “ὁ θεός” (ho theos – the God).

Let's reread verses 35 and 36.

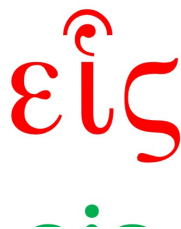
John 10:35 – “If he called them gods, unto whom the word of God came, and the scripture cannot be broken; **:36** – Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”

In verse 35, “God” is “ὁ θεός” (ho theos – the God – God Our Father), showing that it was the word of our Heavenly Father, a specific Being.

In verse 36, Jesus claimed to be “the Son of God” (ho theos – the God – God Our Father). Jesus was claiming to be the Son of Yehovah. He never claimed to be the Being Yehovah.

In Greek (just as in English), there are three genders: masculine, feminine, and neuter. In English, though, most nouns are neuter, except for nouns concerning people. We refer to a man as “he” and to a woman as “she” and to a book as “it”. However, many nouns that are neuter in English are actually masculine or feminine in Greek.

Gender in Greek affects the spelling of noun endings and adjectives, and it affects the spelling of the word “one”. So, in Greek, there are three base spellings for the word “one”, which are the following:



Please turn with me to Mark 12:29, and we will read where Jesus quotes Deuteronomy 6:04, the verse which the Jews refer to as the Shema.

Mark 12:29 – “And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:”

The Greek word for one in this verse is “εἷς” which is the masculine singular form of the adjective “one”, because it is describing “Lord” or “Κύριος”, which is a masculine noun.

Please turn with me to Ephesians 4, where the Apostle Paul writes about unity and uses the adjective “one” many times during these verses. And this adjective “one” changes spelling depending on the gender of the noun it describes.

Ephesians 4:04 – “ *There is one [ἐν – en – neuter] body [body is neuter], and one [ἐν – en – neuter] Spirit [Spirit is neuter], even as ye are called in one [μία – mia – feminine] hope [hope is feminine] of your calling; :05 – One [εἷς – eis – masculine] Lord [Lord is masculine], one [μία – mia – feminine] faith [faith is feminine], one [ἐν – en – neuter] baptism [baptism is neuter], :06 – One [εἷς – eis – masculine] God and Father of all [God and Father are both masculine], who is above all, and through all, and in you all.*”

So, even though in English, we say “one” to describe a single item, whether it be a man, a woman, a book, a car, a street, an animal, this word “one” in Greek changes spelling depending on the gender of the noun it modifies.

With that in mind, let’s return to John 10:30.

John 10:30 – “I and my Father are one.”

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It is interesting and crucial to note that the word “one” in this verse is “ἐν” (en) which is the neuter singular form of the adjective “the”. Therefore, this neuter form of the adjective “the” cannot be referring back to either Jesus or the Father, because each of Them is masculine. So, what is “one” referring to?

In considering the use of the neuter form of the adjective “the” in the verse, Christianity.com states “This means that Jesus is saying He and the Father are in unity. Rather than declaring that they are the same being or person, Jesus is saying they are the same essence, the same power, the same nature, and have the same intentions.”

So, if the adjective “εἷς” (eis) had been used instead of “ἐν” (en), then the meaning of what Jesus stated would have been totally different. It would have meant that He and the Father were the same Being. But it wasn’t used.

Therefore, in John 10:30, Jesus is proclaiming that He and His Father were unified in essence, power, nature, intentions, love, and perfection, and not that He was proclaiming that He and His Father were somehow part of the same Being.

Brethren, the second difficult scripture we will explore today is:

- 2) **John 3:17** – “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

Please turn with me to John 3:16, and we will read the most quoted, the most famous, and the most familiar verse in all the Bible. Yet, many people do not realize the significance of the following verse, verse 17.

John 3:16 – “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **17** – For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

Some believe that verse 17 means that God Our Father sent Jesus as His Son in Heaven to the earth to save the world. Some believe that this verse shows that Jesus was already God Our Father’s Son before He came to the earth, because they believe the verse states that God Our Father sent His Son from heaven to the earth.

The correct understanding of this verse comes from the correct translation of the verb “sent”. This verb “to send” in verse 17 is the Greek verb “ἀποστέλλω” (apostéllo – Strong’s #649 – meaning to send forth). The verb in Greek is a compound verb comprised of the prefix “ἀπό” (apó – meaning forth, from, or away) and the verb “στέλλω” (stéllo – meaning to send).

The noun form of this verb is “ἀπόστολος” (apóstolos – Strong’s #652 – meaning one who is sent forth). This Greek noun is the origin of the word “apostle”.

So, with the use of the verb “ἀποστέλλω” (apostéllo), John 3:17 is stating that God Our Father sent forth His Son into the world.

Another important point to understand is the meaning of the word “world”. The Greek noun for “world” in verse 17 is “κόσμος” (kósmos – Strong’s #2889 – meaning world, universe, the inhabitants of the world). According to Strong’s Lexicon, “In the New Testament context, “κόσμος” (kósmos) often contrasts the divine order with the fallen state of humanity and the world system that stands in opposition to God's kingdom.”

So, in the New Testament, the Greek word “κόσμος” (kósmos) refers to the evil worldly society ruled over by the adversary, the evil one, commonly but mistakenly given the name Satan, as we have explored in previous messages.

So, John 3:17 could be better translated as “For God Our Father did not send forth His Son into the worldly society of humanity to condemn the people of that society, that the people through Him might be saved.”

But, when did God Our Father send forth His Son into society? The answer is Jesus the Anointed One was sent forth at the beginning of His ministry.

Please turn with me to Matthew 3. Up until the age of around 30 and His baptism by John the Baptist, Jesus had been a carpenter in Nazareth. He had not yet been sent forth. All of that changed with His baptism by John the Baptist.

Matthew 3:13 – “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. **:14** – But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? **:15** – And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. **:16** – And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: **:17** – And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

So, what happened very soon after Jesus’ baptism? We read in the very next verse, in Matthew 4:01.

Matthew 4:01 – “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.”

So, then Jesus went into the wilderness and fasted 40 days and 40 nights, and then Jesus was tempted by the adversary, the evil one.

After the victory over the evil one’s temptations, the angels came to serve Him and to strengthen Him after His fasting. Then what happened?

Please turn with me to John 2. There was a wedding in Cana, and Mary asked Jesus to perform a miracle. His reply to her is very important.

John 2:01 – “And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: **:02** – And both Jesus was called, and his disciples, to the marriage. **:03** – And when they wanted wine, the mother of Jesus saith unto him, They have no wine. **:04** – Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.”

So, verse 4 shows that there was an appointed time in Jesus’ life when His ministry was to begin. And Jesus told Mary that that time had not yet come when He was at the wedding in Cana.

We read in verse 12 of John 2 that after the wedding, Jesus went to Capernaum.

John 2:12 – “ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.”

Now, please turn with me back to Matthew 4, and we’ll pick up the story from John 2 after the wedding in Cana where Jesus went back to Capernaum.

Matthew 4:12 – “Now when Jesus had heard that John was cast into prison, he departed into Galilee; **:13** – And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: **:14** – That it might be fulfilled which was spoken by Esaias the prophet, saying, **:15** – The land of Zabulon, and the land of Nephthalim, *by the way of the sea, beyond Jordan, Galilee of the Gentiles;* **:16** – The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. **:17** – From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

So, soon after the temptation and after the wedding in Cana, Jesus dwelled in Capernaum, and He began His ministry by preaching “Repent, for the Kingdom of Heaven is at hand.”

What happens very soon after that? Let’s read on in the next verse, verse 18.

Matthew 4:18 – “And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. **:19** – And he saith unto them, Follow me, and I will make you fishers of men. **:20** – And they straightway left *their* nets, and followed him. **:21** – And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. **:22** – And they immediately left the ship and their father, and followed him.”

So, we read in Matthew 3 and 4 that Jesus was baptized, and then He was tempted by the evil one. He then began preaching the message of His Father, and then He began to call His disciples. He made a complete change from being a carpenter to being the Messenger of His Father.

In summation, Matthew 4:17 is the time when our Heavenly Father sent forth His Son into the world. Our Heavenly Father sent forth His Son when Jesus was His Son while He was a man on the earth. Jesus was not the Son of our Heavenly Father before He was born as a man.

Therefore, John 3:17 does not prove that Jesus was our Heavenly Father’s Son before Jesus was born as a human baby. The verse does not prove that God Our Father sent His Son from heaven into the world. That is not the meaning of the verse. However, the words of Jesus the Anointed One in this verse do show that our Heavenly Father sent forth His Son, Jesus, into the world or society at the beginning of His earthly ministry when Jesus was already a man and was already truly our Heavenly Father’s Son.

Brethren, the third difficult scripture we will explore today is:

3) 1 Corinthians 16:13 – “Watch ye, stand fast in the faith, quit you like men, be strong.”

This verse has always been a strangely worded verse in the King James Version. The verb “quit” in this verse in Greek is “ἀνδρίζομαι” (andrizomai – Strong’s #407 – literally meaning to act like a man, to be courageous, to be brave).

So, this verse could be better translated as “Watch, stand fast in the faith, be courageous men, be strong.”

Other English translations write this verse more clearly than the King James Version.

1 Corinthians 16:13 (New King James Version) – “Watch, stand fast in the faith, be brave, be strong.”

1 Corinthians 16:13 (New Living Translation) – “Be on guard. Stand firm in the faith. Be courageous. Be strong.”

1 Corinthians 16:13 (Amplified Bible) – “Be on guard; stand firm in your faith [in God, respecting His precepts and keeping your doctrine sound]. Act like [mature] men *and* be courageous; be strong.”

So, in summary, the Apostle Paul is telling the Corinthian brethren to be courageous and to be strong.

Brethren, the fourth difficult scripture we will explore today is:

4) John 20:22 – “And when he [*Jesus*] had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:”

Please turn with me to John 20. Jesus had just appeared to His disciples late on Sunday afternoon during the Feast of Unleavened Bread, the same Sunday as the Sunday of the Wave Sheaf Offering. Jesus already had ascended to His Father and had been accepted by Him, which was the fulfillment of the meaning of the Wave Sheaf Offering.

John 20:19 – “Then the same day at evening, being the first *day* of the week [*late Sunday afternoon right before sundown*], 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. **: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. **:21** – Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. **:22** – And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:”

The Greek verb for “Receive” in verse 22 is “λαμβάνω” – lambáno – Strong’s #2983 – meaning to take (actively) or to receive (passively).

This verb in verse 22 appears in the aorist imperative active form this verb “λαμβάνω” (lambáno) which is “λάβετε” (lábete), which in Greek simply means that it is a command that indicates a single, completed action that is usually urgent or immediate. This verb form implies a change in state or behavior.

So, Jesus’ command to His disciples in verse 22 to receive the Holy Spirit was to be a single, completed action that was to be immediate.

However, this is not the only time that Jesus used this very same command of “λάβετε” – lábete. Please turn with me to Matthew 26.

During the institution of the New Testament symbols of the Passover on the last night of Jesus’ life on earth, He broke bread and gave it to His disciples.

Matthew 26:26 – “And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.”

The command here in verse 26 for “take” is “λάβετε” – lábete.

Please turn with me to Mark 14, and we will read a parallel account.

Mark 14:22 – “And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

The command here in verse 17 for “take” is “λάβετε” – lábete.

Please turn with me to Luke 22, and we will read another parallel account.

Luke 22:17 – “And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:”

Again, the command here in verse 17 for “take” is “λάβετε” – lábete.

In Matthew 26, Mark 14, and Luke 22, Jesus was commanding His disciples to take the bread then, at that immediate time. It was a command for immediate action, not for an action sometime in the future. His disciples were to take the bread and eat the bread at that time.

Please turn with me to John 18. Jesus was being tried before Pontius Pilate. Pilate used this same command “λάβετε” (lábete) to the leaders of the Jews.

John 18:31 – “Then said Pilate unto them, Take ye him, and judge him according to your law.”

Pilate was telling the Jewish leaders to take Jesus at that time, to take Him immediately, not at some unknown time in the future.

Please turn with me to John 19. The Jewish leaders kept pressing Pilate to execute Jesus. And Pilate again used this same command “λάβετε” (lábete) to the Jewish leaders.

John 19:06 – “When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.”

Again, Pilate was telling the Jewish leaders to take Jesus and to crucify Him at that time, to take Him immediately, not at some unknown time in the future.

This command of “λάβετε” (lábete) denotes an immediate action by the command in the aorist imperative form in Greek.

Therefore, in John 20:22, when Jesus commands His disciples to receive - “λάβετε” (lábete) – the Holy Spirit, the timing was immediate, not sometime in the future.

So, John 20:22 shows that the disciples received the Holy Spirit on that Sunday. We read in Acts 2 that the disciples were filled with the Holy Spirit on Pentecost for a specific reason.

Please turn with me to John 7. At the end of the Feast of Tabernacles, Jesus talked about the rivers of living water, a representation of the Holy Spirit. But a very important clarification is given in verse 39.

John 7:39 – “(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)”

The Greek word for “glorified” in verse 39 is “δοξάζω” (doxázo – Strong’s #1392 – to glorify, to honor, to praise). So, when was Jesus glorified and honored? Jesus was honored and glorified when He ascended to the Father’s throne and was accepted back at the right hand of the Father. This is the fulfillment of the Wave Sheaf Offering, which occurred on the Sunday morning of the Feast of Unleavened Bread.

Whereas John 7:39 stated that the Holy Spirit had not yet been given to the disciples when Jesus said those words during the Feast of Tabernacles, after Jesus’ resurrection Sabbath afternoon and after His ascension to be “waved” before the Father on that Sunday morning of the Wave Sheaf Offering when Jesus was honored and glorified, the Holy Spirit could then be given to the disciples. And later that same Sunday, Jesus breathed on the disciples and they received the Holy Spirit.

Please turn with me to Luke 24. Something very different happened on that same Sunday after Jesus had appeared to His disciples.

Luke 24:36 – “And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. *[So here we have Jesus appearing to His disciples just like in John 20] [Skip]* **:44** – And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. **:45** – Then opened he their understanding, that they might understand the scriptures,”

Jesus opened their understanding because His disciples had received the Holy Spirit. We just cannot understand spiritual things without our Heavenly Father’s Holy Spirit. The Holy Spirit allowed the disciples to finally understand the meaning of the scriptures. The disciples had followed Jesus for months and years being totally clueless and without understanding. Now, suddenly, they understood. What changed? They had received our Heavenly Father’s Spirit. Let’s continue in verse 49.

Luke 24:49 – “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

Many think that this verse indicates that the disciples would receive the Holy Spirit on Pentecost, and that the receipt of the Holy Spirit was the promise of the Father. First of all, the Greek word for “promise” is “ἐπαγγελία” (epaggelía – meaning message or promise). What was the message or promise of the Father?

Please turn with me to Acts 2. During his sermon on the day of Pentecost, Peter discusses this promise of the Holy Spirit.

Acts 2:32 – “This Jesus hath God raised up, whereof we all are witnesses. **:33** – Therefore being by the right hand of God exalted, and having received of the

Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

The Greek verb for “shed” in verse 33 is “ἐκχέω” (ekkhéo – Strong’s #1632 – meaning to gush out, to pour out, to spill out). So, the promise of the Father is that the Holy Spirit would gush out on His people or would be poured out on His people. And that is exactly what happened on Pentecost.

Please turn with me to Joel 2. We read of this message or promise of the Father concerning His Holy Spirit.

Joel 2:28 – “And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: **:29** – And also upon the servants and upon the handmaids in those days will I pour out my spirit.”

The Hebrew verb “to pour out” in verse 28 is “שָׁפַךְ” (shahfak – Strong’s #8210 – meaning to gush out, to pour out). The verb connotes large quantities, like the breaking of a dam. This Hebrew verb here in Joel 2:28 is exactly like the Greek verb in Acts 2:33.

Please turn with me to Acts 1, where the disciples remained in Jerusalem during the time before Pentecost.

Acts 1:01 – “The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, **:02** – Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: [How did Jesus give commandments to the apostles through the Holy Spirit before Pentecost if the apostles did not already have the Holy Spirit?] **:03** – To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: **:04** – And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. **:05** – For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”

Again, the Greek verb for “to baptize” in verse 5 is “βαπτίζω” (baptízo – Strong’s #907 – meaning to immerse, to submerge, to fully soak, to drench).

So, verse 5 is not a prophecy of the disciples receiving the Holy Spirit for the first time; rather, it is a prophecy of the disciples being drenched with the Spirit, being dunked in the Spirit. And this was for a specific purpose. And that purpose was to start the New Testament Church on the Feast of Pentecost.

So, John 20:22 shows that Jesus breathed on His disciples, and they immediately received the Holy Spirit. They then began to understand spiritual concepts, and they began to understand the truths of what had happened with Jesus. His disciples were dunked in the Holy Spirit on Pentecost in order for them to perform

miracles, to speak in tongues, to speak eloquently to stir up the people to repentance, and to start the New Testament Church.

So, brethren, this afternoon we have explored four difficult scriptures to determine the more correct meaning of each scripture. These scriptures are:

- 1) John 10:30
- 2) John 3:17
- 3) 1 Corinthians 16:13
- 4) John 20:22

I hope these explanations will be helpful in discussing these scriptures with others.

Brethren, let's continue to pray and draw closer and closer to our Heavenly Father and to His Son. Let's continue to dig into the scriptures, spending time to research their meaning in our lives. And let's continue to study to show ourselves approved of our Heavenly Father, rightly dividing His inspired Word.