

The Book of John

Lesson 40 provide

Return pages 5, 6 & 7 only

Read: John 20: 1-31

Verse 23. *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.* Here is what Jesus is saying; and it is very simple. The last thing God has given man in writing is Malachi chapter 4. He is about to send these disciples into the world to preach the gospel, to establish the New Testament church and they do not have the New Testament scripture to read, teach or preach from. When they go out and say, *ye must be born again*, it is their word against the Old Testament... During this transition period till the New Testament scriptures are written down, Jesus is entrusting them with this authority to tell someone whether or not they are saved.

In Acts 2, Peter is preaching the death, burial and resurrection of Jesus Christ to a group of people. That group of people responds in their heart and says, "Okay what shall we do?" They believed what Peter said, and Peter responded with "before I am going to pronounce your sins remitted, you are going to have to prove to me that you believe, get baptized." Peter could not say, "Well, let's turn over to the book of Ephesians to give you assurance, nor can he verify their conversion simply by their confession of faith according to Romans 10 because the New Testament is not written yet. So Peter says "If you get baptized, we will declare that your sins are remitted. They are not getting baptized so that their sins can be forgiven. They are getting baptized so those men who were given authority to establish the New Testament church will have a basis whereby to pronounce them saved. Peter, James and John are is not the Saviour. Peter cannot take your sins away; but he has to pronounce your sins are taken away so that you can be added to the church. Jesus is the only one who can say, "thy sins be forgiven thee..." Why? Because He knows what is in that man's heart.

Verse 23, *and whose soever sins ye retain, they are retained.* There are religions that teach if you are un-liked or judged a sinner, then your sins are retained. It cannot possibly mean that. James, John and Andrew and the other disciples are here in the upper room, they do not have the power to say to a man who is trusting Jesus, "No you're sins are staying on you because I don't like you." The Lord is not giving them the power to save people or to

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damn people. He is giving them the authority under the leadership of the Holy Spirit to build His church on earth in His absence.

In Acts 8, Phillip is riding in the chariot with this Ethiopian eunuch. And the eunuch says, I want to get baptized. And Philip says... Here is what you have to do. I want to hear your testimony. Do you believe with all your heart that Jesus Christ is the Son of God? Philip is not quoting Romans 10:9-13. He is exercising authority that God gave him. Did Philip save the Ethiopian eunuch? No. He was saved the moment he believed. But Philip had to make the determination as to whether or not he was saved because there is no scripture to depend on.

This section we are looking at or just finished, running from verses 17 to 22 is a great picture of our new life in Christ.

- Verse 17 - A New Way - He is known in not after the flesh but ascended. We do not know Jesus according to His body of flesh, We know Him as the ascended Lord that we have not seen.
- Verse 17 - A New Title - We are called "brethren."
- Verse 17 - A New Position - In Christ in the presence of the Father.
- Verse 19 - A New Place - Apart from the world.
- Verses 19 to 21 - A New Blessing - Peace.
- Verse 19 - A New Privilege - Christ in their midst.
- Verse 20 - A New Joy - A new gladness through the risen Lord.
- Verse 21 - A New Commission - Sent to preach the gospel.
- Verse 22 - A New Creature - Living by His breathing. He breathed on them.
- Verse 22 - A New Indwelling - The Holy Spirit.

You should make note of this, it is not limited to John. This is the order of the Lord's appearances to the disciples after His resurrection.

1. John 20:14
2. Matthew 28:8
3. First Corinthians 15:5
4. Luke 24:13
5. Luke 24:36
6. John 20:24
7. John 21

John 20:24, *But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.* I have heard many sermons preached about doubting

Thomas, Compare verses 19-20, with verse 24 Thomas was not with them on that Sunday evening when the Lord showed up.

Verse 25, *The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.* Here is where Thomas gains his nickname called doubting Thomas because in verse 27 at the end of the verse, Jesus said, *and be not faithless, but believing.* He did doubt the words of the other disciples; but I just want to give you a little something in Thomas' defense. Where are they? In the upper room. Look at verse 19. They hiding from the Jews. They are in a secret place. Come to Matthew 24:23-26, let me show you something. *Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.* What if Thomas doubted them but he did not doubt Jesus?

Verse 26. *And after eight days again* Thomas stuck firm to his apprehensions for eight days, being the odd man out *And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas,* In verse 25 Jesus was not with Thomas when he doubted, yet when Jesus showed up in verse 26 He knew what Thomas had said back in verse 25, then Jesus responded with: *reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.* First John 1:1 says this. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;* Jesus said: "Thomas, put your finger in my hand and thrust your hand in my side"

Now there is no indication from the passage that Thomas did that. Verse 28. *And Thomas answered and said unto him, My Lord and my God.* That is a statement of Deity.

Verse 29. *Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.* That is us He is talking about. That is you and me. We have a blessing upon our life that Thomas did not have upon his. That is real genuine faith. *Faith is the substance of things hoped for, the evidence of things NOT seen.* Thomas had faith based on things seen. We have faith based on things not seen.

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Verse 30, *And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God;* The Holy Spirit had John select these certain and particular miracles to bring us to the place where we would believe that Jesus is the Christ and the Son of God. That is why John is the book you give to the searching unbeliever or the brand new believer who needs to be established because the purpose of the book is to bring an unbeliever to belief. *...and that believing ye might have life through his name.*

Here are a few more gems in your Bible.

1. We cannot be saved by obeying the dictates of the king. (Matthew)
2. We cannot be saved by walking in the steps of the servant. (Mark)
3. We cannot be saved by imitating the perfect man. (Luke)
4. We are saved by believing on the Son of God. (John)

Now all those other books are vital. They teach us about Jesus. We are taught in them from Jesus. The gospel of John is specifically written so that you might believe; and so by believing, you could have life through His name.

Peace unto you or Peace be unto you appears three times in John chapter 20.

- First in verse 19 tells of the great results of the atonement.
- Second in verse 21 Peace with God is imparted to those whose sins are put away. Peace that will have provision as we serve God that He will supply our every need.
- Third in Verse 26 Peace is a means of recovery. Thomas beheld the crucified and risen Christ and all was made well with his soul.

Notes

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Read: John 20: 1-31

Name _____

1. Why were the Apostles given authority in verse 23?

2. Why is it important that we understand the commission of verse 23, applies only to the twelve?

3. Why is it important that we understand that it applies to all of the twelve?

4. What was right about Thomas' response to the others?

5. What was wrong about Thomas' response to the others?

6. "Peace be unto thee" For what cause was each declaration made?
 - 1.
 - 2.
 - 3.

7. In what way was Thomas the last of that dispensation?

8. How does verse 29 mark the dawn of a new age?
9. What does verses 30-31 teach us about the size of the Bible?
10. What does verses 30-31 teach us about the contents of the Bible?
11. Make a list of those in John who were told to believe.
12. Make a list of those in John who profess to believe.

12. (cont.)

True/false

- All believers have the power to pronounce people saved or lost.
- Thomas was justified by doubting the others.
- God the Father provided all of Jesus' needs while on earth to proclaim His message, He will provide all of ours.



Scripture Memorization; (write these on the back on the sheet, Must be in KJV) Romans 10:9-13; 2 Peter 3:9.

any questions?