

John 20:19-25

- Peace be with you; A new world is dawning -

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Introduction

- ❖ **“Peace be with you.”** Ademoyo wrote in 2006: “The world in general, and the continent of Africa in particular, needs to hear Jesus’ words ‘peace be with you’. Year after year, Africa remains a bleeding continent. If there is not war in the south, it is in the north; if not in the east, it is in the west, and in the central region too. May Jesus send peace to our continent! Yet when Jesus spoke these words to the disciples, he was focusing on peace of mind and heart. May that peace, too, be our experience in Africa as we wait for the peace in the external realm.”¹
- ❖ Not that much has changed since 2006. There are still wars going on. There is terrorism. There is oppression of minority groups.
- ❖ John 20:19-23 is a passage of hope and great expectation. Christ resurrected from the dead and he appeared to ten disciples. He greeted them with these words “Peace be with you” and instituted a new community, a new creation, a messianic community, a community empowered and filled by the Holy Spirit.
- ❖ **“As the Father has sent me, I am sending you.”** This mission has not ended when the last disciple died. It is the mission of the messianic community, as a gift of God’s love to the world, following John 3:17: “For God did not send his Son into the world to condemn the world, but to save the world through him.”

¹ Adeyemo, T. (2006, p. 1320).

- ❖ The message of Easter is a message of great joy and expectation.

- ❖ The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Gospel of John. This makes it possible to use this sermon outline as a “stand-alone”. You can also fit this outline into a series of sermons.

Context

- ❖ An outline of John 13-21:

John 13:1-30	The Last Supper
John 13:31-14:31	Final discourse – part I
John 15:1-16:33	Final discourse – part II
John 17:1-26	The “Last Prayer” of Jesus
John 18:1-19:42	The arrest, trial, crucifixion, and death of Jesus
John 20:1-29	<p>The resurrection of Jesus and the first appearances</p> <ul style="list-style-type: none"> ❖ John 20:1-3: Mary Magdalene at the tomb ❖ John 20:4-9: Peter and John at the tomb ❖ John 20:10-18: Jesus appears to Mary Magdalene (the morning of the first day of the week) ❖ John 20:19-25: Jesus appears to his disciples (the evening of the first day of the week) ❖ John 20:24-26: Jesus appears to his disciples, including Thomas (seven days later, the eighth day)
John 21:30-31	The first concluding words of the Beloved Disciple
John 21:1-23	The final appearance
John 21:24-25	The final ending of the Gospel by the Beloved Disciple

Form and structure

- ❖ There are three scenes. John 20:24, 25 is often taken apart together with John 20:26-29, but this moment seems to taken place on the first day. John 20:26-29 has a time marker: a week later.
 - Thematically scene 1 and 3 are contrasted.

Scene 1: Jesus and the disciples, Thomas is not present	
(verse 19-20)	On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.
Scene 2: The great commission	
(verse 21-23)	Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."
Scene 3: The disciples and Thomas, Jesus is not present	
(verse 24-25)	Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

Technical notes and theological background

The Resurrection of Christ

- ❖ Anderson gives a short introduction to the meaning of the resurrection. "Resurrection within the context of Israel's heritage is the concrete act of God raising the dead from their tombs. **Its theological dimensions include restoring and exalting God's covenant people, ushering in God's kingdom of justice and peace (or eternal life), and inaugurating God's new creation.** Within this context one may understand Jesus' miracles of raising the dead, his teaching concerning resurrection, as well as the significance of Jesus' own resurrection."²
 - The disciples and the women did believe the resurrection. This becomes clear from the story of Lazarus (Jn 11:23-27):
 - "Jesus said to her, 'Your brother will rise again.'
Martha answered, 'I know he will rise again in the resurrection at the last day.'
Jesus said to her, 'I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?'"

² Anderson, K. L. (2013, p. 774).

‘Yes, Lord,’ she told him, ‘I believe that you are the Christ, the Son of God, who was to come into the world.’”

- Jesus talked about his resurrection in a concealed manner by referring to: “I am going to the Father:”
 - “Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God” (Jn 13:3).
 - “Some of his disciples said to one another, ‘What does he mean by saying, “In a little while you will see me no more, and then after a little while you will see me,” and “Because I am going to the Father?”’” (Jn 16:17).
 - After the resurrection, Jesus said to Mary: “Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, ‘I am returning to my Father and your Father, to my God and your God.’ ”
- The resurrection is evidence that:
 - Jesus came from God. “No one has ever gone into heaven except the one who came from heaven—the Son of Man” (Jn 3:13; 1:14).
 - Jesus overcame death.
 - Jesus returned to God, the Father.

Holy Spirit and the Gospel of John

- ❖ The Gospel of John reveals the work and person of the Holy Spirit.
 - The Spirit is the Spirit of Jesus Christ (Jn 1:32; see also Isaiah 61:1-3).
 - He will baptize with the same Spirit (Jn 1:33).
 - One can only see and enter the kingdom of God “unless he is born of water and Spirit (Jn 3:3, 5-6; see also Ezek 36:25, 26). The Spirit gives life (Jn 6:63; see also Jn 11:25, 26). It is by faith (Jn 20:30, 31).
 - He is compared with the wind and breath (Jn 3:8; 20:22).
 - The Spirit creates communion with God (Jn 4:23, 24).
 - The Spirit could be given after the glorification of Jesus (Jn 7:39).
 - He is the Spirit of truth (Jn 14:17; 14:6; 18:36). He will guide in all truth (Jn 16:13). The truth will set free (Jn 8:32).
 - The disciples know him because they know Jesus (Jn 14:17).
 - The Spirit lives with the disciples and will be in them (Jn 14:17).
 - He is also called the Counselor (Jn 14:16; 14:26; 15:26).
 - He will teach the eleven disciples and through them the whole church all things (Jn 14:26; 16:15). He will testify about Jesus (Jn 15:26).
 - “He will tell the disciples what is yet to come” (Jn 16:13).
 - And he will:
 - “convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer;

and in regard to judgment, because the prince of this world now stands condemned” (Jn 16:8-11).

Mission and the Gospel of John

- ❖ To be sent is an important theme within the Gospel. The one who has been sent does not speak on his authority but the authority of his sender and his revelation (Jn 1:33).
 - “There came a man who was sent from God; his name was John” (Jn 1:6; 3:28).
- ❖ The Father has sent the Son to save the world:
 - “For God did not send his Son into the world to condemn the world, but to save the world through him” (Jn 3:17; 5:24). He will finish the work of the Father (Jn 4:34). “The work of God is this: to believe in the one he has sent” (Jn 6:29). “And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day” (6:39, 44; 10:28).
This is eternal life! “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent” (Jn 17:3).
- ❖ To speak the words of God without limit:
 - “For the one whom God has sent speaks the words of God, for God gives the Spirit without limit” (Jn 3:34; 7:16; 12:49; 14:24, 26). These words were accepted by the disciples (Jn 17:8).
- ❖ The Holy Spirit is the Spirit sent by the Father and the Son before disciples can go out into the world:
 - “But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you” (Jn 16:7)
- ❖ To honor the Son and the Father:
 - “that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him” (Jn 5:23).
 - “When a man believes in me, he does not believe in me only, but in the one who sent me. When he looks at me, he sees the one who sent me” (12:44, 45).
- ❖ To accept the disciples means to accept Christ:
 - “I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me” (Jn 13:20).

- ❖ Testimony
 - The disciples are sent into the world. They will continue the testimony of John the Baptist and Jesus Christ:
 - John the Baptist testified that Jesus Christ is the Son of God (Jn 1:34) and the light of this world (Jn 1:7).
 - Both testified to the truth (Jn 5:33; 18:36).
 - The disciples will expound the Scriptures. They testify to Jesus (Jn 5:39) and contain words of eternal life (Jn 17:3), the communion with God. They must testify because they were with Christ from the beginning (Jn 15:27). John wrote about his own testimony:

- “The man (John) who saw it has given testimony, and his testimony is true. He knows that he tells the truth, **and he testifies so that you also may believe**” (Jn 19:35).
- “This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true” (Jn 21:24).
- They will receive the Holy Spirit, the Spirit of truth, he will testify about Jesus (Jn 15:26).

Forgiveness of sins

- ❖ Jesus said: “If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven” (Jn 20:23).
 - Some commentaries relate these words to the so-called “Keys of the Kingdom.” This refers to the words spoken by Jesus in Matthew 16:19 and 18:19.³
 - “I will give you the **keys of the kingdom of heaven**; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”
 - “I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”
 - There is a major difference. In Matthew 16:19 and 18:19, Jesus is speaking of “**whatever**” and not specifically about sins. “**Whatever**” is also in singular, whereas Jesus speaks of sins in plural. For the entrance into the new community of Christ, the new creation, the Kingdom of heaven, it is a prerequisite that all sins will be forgiven.
 - Additionally, Matthew 16:19 and 18:19 can also refer to “doctrinal issues.”
 - Therefore, it is better to have a look at two other passages:
 - “Then he opened their minds so they could understand the Scriptures. He told them, ‘This is what is written: The Christ will suffer and rise from the dead on the third day, and **repentance and forgiveness of sins will be preached in his name to all nations**, beginning at Jerusalem’” (Lk 24:45-47).
 - This is a summary of the Scriptures.
 - See Acts 2:38; 5:31; 8:22; 10:43; 13:38; 26:18.
 - See Romans 3:24, 25; Ephesians 1:7; Colossians 1:14, 2:13; Hebrews 9:12-14.
 - “For God so loved the world that he gave his one and only Son, **that whoever believes in him shall not perish but have eternal life**. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son” (Jn 3:16, 17).

³ Lenski, R. C. H. (1961, p. 1375).

- Whoever believes in him, will receive the forgiveness of sins, he will not perish but have eternal life in communion with God.
- Whoever does not believe stands condemned and his sins won't be forgiven.

Exposition

Purpose

- ❖ The purpose of the whole Gospel and this particular passage is summarized in John 20:30, 31: "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."
 - And that we may believe that:
 - The resurrection is a fact. Jesus showed hands and his side to his disciples including Thomas (Jn 20:26-29).
 - Jesus gave his Holy Spirit to his.
 - Jesus sent his disciples into this world with the Gospel of his Kingdom.
- ❖ This mission of the disciples is part of the new creation, inaugurated by the Son of God.
 - "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men" (Jn 1:1-4).
- ❖ This is eternal life. Eternal life is to live in communion with God and with Jesus Christ:
 - "Everyone who believes in him may have eternal life" (Jn 3:15, 16; 5:24).

Verse 19-20

- ❖ The apostle Paul wrote about the Resurrection:
 - "Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep"(1 Cor 15:20):
 - "For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day" (Jn 6:40).
 - "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (Jn 6:54).
- ❖ **"On the evening of that first day of the week"**
 - What happened early on the first day of the week is described in John 20:1-18:
 - Mary Magdalene, John and Peter saw the grave empty. John and Peter saw the burial linen and cloth. John commented: "(They still did not understand from Scripture that Jesus had to rise from the dead.)"
 - When the two disciples went home again, Jesus revealed himself to Mary Magdalene. She "went to the disciples with the news: 'I have seen the Lord!'"

- This first day of the week, the day of the resurrection foreshadows the “Day of the Lord” when the dead will
- ❖ **“When the disciples were together”**
 - Thomas was not present at his moment. He came shortly afterwards when Jesus already had left. This fact is mentioned later. John doesn’t want to distract the attention of the reader. There were ten disciples together.
- ❖ **“With the doors locked for fear of the Jews”**
 - The news of the empty grave had reached the high priests (Mt 28:11-15).
 - Newman and Nida state: “Although John explicitly states that it was their fearfulness which caused the disciples to be gathered behind locked doors, he obviously has another reason for indicating that the doors were locked. It is to emphasize the miraculous nature of Jesus’ sudden appearance among the disciples.”⁴
- ❖ **“Jesus came and stood among them and said.”**
 - John used two verbs: **“came”** and **“stood.”** He doesn’t tell the reader how Jesus came. It is not possible to form ourselves a picture. It is beyond our comprehension and imagination. The disciples didn’t explain, they witnessed.⁵
- ❖ **“Peace be with you!”**
 - This is a normal greeting.
 - Borchert comments: “Those familiar with theophanies in the Old Testament will soon recognize the various elements of a theophany/Christophany (an appearance of God or Christ) here but with a slight variation. The basic elements of a theophany are (1) fear, (2) the calming word of ‘peace’ or ‘do not be afraid’ from God or Christ, and (3) a word of commission for the task to be performed.”⁶ All three elements are found in this narrative.
 - It is the glorified Christ who gives his peace:
 - “Peace I leave with you; **my peace I give you. I do not give to you as the world gives.** Do not let your hearts be troubled and do not be afraid” (Jn 14:27).
 - “I have told you these things, **so that in me you may have peace. In this world you will have trouble.** But take heart! I have overcome the world.”
 - This is the peace which belongs to the new creation. It is an after-resurrection-peace. This peace is part of the communion with God:
 - “You know the message God sent to the people of Israel, telling the **good news of peace through Jesus Christ, who is Lord of all**” (Acts 10:36).
 - “We have **peace with God through our Lord Jesus Christ**” (Rom 5:1).

⁴ Newman, B. M., & Nida, E. A. (1993, p. 613, 614).

⁵ Borchert, G. L. (2002, p. 304).

⁶ Borchert, G. L. (2002, p. 304).

- “For the kingdom of God is not a matter of eating and drinking, but of righteousness, **peace** and joy in the Holy Spirit” (Rom 14:17).
 - This peace includes the forgiveness of sins!
- ❖ **“After he said this, he showed them his hands and side.”**
 - These are the signs of the crucifixion. He is not a ghost (Lk 24:39-43). Jesus still has a real body, which is also a glorified body. (See also Revelation 5:6). The side is shown because:
 - “One of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. **The man who saw it has given testimony, and his testimony is true.** He knows that he tells the truth, and he testifies so **that you also may believe.**
 - This man is John himself. Notice the repeated **“you also may believe”** in John 20:31.
 - Carson: “Thus the disciples were forced to grasp what became a central confession of the church: the risen Lord is none other than the crucified sacrifice.”⁷
- ❖ **“The disciples were overjoyed when they saw the Lord.”**
 - Yes indeed! Who would not have been filled with joy after witnessing all the humiliation, and the suffering unto death of their beloved Lord?
 - “All those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things” (Lk 23:49).
 - Jesus: “I tell you the truth, you will weep and mourn while the world rejoices. **You will grieve, but your grief will turn to joy.** A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. So with you: Now is your time of grief, **but I will see you again and you will rejoice, and no one will take away your joy**” (Jn 16:20-22).

Verse 21-23

- ❖ **“Again Jesus said, “Peace be with you!”**
 - These repeated words are meant to ease the fears of the disciples and to assure them of the reality of his peace.
 - Lenski: “This peace is not merely to fortify the hearts of the disciples amid all the enmity and hatred of the world; they are to be possessors of the Lord’s peace because as his witnesses and messengers they are to dispense this very gift of peace in a peaceless world.” See also Eph 2:17, 6:15.⁸
- ❖ **“As the Father has sent me, I am sending you.”**
 - This identification is amazing. It is amazing grace. The Son was with God, the Word of God who became flesh. The disciples are flesh but born anew out of water and Spirit (Jn 3:5, 6), born out of God (Jn 1:13)!

⁷ Carson, D. A. (1991, p. 647).

⁸ Lenski, R. C. H. (1961, p. 1369).

- See for the mission the overview see above.
 - Jesus had already promised them results.

“If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. **This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples**” (Jn 15:7, 8)
 - And:

“My prayer is not for them alone. **I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you.** May they also be in us **so that the world may believe that you have sent me**” (Jn 17:20, 21).
 - This new community is a spiritual community characterized and recognized by love and obedience to the Father’s commands:

“As the Father has loved me, so have I loved you. **Now remain in my love. If you obey my commands, you will remain in my love,** just as I have obeyed my Father’s commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you.”

It will be a joyful community. This community is a new creation. See also the First Letter of John. It is the **new messianic community**.⁹

❖ **“And with that he breathed on them and said, ‘Receive the Holy Spirit.’”**

- See for the person and work of Holy Spirit the overview above.
- The verb “ἐμφυσάω” is only found here. It is also used in the Greek translation of the Old Testament (Gen 2:7):
 - The Lord God formed the man from the dust of the ground and **breathed** into his nostrils **the breath of life, and the man became a living being.**
 - And in **Ezekiel 37:9** (*The Valley of Dry Bones*):

“Then he said to me, ‘Prophecy to the breath; prophesy, son of man, and say to it, “This is what the Sovereign Lord says: Come from the four winds, O breath, and breathe into these slain, that they may live.”’

 - **John expects his readers to see a parallel between God’s creative breath in Genesis 2:7 and Jesus’ act of breathing in Ezekiel 37:9.**¹⁰
- The Holy Spirit is the Spirit of Christ:
 - “The Spirit of the Lord will rest on him— **the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord— and he will delight in the fear of the Lord.** He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give

⁹ Köstenberger, A. J. (2009, p. 259).

¹⁰ Newman, B. M., & Nida, E. A. (1993, p. 615).

decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked” (Isa 11:2-4).

- ❖ **“If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.”**
 - **“they are (not) forgiven”** implies **“by God.”**
 - John 1:29 is fundamental for the understanding of the crucifixion of Jesus. John the Baptist exclaims: **“Look, the Lamb of God, who takes away the sin of the world!”** (see also Jn 19:36 and Ex 12:46).
 - “Jesus does not specify any cases that might merit ‘retaining’ sins, thus demanding faithful reliance on the Spirit’s discernment and responsibility to ‘convict the world concerning sin, righteousness and judgment’” (Jn 16:8).¹¹
 - **“Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him”** (Jn 3:36). See also John 3:16, 17.
 - Borchert writes: “Thus one could say that Jesus’ followers are to make the Gospel so clear that it is evident where people stand on the nature of sin. When these texts are understood in this perspective, it should become clear that Jesus’ commission to his followers is not one of privileged judgment but of weighty responsibility to represent the will of God in Christ with extreme faithfulness and to be honest and authentic about their evaluations or judgments.”¹²
 - The forgiveness of sins is the result of preaching the Gospel and repentance.

Verse 24-25

- ❖ **“Now Thomas (called Didymus)”:**
 - Thomas has his own plot in the Gospel of John:
 - When Jesus decided to visit the two sisters of his friend Lazarus, Thomas said: “to the rest of the disciples, ‘Let us also go, **that we may die with him**’” (Jn 11:16).
 - When Jesus was talking about his return to the Father, Thomas didn’t understand what he meant: “Lord, we don’t know where you are going, so how can we know the way?”
 - So, it is not surprising that Thomas could not believe the resurrection. Jesus died on the cross and was buried.
- ❖ **“Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side.”**
 - Seeing is not enough. Thomas wants to touch the wounds if they are real.
- ❖ **“I will not believe it.”**

¹¹ Spencer, F. S. (2013, p. 287).

¹² Borchert, G. L. (2002, p. 310).

- “This is a very strong expression in Greek. *NAB* renders ‘I will never believe it.’”¹³
- Even Thomas must give in. “My Lord, My God” (Jn 20:26-29).

Application

Preach the Gospel of Easter

- ❖ Retell the story. Invite the listeners to be present and amazed, and full of Joy.
 - Contrast the first day of the week, with the final hours of Good Friday, a day of joy instead of grieve.
- ❖ This passage invites the preacher to focus on certain aspects:
 - The resurrection of Christ as the beginning of the New Creation, and the reality of the resurrection. Praise Christ for his glory!
 - “Peace be with you.” The peace of God. The Peace of the Kingdom.
 - The disciples surprised by joy.
 - The gift of the Holy Spirit.
 - The sending of the disciples, as the Son was sent by the Father.
 - The sending of the disciples in the world, to proclaim the Gospel of Jesus Christ and the forgiveness of sins.
 - A message of grace and love.
 - A message, full of life, eternal life in communion with God.
 - A message, full of light shining in a world of darkness.

Some quotes and thoughts:

The resurrection body

- ❖ Gregory the Great: “The Lord’s body that made its entrance to the disciples through closed doors was the same as that which issued before the eyes of people from the Virgin’s closed womb at his birth.”
 “By this action he revealed two wonderful, and according to human reason quite contradictory, things. He showed them that after his resurrection his body was both incorruptible and yet could be touched.... By showing us that it is incorruptible, he would urge us on toward our reward, and by offering it as touchable he would dispose us toward faith. He manifested himself as both incorruptible and touchable to show us that his body after his resurrection was of the same nature as ours but of a different sort of glory.” (*Forty Gospel Homilies 26.*)”¹⁴

Peace

¹³ Newman, B. M., & Nida, E. A. (1993, p. 617).

¹⁴ Elowsky, J. C. (2007, p. 356).

- ❖ Cyril of Alexandria: “When Christ greeted his holy disciples with the words “peace be with you,” by peace he meant himself, for Christ’s presence always brings tranquility of soul. This is the grace Paul desired for believers when he wrote, “The peace of Christ which passes all understanding will guard your hearts and minds.” The peace of Christ which passes all understanding is in fact the Spirit of Christ, who fills those who share in him with every blessing.” (*Commentary on the Gospel of John 12:1.*)¹⁵

The first day of the week

- ❖ “That unbelievable day would change the way they would view everything. It was a new day for worship and remembrance. That day would become known throughout Christian history as the ‘Lord’s Day’”¹⁶
 - “This remarkable day would foreshadow the coming eschatological “Day of the Lord,” a day predicted in the prophets¹⁷ and reaffirmed in the New Testament¹⁸.”

This first day of the week became the dividing day in history, the day when God revealed his power in an unmistakable manner.”¹⁹

Mission

- ❖ Carson: “The church’s mission must not be restricted to evangelism and church planting; it embraces everything that we rightly do in imitation of Christ. We are to be both salt (a preservative function) and light (a revelatory function).”²⁰
 - The church must always remember that are three focal points in its mission to the world:
 - The Son came into this world, because of the love of God, in the same way, is the church a gift of God’s love to the world, that those who believe in the name of Jesus receive eternal life (Jn 17:3) as born again children of the Father, being freed from de slavery of sin. (8:34–36)—must never be lost to view as the church defines her mission.²¹

Forgiveness

- ❖ John wrote more elaborate about the forgiveness of sin in his first letter. Many words remind the reader of the Gospel:

¹⁵ Elowsky, J. C. (2007, p. 357).

¹⁶ Borchert, G. L. (2002, p. 303).

¹⁷ Isa 2:11–19; 11:11; 12:1, 6; Jer 31:6, 27–34; Ezek 34:11–12; Joel 2:1–2, 11, 31; Amos 5:18–20; etc.

¹⁸ John 6:39–40; 12:48; Matt 24:22, 36; 26:29; Rom 2:5, 16; Eph 4:30; 1 Thess 5:2–4; Heb 10:25; 2 Pet 2:9; 3:10–11; Rev 6:16–17; 16:14; etc.

²⁰ Carson, D. A. (1991, 648).

²¹ Carson, D. A. (1991, p. 649).

- “This is the message we have heard from him and declare to you:
 God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.
 If we claim to be without sin, we deceive ourselves and the truth is not in us.
 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.
 If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.
 My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.”

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