

GOSPEL OF YOHANAN

Chapters 20 – 21

This is our last study on the Gospel of John. We have followed the life of Yeshua from time eternity, when the Word was with God and when the Word was God. A most beautiful thing is that it was then that the Word decided to redeem His creation, even before He fashioned it. So, at the proper moment in time, the Word became flesh and it is then that this great Gospel of John picks up and walks us through the life of Christ.

One thing that this Gospel did for me is that it brought me much closer to my Messiah. From chapter to chapter, one finds a wealth of teaching. A teaching that goes deep in one's heart, as the Spirit of God here has a way of personally speaking to the reader.

Let me give you a brief overview of those things that we have learnt from this Gospel and see what Jesus went through and all that He did, in order that we may all have eternal life. It is in **Chapter 2** that His ministry began, and there we see how He stamped this opening by performing this great miracle of **turning water into wine**, illustrating these great changes that He was willing to perform in the hearts and minds of those who come to believe in Him. While these waters were used for religious ceremonial cleansing, by turning them into wine He also began to show that true belief in God starts first in the heart and mind.

After this miracle, in the same chapter, we see Him in Jerusalem at the Temple, the center of religion. There, He finds this place, that He called *My Father's house*, in a pitiful state and boldly chased away the vendors and the money changers. Man made religion had then taken over true faith and the place of worship was no longer fit for God to dwell there.

After these two events of the miracle of the water turned to wine and the cleansing of the Temple, the Spirit of God brings us to witness a superb demonstration of what it means to be saved. For the occasion, He had chosen one of the highest ranked religious figures of the time. His name was Nicodemus, whom one man called the *teacher of Israel*. To this man, who represented the best that man could produce, He said in **John 3:5**
"Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

There He was showing that every single person, whoever they are, need to come to Him for salvation.

After this incident, we are taken to Samaria. There, Jesus chose another kind of person; one who would be considered of the lowest in the society of the time, a Samaritan and a woman who was living in adultery. How could a religious Jew speak to a Samaritan? And how could a religious Jew engage in a conversation with a woman He did not know, especially an adulterous one? This was a bold move, but one thing we learn in this Gospel is that Jesus is ready to go to great

lengths to save people. We are told in **John 4:28-29** that in her excitement after she received salvation:

The woman then left her waterpot, went her way into the city, and said to the men, "Come, see a Man who told me all things that I ever did. Could this be the Christ?"

Here Yeshua was showing that salvation is positively for all, and that God is no respecter of persons. From the teacher of Israel to the Samaritan woman living in adultery, we are brought to **Chapter 4**. Here we meet this noble man, whose son was about to die. This man demonstrated such great faith toward Yeshua. But how was it possible to have such faith apart from the Pharisees or the Sadducees or the Scribes?

The presence of this man shows us that, despite the corruption in the Temple, the Spirit of God was working in the hearts of people. Touched by his faith, we read in **John 4:50** that:

Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way.

The son was immediately healed, thus showing that true faith is towards God, and not towards man made religion. Right away we are brought back to Jerusalem, to a pool called Bethesda, where we see the people of Israel represented by a man who was lame for 40 years, who was left to believe a fable. In **John 5:4** we read that:

For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

Where were the teachers of Israel? How come the people were reduced to believe such a tale?

This incident represented the condition in which Israel was, as God said through the prophet in **Hosea 4:6**

My people are destroyed for lack of knowledge....

There, Jesus publicly healed this man, outside of the waters of this pool. Salvation is not in myth or in the religious system; it is in Yeshua only. It is then that we see that Jesus began to plea with the people to consider who He was. He wanted all of them to be saved. For this, He called on one important witness. He said in **John 5:39**

You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

Look into the Scriptures and you will see that Yeshua is the Messiah. That He is God incarnate, and that He came to die and resurrect for each one of us. But it was at this moment that one began to understand that the people were not going to believe in Him, except for only a small remnant. This is just like the history of Israel testifies, over and over in the Old Testament, with Elijah who thought he was the only believer left in Israel, or Isaiah who spoke of the small remnant in **Isaiah 8**.

In **Chapter 6** of the Gospel of John, Yeshua's ministry begins to take a turn. Two miracles were performed there. But now it seems that He performed them no more for the masses, but for the training of the twelve, in anticipation of the coming birth of the Body of the Messiah.

The first was the **Feeding of the Five Thousand**, but after this mass of people were fed, we read in **John 6:13**

Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

One basket was given for each of the disciples. From then on, they were called and being prepared for the coming **Time of Grace**. To further prepare them, He showed a second miracle that they were the only ones to witness, that of **walking on the water**. Thus showing them that He was the Creator Himself and that the business they were called to do was of the highest importance.

After these two miracles, the confrontations began, between the Messiah of Israel and the religious leaders, and became intensified. Yeshua and His disciples were constantly harassed, and Yeshua's Words were at times so hard that many of His disciples left Him as we read in **John 6:66**

From that time many of His disciples went back and walked with Him no more.

Here, showing that belief in Jesus is a very serious matter. Jesus is not a beggar, standing at the corner of the street offering free salvation. He is a judge and a consuming fire, offering free salvation.

There, the disciples were witnessing and learning. The words of Peter in **John 6:68** demonstrated the spirit of a believer. After Jesus asked the disciples if they also wanted to go, Peter said: *Lord, to whom shall we go? You have the words of eternal life.*

There was salvation!

From that time one, as we see in **Chapter 7**, the people, the religious leaders and even the immediate family of Yeshua, His own brothers, became increasingly hostile towards Him. But Jesus' concern at this time was that the believers would be protected and strengthened. In the midst of this resentment, Jesus pronounced those great words that we find in **John 7:37-38**

..... "If anyone thirsts, let him come to Me and drink.

"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

But the religious authorities were relentless and were looking for any way to discredit Him. It was then that they brought him an adulterous woman to test Him. The Mosaic Law ordered that this woman should be stoned. What then would Jesus say now?

But as time went on, the religious authorities became more and more irrational. They thought that Jesus would not notice that they did not bring the adulterer, but only the adulteress. The Mosaic Law never said to stone one, but both of them. In **John 8:7**, He tells them:

... "He who is without sin among you, let him throw a stone at her first."

He showed them that they were all as sinful as the Adulterous Woman. But despite their attack, Yeshua concentrated on the remnant. It is right after this incident that Jesus proclaims that He is the **Light of the World**. He says in **John 8:12**

"I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

Turning to the others, He adds in **John 8:24**

Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.

He was appealing to them to come and believe, because the time was short. The **Gospel of John** is the book about Salvation. Everywhere in this book there are allusions to salvation. The final demonstration of His deity, and capacity to forgive sins and freely give salvation to all, are seen in two of the most remarkable miracles that Yeshua ever performed. The first one is that of **The Healing of the Man Born Blind**. It was such a great miracle that the healed blind man, himself, testified in **John 9:32** by saying:

Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

This was a messianic miracle, one that the religious leaders knew only the Messiah would do. But the truth did not mean much to them anymore. Their response was that they decided to excommunicate everyone who believed in Jesus, as we see in **John 9:22** where we are told that they:

... had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.

What a contrast. It is a disparity that followed and is still following true Biblical Christianity and man-made religion. The other great miracle is **The Raising of Lazarus**. The greatness of this miracle is seen in **John 11:17** where we read:

So when Jesus came, He found that he had already been in the tomb four days.

The important word here is the word *four*. The religious leaders believed that after *four days* it was impossible for anyone to come back to life, because decomposition of the body had then started and only a recreation by God could revive the person. Jesus, by reviving this person, showed that He was God incarnate. The fiercer the opposition, the more impressive were His miracles. It was obvious to them that He was the Messiah, and as a final response what did they decide?

John 11:53 tells us that:

Then, from that day on, they plotted to put Him to death.

They also plotted to kill Lazarus as well. That was the final sign Yeshua would show them; the next was His own resurrection. **Chapter 11** was the breaking point. It is from there that some

devils began to surface, such as the first mention of Caiaphas in **John 11:49**. He played a large role in falsely condemning Jesus and from there, others followed, such as Annas, Pilate and Herod.

But the Lord never fails to show us that even in the midst of this chaos; His Spirit was sustaining the believers. In **Chapter 12**, we see Jesus and the other believers resting in Bethany. This was His last rest before the trials and the crucifixion.

From that moment on, began the climb to the cross. As we have seen, it was in these very tense moments of suffering that Jesus demonstrated His unconditional love toward mankind. As those who were to falsely judge Him and were about to abuse and mistreat Him, He nevertheless tried to save them until the end. His love was extended to Judas Iscariot, whom He called *friend* just before the final kiss of death. To Pilate, He appealed to his heart just before this man sat on the judgment seat to judge the Judge of Israel. He showed compassion to the man on the cross, to whom He promised paradise.

The most touching of it all is how the Spirit of God puts at par those great doctrines of the death, resurrection, ascension and exaltation of the Messiah with the love God has for very simple people. The book does not end with the greatness of the resurrection, but with the lives of three individuals who were touched by God. **Mary Magdalene**, whose love for the Messiah was so deep and genuine that it was to her that He first appeared and spoke. We have seen how she waited at the empty tomb and wept and how Jesus appeared to her; she was greatly rewarded, in being the first one to see and speak to the Messiah.

Peter, who, after seeing the empty tomb, curiously left the scene and went home. What happened to his hope? Was it because he had just denied the Lord three times that he could not find any more hope in himself?

Regardless, right after, Jesus sought him and publicly reestablished his authority as a leader of the twelve.

Thomas, the twin, whose lack of faith brought Jesus to make a special appearance, showing us again that the Love of God will cover us from all.

The book ends with these three individuals. Thus showing that, beyond doctrines, the love of God surpasses all things. We have seen the love and the perseverance of Mary Magdalene, now we will look at the two other individuals, Thomas and Peter, as the Gospel ends with these two individuals.

After John and Peter decided to go home, we are told that Jesus then decided to go to them to meet them. This I find beautiful. Here we see how God is tolerant and accepting of our faults. Yeshua could have said: “How could they leave the scene after I resurrected? Even after I told them so many times that I will resurrect.”

He could have said that these two men are not worth it, yet He not only forgave them, but He went to them to strengthen them. He appeared to them in a miraculous way. This is where we read in **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 Judeans, Jesus came and stood in the midst, and said to them, "Peace be with you."

While, eleven disciples were gathered together and barricaded themselves with locked doors because they were in fear, Jesus appeared to them and comforted them. He either just appeared to them or He went through the doors. But before we look into what He told them, we notice that not all the disciples were present. One of the missing disciples was Thomas.

John 20:24

Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.

That actually became problematic because we learn in **verse 25** that this Thomas resisted the testimony of his brother in the faith. There we read:

The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

This is where Thomas got this nickname "doubting Thomas." His response to the disciples was very strong. It wasn't enough for him to want to see, he wanted to put his finger into the print of the nails and put his hand into His side. The word he used for *put* means *to thrust, to cast*. This did not last an hour or two; it lasted eight days until Yeshua decided to go to Galilee, where Thomas was, to make a special appearance just for him.

John 20:26 - 28

And after eight days the disciples were again within, and Thomas was with them. Then came Jesus, the doors being shut, and stood in their midst and said, "Peace be unto you."

Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."

And Thomas answered and said to Him, "My Lord and my God!"

Here we see again how our Messiah is loving and tolerant of our shortcomings, not only toward Thomas but toward the other eleven disciples, especially when you consider that in **Luke 24:49** He told them to stay in Jerusalem until the Holy Spirit arrived. There we read:
but tarry in the city of Jerusalem until you are endued with power from on high.

Even though they did not listen and went back home to Galilee, Jesus went to them.

Thomas is singled out here because he represents us in our doubts and our uncertainty. What I find interesting is that he is named by his Hebrew or Aramaic name and also by his Greek name in **John 20:24** we read:

But Thomas, one of the twelve, called Didymus (NIV)

There is a repetition; Thomas and Didymus both mean the twin. We are not told who his twin brother or sister is, but this may be an allusion to the twin nature the believers were about to

have, as the Spirit of God was about to come to them at Pentecost. It is then also very descriptive of our struggles of life that we believers go through.

It reminds us of what Paul says in **Romans 7:23**

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

We all have a twin brother; one that anchors us to earth and blinds us from the reality of heavenly things. Again, the most beautiful thing here is the words that Thomas pronounces when he is brought back to reality and sees who Jesus really is. There, he turns to Jesus and says: "*My Lord and my God!*"

He saw God. He had been purified by Jesus' appearance and he recognized it, as Jesus said in **Matthew 5:8**

Blessed are the pure in heart: for they shall see God.

Thomas saw Him and proclaimed his understanding of the person of the Messiah. Jesus did not stop him, nor did He complain about being called God, because He was God incarnate.

Remember when Peter went to see Cornelius, we read in **Acts 10:25, 26** that:

As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. But Peter lifted him up, saying, "Stand up; I myself am also a man."

But Jesus never said that to Thomas. Why?

It is because Yeshua is God incarnate and the Bible teaches it. It is at this time that Jesus utters the words we find in **verse 29**:

"Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed."

He spoke about us there—the believers. Blessed are you if you believe in Him, and yet your eyes never saw Him. But your heart has felt His great power. This is more powerful. Now we come to believe not by seeing but by hearing. This is why today we do not need to put up a show of miracles to glorify God. We do it through His Word.

Regarding doubts and faith, it was quoted that:

Doubt sees the obstacles,
Faith sees the way!
Doubt sees the darkest night,
Faith sees the day!
Doubt dreads to take a step,
Faith soars on high!
Doubt questions, "Who believes?"
Faith answers, "I."

It has been said: "Faith sees the invisible, believes the incredible, and receives the impossible."

Let's now see the last individual, **Peter**. There is so much to say about him. The first thing we notice in this account is that when Mary Magdalene went and told Peter and John of the empty tomb, they both began to run to the tomb. But one outran the other.

See what happened in **John 20:3-4**

Peter therefore went out, and the other disciple, and were going to the tomb.

So they both ran together, and the other disciple outran Peter and came to the tomb first.

Why are we told that John outran Peter? Would it matter to know that John was a faster runner than Peter?

I don't think so. I believe that this information goes much further. I think that what we see here lays the ground for what we are told in the next chapter, the last chapter. It is devoted almost entirely to Peter, who was to be the leader of the new formed Body of the Messiah. Let's not forget that the last we heard of Peter was when, in **John 18:27**, he had denied Jesus three times. Since then he had not yet met Jesus. Was he then feeling guilty about his shortcomings and this is why he allowed John to outrun him so he would not be the first one to see Jesus?

How many times, our sins convince us that we are not worth it anymore. We see our sins as so grave that Yeshua would not want to deal with us anymore. I believe that the message here is that the cross is stronger than our sins. Once we truly confess, we should go forward and this is the overall message behind the events of this last chapter.

Know that Yeshua will never leave you nor forsake you. In fact, once you confess your sins, He sees you as pure as you could be. See how Jesus so gracefully deals with His beloved Peter. After the events in the closed rooms, He appeared to some disciples for the third time. There He addressed Peter.

John 21:15

So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs."

He said to him again a second time, "Simon, son of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep."

He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep."

Now, three times Jesus asks Peter if he loves Him; this is the same number of times Peter denied Him. But all of this was not to embarrass Peter. It was to tell him that He forgave each of the three times Peter denied Him. Yeshua does it publicly in order for the others to see that He had chosen Peter as the leader—and this, despite his shortcomings.

It is a beautiful thing to see how concerned the Lord is for our spiritual welfare, how He wants us to be spiritually fit and strong for the work He assigned to us. This episode speaks to us all. On the one hand, we are hard to confess our sins but on the other we brood over them, nonstop, and

we tend to discredit ourselves. But we have this passage as an exposition of the breastplate of righteousness, that part of the armor of God, which protects the seat of emotions where guilt lies. Notice the fire and coals. This, also, is significant. When Peter denied Yeshua, we read in

John 18:18

Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

These coals at the beach may remind us of the coals that purified Isaiah's mouth in **Isaiah 6**. Again, this was a gentle reestablishment of Peter as a leader. Notice the progression as Jesus asks Peter three times to take care of His flock.

1-Feed My lambs 2-Tend My sheep 3-Feed My sheep

We see here the priorities not only for the Pastor, but for every mature believer who is called to take care of other believers.

First we read of *lambs*. These represent the new believers, who need to be fed with the Word of God.

Second, these become *sheep*, and they need to be tended. Here, it means to guide, to direct.

Third, these *sheep* still need to be fed with the same Word as when they were lambs, as we all need to grow in the Word, until we reach heaven.

These things do not only speak to pastors and elders but also to all of us, as it describes the different steps in our spiritual life. One thing is for sure; we all need to constantly grow in the Word.

Most importantly, notice the possessive pronouns: *My lambs – My sheep – My sheep*. The congregation really belongs to Yeshua.

It is interesting to see what the disciples were doing before this encounter with Yeshua.

John 21:2-3

Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together.

Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing.

Why were the disciples going fishing? Was not the tomb empty? Have they not seen the Lord resurrected and spoken to Him?

So, instead of proclaiming the Word of God, as their Lord had risen, **verse 3** tells us that Peter says: *I am going fishing*. They did not even catch anything. We are told that they worked all night for nothing. It is after a whole night of hard work that they headed back to shore, and Jesus was waiting for them there. But He did not get angry at them. See how gentle He is and how He brings His message to them:

John 21:4-6

But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

Then Jesus said to them, "Children, have you any food?" They answered Him, "No."

And He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast, and now they were not able to draw it in because of the multitude of fish.

First, we notice His first word to them—*children*—as to young boys. I believe that this is the first time He calls them like that, as a Father concerned for the welfare of His children. Yes, Jesus, we are told in **Isaiah 9:6**, is both human, in that He came as a *Son*, as well as the *everlasting Father*. Here we see both of these aspects. He calls them as such because of His concern for them, and this is where He tells them to cast the net on the other side. They do so, and their net was so full of fish that they could not pull it up. I believe that here Jesus wanted to convey to them that He is the provider. What is interesting is that in **verse 9** we read that:

Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

The words “fish” and “bread,” here, are singular; there was one fish and one piece of bread.

Later, we read in **verse 13**

Jesus then came and took the bread and gave it to them, and likewise the fish.

I believe that there was another multiplication of fish and bread here, again. Despite the big fish that they had taken, because this is what the Greek word conveys. This time, Jesus gives a small fish, as the Greek conveys, and feeds them all. This is a principle that is at work even today, when Jesus spoke these words in **Matthew 6:33**

But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

In whatever we do, if we put God first, the rest will flow. Here, we further see the beginning of the fulfillment of what Yeshua said in **John 14:12**

"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater than these he will do, because I go to My Father.

Here the disciples pulled out a great amount of fish, 153 of them. This symbolized the greater extent of time that we have to do the work here on earth. While Jesus only had three years here, many of us will have 30, 40 or even more than 50 years of work. This whole scene was also a reminder of what Jesus said to them in **Mark 1:17**, when He first called them.

"Follow Me, and I will make you become fishers of men."

The main lesson here is that these were disciples and their task was to go and be fishers of men. In this episode, Jesus demonstrated to them that He will provide for them. I want to bring to your attention the three times Jesus said *peace be unto you* in the passages we are studying now. This was the conventional greeting similar or perhaps the very Hebrew words “*šālôm ha lehem*,” but coming from the Lord, it had a much deeper meaning. The first one is when He first appeared to them.

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, Jesus came and stood in the midst, and said to them, "Peace be with you."

These were His first Words to them, and what is most significant here is that He does not say anything more, but see what He does:

John 20:20

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

That is so strong. He begins by telling them to have peace, and then He shows them the strength behind that promise—His wounds. As if He was saying: “Now you may have peace, because I died for you—See?”

Because He died and resurrected, we can have peace; this is true peace from God. It was when they saw and understood the meaning of His wounds that we are told that:

John 20: 22, 23

..... He breathed on them, and said to them, "Receive the Holy Spirit.

"If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

This is also very strong; the word *breathed* is seen only here in the entire the New Testament. But there is much more to this word here. Three hundred years before Christ, some 70 rabbis decided to translate the Bible into Greek for the benefit of the Jews that were living outside Israel—a translation that is known to us at the Septuagint. These rabbis used that very same word to translate the Hebrew word found in **Genesis 2:7**

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

As God breathed life into man, so here Jesus breathed new life into the disciples, as they recognized what Yeshua had done for them. This, again, also shows the Messiah’s deity, for only God can breathe life and create. Jesus did just that and He sent them to disciple. Here was a fulfilled prayer that He prayed to the Father in **John 17:18**. Speaking to the Father, He said: *"As You sent Me into the world, I also have sent them into the world.*

Now that the resurrection occurred, He is sending them! The following verse, in **John 20**, has unfortunately been translated, and understood in such a way, as to give deity function to man.

John 20:23

"If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

Some have thought they had that power to forgive and retain man’s sin, so they see here a free license to play god. But no authority over spiritual matter is given independently of God. Even the enemy of Jesus understood that only God can forgive sins, as exclaimed in:

Mark 2:7

‘Who can forgive sins but God only?’

The New American Standard Bible translated this verse well. This what it says:
If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.

There are two passives here: “they are forbidden” and “they are retained.” This implies that God did it before and that the disciples, having the Spirit of God and being in the will of God, declare God’s ways to the people. They themselves do not have any authority to forgive or retain anyone’s sins. JC Ryle said, on this passage, that: “just as the Jewish high priest pronounced who were clean and who were unclean in cases of leprosy,” so the disciple understood who was clean and who was not.

Nowhere in biblical history did anybody forgive the sins of any. When Peter met with Cornelius, thus opening the door to nations, did he say to him: “I forgive you your sins?”

No! See what he said to him in **Acts 10:43**
To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins

He pointed to the Messiah alone as the redeemer.

All this was said after that Jesus pronounced the first “*peace be unto you.*” **The second time** He says “*Peace to you!*” is as significant. It reminds us as to why we are still here on earth. See what He says in **John 20:21**
So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you."

Now go! As the Father sent the Son, now He sends you, with the peace of God. Because His wounds now give us peace, we can now go! Now the words of God in **Isaiah 53:5** take on a full meaning when He says:
.... The chastisement for our peace was upon Him, And by His stripes we are healed.

Jesus died so that we might have this peace of mind, and go and produce fruits.

The third time He pronounced the Words “*peace be unto you*” was at His second appearance. In **John 20:26** we read:
And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!"

This is when He turned to Thomas and dealt directly with his doubts and comforted Him.

First, we are told that peace is available because of His wounds. **Second** that His peace is necessary for the work we have to do in this world. **Third**, that His peace is necessary to cover our hearts for our well functioning. The peace that is available to us is the product of the wounds of Jesus.

Let's now read the conclusion of John, the disciple of this great Gospel. Two concluding passages are given at the end of chapter 20 and at the end of chapter 21.

John 20: 30, 31

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;

but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

John 21:24, 25

This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

The Spirit of God is still writing the book of John through our very lives, because the other things that Jesus did are also the things that He is doing in our lives today.