

The Gospel of John

Chapter 20, Verses 16-23

Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- **Basic Structure**
 - *Prolog* – First 18 verses of Chapter 1
 - *Jesus' Public Ministry* – Until the end of Chapter 12
 - *Private Time With His Disciples* – Chapters 13-17
 - *Trial, Death, and Resurrection* – Chapters 18, 19, 20
 - *Epilog (resurrection appearances in Galilee)* – Chapter 21

Review

- Jesus before Annas and Caiaphas
 - Jesus allowed himself (but not his disciples) to be taken to Annas, where Peter denied Jesus for the first time. **(18:1-18)**
 - When questioned about his disciples and his teaching, Jesus had nothing to add, because (he said) he had always spoken openly in the world and among the Jews. **(18:19-21)**
 - Jesus was then sent bound to Caiaphas, where Peter denied him twice again, just before the rooster crowed. **(18:22-27)**

Review

- Jesus before Pilate
 - Hoping to see him crucified, the Jews took Jesus before Pilate, but did not specify charges against him. **(18:28-31)**
 - Pilate questioned Jesus, but could find no guilt in him, certainly not for being “King of the Jews.” **(18:32-38)**
 - Pilate offered to release Jesus, but the Jews preferred that he release a thief named Barabbas. **(18:39-40)**
 - Repeating his finding that Jesus was innocent, Pilate had Jesus flogged and parodied as “King of the Jews;” but the people took no mercy and cried out, “crucify him!” **(19:1-6)**

Review

- Jesus before Pilate ... continued
 - They then said Jesus made himself the Son of God, for which they considered him subject to death under their law. **(19:7)**
 - Hearing that Jesus might be divine, Pilate was afraid and questioned Jesus about where he had come from, but Jesus was not afraid of Pilate, and would not answer him. **(19:8-11)**
 - From then on Pilate sought to release Jesus, but the Jews said they had no king but Caesar, and that Pilate's refusal to crucify Jesus was disloyal to Caesar and, so, Pilate had Jesus handed over to be crucified. **(19:12-16)**

Review

- The Crucifixion
 - They crucified Jesus at a place called Golgotha between two thieves, and put an inscription on the cross which said, in Aramaic, in Latin, and in Greek, “Jesus of Nazareth, the King of the Jews.” **(19:17-20)**
 - The chief priests objected, saying that the inscription should read, “This man *said* I am the King of the Jews,” but Pilate refused to modify what he had written. **(19:21-22)**
 - In fulfillment of prophecy (Psalm 22:18) soldiers cast lots to divide Jesus’ garments among themselves. **(19:23-24)**

Review

- The Crucifixion ... continued
 - Jesus arranged for his mother to be cared for by one of his disciples who was standing by. **(19:25-27)**
 - Knowing his work was finished, Jesus said he was thirsty and, in fulfillment of scripture (Psalm 69:21), a sponge full of sour wine was held to his mouth. **(19:28-29)**
 - When he had received the wine, he said “it is finished,” bowed his head and gave up his spirit. **(19:30)**

Review

- Jesus is Laid in the Tomb
 - At the Jew's request, soldiers came to break the legs of the men who had been crucified, in order to hasten death and facilitate removal of the bodies by sundown. Because Jesus was already dead, they did not break his legs. Instead they pierced his side with a spear causing blood and water to pour out. And all of this was in fulfillment of scripture. **(19:31-37)**
 - Joseph of Arimathea and Nicodemus took Jesus body, prepared it for burial in accordance with Jewish customs, and laid it in a nearby tomb **(19:38-42)**

Review (Last Week's Lesson)

- The Tomb is Empty
 - Early on the first day of the week, Mary Magdalene went to Jesus' tomb, discovered that it was empty, and ran to inform Peter and the beloved disciple. **(20:1-2)**
 - The men ran to the tomb to see for themselves. **(20:3-4)**
 - What they saw, was the cloths in which Jesus' body had been wrapped neatly set aside, but no body. **(20:5-7)**
 - Seeing this, the beloved disciple (at least) believed because they had not yet understood the scripture saying that Jesus must rise from the dead. **(20: 8-9)**

Review (Last Week's Lesson)

- Jesus Appears First to Mary Magdalene
 - After Peter and the other disciple(s) had gone home, Mary Magdalene, who had remained at the tomb weeping, saw two angels who asked her why she was weeping, and she replied that someone had removed Jesus body and she did not know where they had put it. **(20:10-13)**
 - Jesus himself then appeared to her and asked why she was crying and whom she was seeking, but she did not recognize him. Thinking him to be the gardener, she asked were Jesus' body was so she could attend to it. **(20:14-15)**

John 20:16-18

20:16 イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

20:17 イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行つて、『わたしは、わたしの父またあなたがたの父であつて、わたしの神またあなたがたの神であられるかたのみもとへ上つて行く』と、彼らに伝えなさい」。

John 20:16-18

20:18 マグダラのマリヤは弟子たちのところに行って、自分が主に会ったこと、またイエスがこれこれのことを自分に仰せになったことを、報告した。

John 20:16-18

¹⁶ Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

¹⁷ Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

¹⁸ Mary Magdalene went and announced to the disciples, "I have seen the Lord"---and that he had said these things to her.

John 20:16

イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

John 20:16

イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

- She had not been able to recognize him.

John 20:16

イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

- She had not been able to recognize him, but now he calls her by name.

John 20:16

イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

Jesus said to her, "Mary." **She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).**

- She had not been able to recognize him, but now he calls her by name, and she does recognize him.

John 20:16

イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

Jesus said to her, "Mary." *She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).*

- She had not been able to recognize him, but now he calls her by name, and she does recognize him.
- Her response (both language and content) proves that she has identified him correctly

John 20:16

イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

- This is a picture of God's grace:

John 20:16

イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

- This is a picture of God's grace:
 - Even seeing is not believing!

John 20:16

イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

- This is a picture of God's grace:
 - Even seeing is not believing!
 - He calls each one by name,

John 20:16

イエスは彼女に「マリヤよ」と言われた。マリヤはふり返って、イエスにむかってヘブル語で「ラボニ」と言った。それは、先生という意味である。

Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher).

- This is a picture of God's grace:
 - Even seeing is not believing!
 - He calls each one by name,
 - His sheep recognize the voice of their Good Shepherd.

John 20:17

イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行って、『わたしは、わたしの父またあなたがたの父であって、わたしの神またあなたがたの神であられるかたのみもとへ上って行く』と、彼らに伝えなさい」。

Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

John 20:17

イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行って、『わたしは、わたしの父またあなたがたの父であって、わたしの神またあなたがたの神であられるかたのみもとへ上って行く』と、彼らに伝えなさい」。

Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'

- The grammar suggests that she has clung to him already, and he is asking her to stop.

John 20:17

イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行って、『わたしは、わたしの父またあなたがたの父であって、わたしの神またあなたがたの神であられるかたのみもとへ上って行く』と、彼らに伝えなさい」。

Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; **but go to my brothers** and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

- The reason (I think) why he wants her to stop clinging to him, is that he wants her to go and do something else.

John 20:17

イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行って、『わたしは、わたしの父またあなたがたの父であって、わたしの神またあなたがたの神であられるかたのみもとへ上って行く』と、彼らに伝えなさい」。

Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; **but go to my brothers** and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

- By “brothers” here Jesus means his disciples.

John 20:17

イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行って、『わたしは、わたしの父またあなたがたの父であって、わたしの神またあなたがたの神であられるかたのみもとへ上って行く』と、彼らに伝えなさい」。

Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

- Jesus wants Mary to inform his disciples of his resurrection, which is also his ascension to God.

John 20:17

イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行って、『わたしは、わたしの父またあなたがたの父であって、わたしの神またあなたがたの神であられるかたのみもとへ上って行く』と、彼らに伝えなさい」。

Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

- This is one way to put the gospel in a nutshell: Jesus has conquered death, and not just for himself but for them also --- they are children of God!

John 20:17

イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行って、『わたしは、わたしの父またあなたがたの父であって、わたしの神またあなたがたの神であられるかたのみもとへ上って行く』と、彼らに伝えなさい」。

Jesus said to her, "**Do not cling to me**, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

- Mary's obsession with Jesus' resurrection body was keeping her from telling the gospel.

John 20:17

イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行って、『わたしは、わたしの父またあなたがたの父であって、わたしの神またあなたがたの神であられるかたのみもとへ上って行く』と、彼らに伝えなさい」。

Jesus said to her, "**Do not cling to me**, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

- But I don't think her clinging was a problem otherwise, certainly not for Jesus, or for Mary in any "magical" sense.

John 20:17

イエスは彼女に言われた、「わたしにさわってはいけない。わたしは、まだ父のみもとに上っていないのだから。ただ、わたしの兄弟たちの所に行って、『わたしは、わたしの父またあなたがたの父であって、わたしの神またあなたがたの神であられるかたのみもとへ上って行く』と、彼らに伝えなさい」。

Jesus said to her, "**Do not cling to me**, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

- Later Jesus will invite Thomas to touch him.

John 20:18

マグダラのマリヤは弟子たちのところに行って、自分が主に会ったこと、またイエスがこれこれのことを自分に仰せになったことを、報告した。

Mary Magdalene went and announced to the disciples, "I have seen the Lord"---and that he had said these things to her.

John 20:18

マグダラのマリヤは弟子たちのところに行って、自分が主に会ったこと、またイエスがこれこれのことを自分に仰せになったことを、報告した。

Mary Magdalene went and announced to the disciples, "I have seen the Lord"---and *that he had said these things to her.*

- So Mary delivered Jesus' message to his disciples.

John 20:18

マグダラのマリヤは弟子たちのところに行って、自分が主に会ったこと、またイエスがこれこれのことを自分に仰せになったことを、報告した。

Mary Magdalene went and announced to the disciples, "*I have seen the Lord*"---and that he had said these things to her.

- So Mary delivered Jesus' message to his disciples.
- Including the important point that she had seen him alive!

John 20:18

マグダラのマリヤは弟子たちのところに行って、自分が主に会ったこと、またイエスがこれこれのことを自分に仰せになったことを、報告した。

Mary Magdalene went and announced to the disciples, "*I have seen the Lord*"---and that he had said these things to her.

- So Mary delivered Jesus' message to his disciples.
- Including the important point that she had seen him alive!
- Luke reports that her testimony was met with some skepticism.

Comment

- Please remember that, so far, several women including Mary had seen the empty tomb and inferred that “they” have taken the body to an unknown location.

Comment

- Please remember that, so far, several women including Mary had seen the empty tomb and inferred that “they” have taken the body to an unknown location.
- This group of women reported this to Peter and the beloved disciple (and possibly others) causing Peter and the beloved disciple to run back and see for themselves that the tomb was empty.

Comment

- Please remember that, so far, several women including Mary had seen the empty tomb and inferred that “they” have taken the body to an unknown location.
- This group of women reported this to Peter and the beloved disciple (and possibly others) causing Peter and the beloved disciple to run back and see for themselves that the tomb was empty.
- Based on this evidence, the beloved disciple “believed.”

Comment

- Please remember that, so far, several women including Mary had seen the empty tomb and inferred that “they” have taken the body to an unknown location.
- This group of women reported this to Peter and the beloved disciple (and possibly others) causing Peter and the beloved disciple to run back and see for themselves that the tomb was empty.
- Based on this evidence, the beloved disciple “believed.”
- But he had not believed before that!

Comment

- Mary Magdalene *still* did not “believe!”

Comment

- Mary Magdalene *still* did not “believe!”
- Rather, after the men had left, she remained behind beside the tomb weeping.

Comment

- Mary Magdalene *still* did not “believe!”
- Rather, after the men had left, she remained behind beside the tomb weeping.
- She was weeping because (even after seeing two angels where Jesus body had been) she thought someone had taken Jesus body and she did not know where it was!!

Comment

- Mary Magdalene still did not “believe!”
- Rather, after the men had left, she remained behind beside the tomb weeping.
- She was weeping because (even after seeing two angels where Jesus body had been) she thought someone had taken Jesus body and she did not know where it was!!
- Finally she accused Jesus himself of being the gardener who had taken Jesus body away!!!

Comment

- Mary Magdalene still did not “believe!”
- Rather, after the men had left, she remained behind beside the tomb weeping.
- She was weeping because (even after seeing two angels where Jesus body had been) she thought someone had taken Jesus body and she did not know where it was!!
- Finally she accused Jesus himself of being the gardener who had taken Jesus body away!!!
- **This** is how difficult it is for people to believe the gospel.

Comment

- It is only when Jesus speaks to us personally that we can respond in faith.

John 20:19-23

20:19 その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめしていると、イエスがはいってきて、彼らの中に立ち、「安かれ」と言われた。

20:20 そう言って、手とわきとを、彼らにお見せになった。弟子たちは主を見て喜んだ。

20:21 イエスはまた彼らに言われた、「安かれ。父がわたしをおつかわしになったように、わたしもまたあなたがたをおつかわす」。

John 20:19-23

20:22 そう言って、彼らに息を吹きかけて仰せになった、「聖霊を受けよ。」

20:23 あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

John 20:19-23

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."

²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

²¹ Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

John 20:19-23

²² And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit.

²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

John 20:19

その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめていると、イエスがはいてきて、彼らの中に立ち、「安かれ」と言われた。

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."

John 20:19

その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめていると、イエスがはいつてきて、彼らの中に立ち、「安かれ」と言われた。

On the evening of that day, the ***first day of the week***, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."

- As we discussed last week, the events at the tomb of which we have been reading happened on the first day of the week, which would have been the day after Sabbath, i.e. the 24 hour period beginning a sundown on Saturday.

John 20:19

その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめていると、イエスがはいつてきて、彼らの中に立ち、「安かれ」と言われた。

On the evening of that day, the **first day of the week**, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."

- So the events described in this verse probably happened just before sundown on Sunday.

John 20:19

その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめていると、イエスがはいつてきて、彼らの中に立ち、「安かれ」と言われた。

On the evening of that day, the **first day of the week**, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."

- So the events described in this verse probably happened just before sundown on Sunday.
- It might have been dark already, as John sometimes seems to slip into the Roman way of reckoning hours in the day.

John 20:19

その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめていると、イエスがはいつてきて、彼らの中に立ち、「安かれ」と言われた。

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, **Jesus came and stood among them and said to them**, "Peace be with you."

- So, anyway, it is Sunday evening when Jesus appears among his disciples.

John 20:19

その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめていると、イエスがはいつてきて、彼らの中に立ち、「安かれ」と言われた。

On the evening of that day, the first day of the week, **the doors being locked where the disciples were for fear of the Jews**, Jesus came and stood among them and said to them, "Peace be with you."

- So, anyway, it is Sunday evening when Jesus appears among his disciples.
- At that time they were meeting behind locked doors, “for fear of the Jews.”

John 20:19

その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめていると、イエスがはいつてきて、彼らの中に立ち、「安かれ」と言われた。

On the evening of that day, the first day of the week, the doors being locked where the disciples were for **fear of the Jews**, Jesus came and stood among them and said to them, "Peace be with you."

- Why were they afraid of the Jews?

John 20:19

その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめていると、イエスがはいつてきて、彼らの中に立ち、「安かれ」と言われた。

On the evening of that day, the first day of the week, **the doors being locked** where the disciples were for fear of the Jews, **Jesus came and stood among them** and said to them, "Peace be with you."

- Why were they afraid of the Jews?
- If the door was locked, how did Jesus come to them?

John 20:19

その日、すなわち、一週の初めの日の夕方、弟子たちはユダヤ人をおそれて、自分たちのおる所の戸をみなしめていると、イエスがはいつてきて、彼らの中に立ち、「安かれ」と言われた。

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "**Peace be with you.**"

- Why were they afraid of the Jews?
- If the door was locked, how did Jesus come to them?
- When he said "Peace be with you," what did Jesus mean?

John 20:20

そう言って、手とわきとを、彼らにお見せになった。弟子たちは主を見て喜んだ。

When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

John 20:20

そう言って、手とわきとを、彼らにお見せになった。弟子たちは主を見て喜んだ。

When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

- Hearing Jesus say, “Peace be with you,” what would do you think would have been the reaction of the disciples?

John 20:20

そう言って、手とわきとを、彼らにお見せになった。弟子たちは主を見て喜んだ。

When he had said this, *he showed them his hands and his side. Then the disciples were glad when they saw the Lord.*

- Hearing Jesus say, “Peace be with you,” what would do you think would have been the reaction of the disciples?
- Seeing his hands and his side, they would see who he was, and begin to experience peace and gladness.

John 20:21

イエスはまた彼らに言われた、「安かれ。父がわたしをおつかわしになったように、わたしもまたあなたがたをつかわす」。

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

John 20:21

イエスはまた彼らに言われた、「安かれ。父がわたしをおつかわしになったように、わたしもまたあなたがたをつかわす」。

Jesus said to them again, "**Peace be with you**. As the Father has sent me, even so I am sending you."

- Jesus repeats himself.

John 20:21

イエスはまた彼らに言われた、「安かれ。父がわたしをおつかわしになったように、わたしもまたあなたがたをつかわす」。

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

- Jesus repeats himself.
- John wants us to notice that it is repetition.

John 20:21

イエスはまた彼らに言われた、「安かれ。父がわたしをおつかわしになったように、わたしもまたあなたがたをつかわす」。

Jesus said to them again, "**Peace be with you.** As the Father has sent me, even so I am sending you."

- Jesus repeats himself.
- John wants us to notice that it is repetition.
- This second time for sure, it is meant to be understood as more than a common greeting. It is a special blessing.

John 20:21

イエスはまた彼らに言われた、「安かれ。父がわたしをおつかわしになったように、わたしもまたあなたがたをつかわす」。

Jesus said to them again, "Peace be with you. ***As the Father has sent me, even so I am sending you.***"

- It is, indeed, Jesus turning over his mission to his disciples.

John 20:21

イエスはまた彼らに言われた、「安かれ。父がわたしをおつかわしになったように、わたしもまたあなたがたをつかわす」。

Jesus said to them again, "Peace be with you. *As the Father has sent me, even so I am sending you.*"

- It is, indeed, Jesus turning over his mission to his disciples.
- Jesus was sent to reveal God and salvation to the world.

John 20:21

イエスはまた彼らに言われた、「安かれ。父がわたしをおつかわしになったように、わたしもまたあなたがたをつかわす」。

Jesus said to them again, "Peace be with you. *As the Father has sent me, even so I am sending you.*"

- It is, indeed, Jesus turning over his mission to his disciples.
- Jesus was sent to reveal God and salvation to the world.
- They are now being sent to reveal Jesus and the salvation that can only be found in him.

John 20:22

そう言って、彼らに息を吹きかけて仰せになった、「聖霊を受けよ。」

And when he had said this, he breathed on them and said to them,
"Receive the Holy Spirit.

John 20:22

そう言って、彼らに息を吹きかけて仰せになった、「聖霊を受けよ。」

And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit."

- His breathing on them was a symbol of the Holy Spirit which he conferred on his disciples for the mission on which he was sending them.

John 20:22

そう言って、彼らに息を吹きかけて仰せになった、「聖霊を受けよ。」

And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit.

- His breathing on them was a symbol of the Holy Spirit which he conferred on his disciples for the mission on which he was sending them.
- The Holy Spirit is difficult to understand.

Comment

- The Holy Spirit which they received is God.

Comment

- The Holy Spirit which they received is God.
- God cannot be effectively manipulated by us.

Comment

- The Holy Spirit which they received is God.
- God cannot be effectively manipulated by us.
- Therefore whatever work we do in the power of the Holy Spirit, can also be understood as God's work in us.

Comment

- The Holy Spirit which they received is God.
- God cannot be effectively manipulated by us.
- Therefore whatever work we do in the power of the Holy Spirit, can also be understood as God's work in us.
- Because it is God's work, such work is always effective.

Comment

- The Holy Spirit which they received is God.
- God cannot be effectively manipulated by us.
- Therefore whatever work we do in the power of the Holy Spirit, can also be understood as God's work in us.
- Because it is God's work, such work is always effective.
- Yet it can still be understood as work that we do in the power of the holy spirit....as seen in the next verse.

John 20:23

あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

John 20:23

あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

If you forgive the sins of any, **they are forgiven them**; if you withhold forgiveness from any, it is withheld."

- Ultimately sin must be forgiven by God.

John 20:23

あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

If you forgive the sins of any, **they are forgiven them**; if you withhold forgiveness from any, it is withheld."

- Ultimately sin must be forgiven by God.
- God forgives the sins of everyone who believes in Jesus.

John 20:23

あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

- Ultimately sin must be forgiven by God.
- God forgives the sins of everyone who believes in Jesus.
- Therefore in some sense the disciples could forgive the sins of those who believed the gospel they proclaimed.

John 20:23

あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

- To proclaim the gospel to sinners is the ultimate act of forgiveness of which we are capable from the human side.

John 20:23

あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

If you forgive the sins of any, **they are forgiven them**; if you withhold forgiveness from any, it is withheld."

- To proclaim the gospel to sinners is the ultimate act of forgiveness of which we are capable from the human side.
- If God grants them faith to believe the gospel, then our forgiveness is perfected.

John 20:23

あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

If you forgive the sins of any, **they are forgiven them**; if you withhold forgiveness from any, it is withheld."

- To proclaim the gospel to sinners is the ultimate act of forgiveness of which we are capable from the human side.
- If God grants them faith to believe the gospel, then our forgiveness is perfected. (It came from God's work in us!)

John 20:23

あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

If you forgive the sins of any, they are forgiven them; **if you withhold forgiveness from any**, it is withheld."

- Conversely, the disciples might conceivably cause God to withhold forgiveness from someone by withholding from them the preaching of the gospel.

John 20:23

あなたがたがゆるす罪は、だれの罪でもゆるされ、あなたがたがゆるさずにおく罪は、そのまま残るであろう」。

If you forgive the sins of any, they are forgiven them; **if you withhold forgiveness from any**, it is withheld."

- Conversely, the disciples might conceivably cause God to withhold forgiveness from someone by withholding from them the preaching of the gospel.
- But God could work around that. 😊