

## 2020 VISION "GOSPEL COMPETENCY" JOHN 20:19-23

As a believer in Christ, you no doubt see yourself as a child of God. After all, John says in his Gospel, "To all who received him, to those who believe in his name, he gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God" (Jn 1:12-13). And repeatedly in his letters, John addresses his readers as "children," using the Greek word *teknon* (1Jn 3:1, 2, 10; 5:2), which connotes those who are "begotten" or "born ones" (cf., Scottish "bairn"). Moreover, you undoubtedly also see yourself as forgiven, justified, sanctified, glorified, gifted, and so on.

What you may not see is that you are not only a "born one," but also a "sent one." In his high priestly prayer for the Eleven and you, Jesus prayed, "As you have sent me into the world, I have sent them into the world" (Jn 17:18). His prayer and words later weren't for the Eleven only. One commentator writes: "Jesus was praying specifically for the Eleven. However, we should not regard what He requested for the Eleven as restricted to them exclusively. The change that takes place in verse 20 is not from one group of believers to another, as though they were in separate containers. It is rather a broadening of the field, from the Eleven to those that would follow them. Thus it is understandable that when Jesus prayed for the Eleven, He would pray for some things that not only they but their

***By his very nature God is a 'sent one' who takes the initiative to redeem his creation.***

— Alan Hirsch

successors would need. Clearly all subsequent believers would need sanctifying by God's Word so they could achieve their mission, just as the Eleven did" (Thomas L. Constable, "Notes on John," 2017 ed., 317, [www.soniclight.com](http://www.soniclight.com)). Later Jesus told the Eleven, you included, "As the Father has sent me, I am sending you" (20:21).

The point of the *comparison*, "As the Father has sent me," revolves around mission. One commentator explains: "Jesus was sent by his Father into the world (3:17) by means of the incarnation (1:14) with the end of saving the world (1:29); now that Jesus' disciples no longer belong to the world (15:19), they must also be sent back into the world (20:21)" (D. A. Carson, *The Gospel According to John*, PNTC, 648). And another writes: "He had come into the world to fulfill the Father's purpose and had completed his task. Now he expected them to continue his work in his absence. As the Father had sent him to speak his words, to do his works, and to lay down his life for the salvation of men, so he expected them to deliver his message (15:27), to do greater works than he had done (14:12), and to give their lives in his service" (Merrill C. Tenney, "The Gospel of John," in *The Expositor's Bible Commentary*, 9:193). As believers we must see ourselves as people on a mission, and the subjects of that mission include all those within our sphere of influence.

### **This Week's Core Competency**

**Giving Away My Faith** – I give away my faith to fulfill God's purposes.

In John 20:21 Jesus told his disciples, "As the Father sent me, so I send you" (TEV). Just as the Father sent him into the world so also he sends his disciples into the world. But does Jesus' use of

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comparison extend beyond simply being sent? If it does extend, for example, to the notion of mission, then just as Jesus was sent on a mission to the world so also he sends his disciples on a mission to the world. By implication, then, Jesus' disciples ought to live their lives on mission like he did. Put differently, they ought to live missionally, which implies they ought "to give away their faith to fulfill God's purposes." They ought to talk to others about Jesus. Missional living "applies to the whole life of every believer. Every disciple is to be an agent of the kingdom of God, and every disciple is to carry the mission of God into every sphere of life. We are all missionaries sent into a non-Christian culture" (Alan Hirsch, "Defining Missional," *Leadership*, Fall [2008]).

Here's the point to remember: living missionally means living as Jesus' agent in the world. Living missionally doesn't mean becoming a vocational pastor or foreign missionary. Dallas dentists remain Dallas dentists; Springfield moms remain Springfield moms; Miami mechanics remain Miami mechanics; Seattle secretaries remain Seattle secretaries; Omaha office managers remain Omaha office managers; Toledo granddads remain Toledo granddads; you get the picture. It means being Christ's disciple in whatever sphere of work, in whatever community, in whatever church you're in. It involves going beyond in your church, in your neighborhood, and in your world to talk about Jesus.

## day 1 ENCOUNTER – read God's word to put yourself in touch with him.

### John 20:19-23

19 On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!" 20 After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." 22 And with that he breathed on them and said, "Receive the Holy Spirit. 23 If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven."

### Cf., another translation

19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 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, their sins have been forgiven them; if you retain the sins of any, they have been retained." (NASB)

## EXAMINE – what the passage says before you decide what it means.

- \* Box "that" specifying which "first day" in v. 19.
- \* Circle "disciples" in v. 19.
- \* Box "for" indicating *reason* in v. 19.
- \* Circle "Jewish leaders" in v. 19.
- \* Bracket the greeting in vv. 19, 21.
- \* Underline "he showed them his hands and side" in v. 20.
- \* Box "as . . . so" indicating *comparison* in v. 21.
- \* Bracket v. 22.
- \* Highlight v. 23.

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day **2**

**EXPLORE** – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Summarize what had happened earlier on that first day of the week. (Jn 20:1-18).
  
2. In verse 19, John indicates a meeting was held behind locked doors that evening. Who was there?
  
3. In the same sentence, he adds the doors were locked because those in the room were afraid. Does that make sense to you? Explain.
  
4. Then he says, "Jesus came and stood among them." What do you infer from John's statement?
  
5. And he says Jesus said, "Peace be with you." Why do you think Jesus repeated this greeting twice?
  
6. Why would Jesus show them his hands and his side?
  
7. Explain the point of the *comparison* in verse 21.
  
8. Jesus said, "I am sending you." Does that mean you? Explain.
  
9. **Discussion:** Talk about what giving the Holy Spirit has to do with sending the disciples.

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## day 3 **EXAMINE** – an explanation of the message to better understand the meaning of the passage.

On the evening of the same day Mary Magdalene discovered Jesus' tomb was empty (Jn 20:1; cf., Mt 28:1-10; Mk 16:1-8; Lk 24:1-12), Jesus appeared to his disciples behind locked doors (Jn 20:19-21). Judging by all that had happened that day, not to mention all that had happened that weekend, they had to be wondering what would happen next. Earlier that day Jesus appeared to Mary at the tomb (vv. 11-18), to two travelers on the road to Emmaus (Lk 24:13-32), and to Peter in Jerusalem (24:34). That evening the disciples met to rehearse the events of the day and deal with their doubts. They met behind locked doors for good reason. The Jewish authorities who arrested Jesus and saw to it that he was crucified could easily do the same to them. Ten, perhaps more, were in the dimly lit room when Jesus "came and stood among them" (v. 19). John doesn't explain how Jesus miraculously entered the room; the doors were locked! He leaves it to his readers to infer that locked doors could not keep the resurrected Jesus out. He greeted them with common words, which carried an uncommon meaning on this occasion. One author writes, "His words 'peace be with you' (repeated in 20:19 and 21) were a standard Hebrew greeting (Judg. 6:23; 19:20; 1 Sam. 25:6; 3 John 1:15), still used in the Middle East today. But here these words are far more than a greeting. At a profoundly personal level, Jesus is summing up the essence of his work and presence in the world. Peace is the gift of his kingdom. In 14:27 and 16:33 Jesus promised that this peace would be his gift to them, now he has delivered it" (Gary M. Burge, *The NIV Application Commentary: John*, 558). Immediately, he showed them his hands to prove that he was, in fact, the crucified one. "The disciples' response (20:20) to his appearance-after they see the evidence of his wounds-is likewise a fulfillment of what was promised, 'I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, *but your grief will turn to joy* . . . . Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy' (16:20-22, italics added). Once they see Jesus in this room, the disciples are filled with joy" (558).

Then Jesus tells them, "As the Father sent me, so I send you" (v. 21 TEV). Jesus lived his life as a sent one; his disciples are to likewise live as sent ones. The Father sent Jesus on a mission to the world; Jesus sends his disciples on a mission to the world. Living life on mission isn't about becoming a

vocational pastor or foreign missionary; neither is it about living a bifurcated life. Living life on mission isn't about living a secular life during the week and a sacred life on the weekend; it's about living one life that integrates the two. Living life as a sent one "applies to the whole life of every believer. Every disciple is to be an agent of the kingdom of God, and every disciple is to carry the mission of God into every sphere of life. We are all missionaries sent into a non-Christian culture" (Hirsch).

What Jesus did and said next is difficult to understand. He breathed 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." The first difficulty pertains to the relationship of a giving of the Spirit on Easter to a giving on the Spirit on Pentecost. Some see the first as a symbolic giving in anticipation of the actual giving. The fact that the disciples did not leave Jerusalem until after Pentecost even though Jesus said "so I send you" on Easter suggests as much. Some see the first as a partial giving of the Spirit that somehow prepared the disciples for a fuller giving seven weeks later. But giving the Spirit in part is hard to imagine. Finally, some see the giving of the Spirit on Easter as the only giving of the Spirit for John. "John does not anticipate another gift of the Spirit. He gives no hint of something to come, and if we did not possess the narrative of Acts, we would easily conclude that John 20 fulfills all of Jesus' promises" (Burge, 560). But we do possess the narrative of Acts, and in the mind of Luke and the preaching of Peter the giving of the Spirit on Pentecost is the only giving of the Spirit "promised by the Father" (Ac 1:4, 5) that pertains to the promise of Joel (2:16-21). All things considered, the first interpretation is best. The second difficulty pertains to whether Jesus gave the apostles and by extension church leaders later his authority to forgive sins. This difficulty is easier to resolve than the first. The short answer is no; Jesus did not give the apostles his authority to forgive sins. One author explains, "God does not forgive men's sins because we decide to do so or withhold forgiveness because we will not grant it. We announce it; we do not create it. All those who proclaim the gospel are in effect forgiving or not forgiving sins, depending on whether the hearer accepts or rejects the Lord Jesus as the Sin-Bearer" (Tenney, 9:193).

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day **4** **EMBRACE** – how God spoke to you in his word.

*The Message of the Passage*

*As the Father sent Jesus on his mission to the world,  
so Jesus sends us on our mission to the world.*

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the message of Romans 1:1-7 and your response to it.

Do you identify yourself as one sent on a mission by God? Explain.

To be sent is to be sent to someone somewhere. List by name some of the people to whom you have been sent.

Pick one name from your list and identify your next step on the way to sharing the gospel with that person.

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## notes **N** STUDY – the commentaries to answer the questions.

v. 19 **the disciples** "How large a group is referred to by the disciples is not certain, but in the light of the circle at the last supper (made up of Jesus plus the Twelve, and then, after Judas Iscariot left, the Eleven), and in the light of the fact that Thomas is singled out as not having been present (v.24)—though doubtless there were countless other 'disciples' less tightly connected with the Lord who were also not present—we should probably think of the Ten (i.e. the Twelve, less Judas and Thomas)" (D. A. Carson, *The Gospel According to John*, PNTC, 646). "If the occasion is that referred to in Luke 24:33 there were others present, for Luke expressly mentions them" (Leon Morris, *The Gospel According to John*, NICNT, 845). *The NIV Study Bible* places Luke 24:33 during the day on Sunday and 36-45 on Sunday evening (cf., Jn 20:19-25) (1588).

v. 19 **locked** The disciples were meeting behind locked doors because they were afraid the Jewish leaders would send a detachment to arrest them as they had Jesus. Jewish authorities had seen to it that Jesus was executed; they could more easily pick off his followers had they decided to do so. "The fact that the disciples locked the doors is a perfectly understandable reaction to the events of the past few days. But what is the significance of the inclusion of this statement by the author? It is often taken to mean that Jesus, when he entered the room, passed through the closed doors. This may well be the case, but it may be assuming too much about our knowledge of the mode in which the resurrected body of Jesus exists. The text does not explicitly state how Jesus got through the closed doors. It is possible to assume that the doors opened of their own accord before him, or that he simply appeared in the middle of the room without passing through the doors at all. The point the author makes here is simply that the closed doors were no obstacle at all to the resurrected Jesus" (The NET Bible, 32sn on Jn 20:21).

v. 19 **Jesus came** "The function of the locked doors in John's narrative, both here and in v. 26, is to stress the miraculous nature of Jesus' appearance amongst his followers. As his resurrection body passed through the grave-clothes (v. 6-8), so it passed through the locked doors and simply 'materialized'" (Carson, 646).

v. 19, 20 **peace** "At one level, the greeting *Peace be with you!* is conventional, representing the Hebrew *shalom alekhem*, still in use today. Indeed, perhaps when the disciples first heard the risen Lord utter it, they thought little of it, being so astonished and overjoyed that linguistic subtleties would elude them. But the repetition of the greeting (vv. 21, 26) would eventually prompt the reflective amongst them to recall that Jesus before the cross had promised to bequeath to them his peace (14:27; 16:33)" (646-47). Jesus could have rebuked them for their unfaithfulness and cowardice the previous weekend, but instead he spoke peace to them to reassure them and renew their hopes.

v. 20 **side** Jesus proves he is the disciples' crucified, risen Master. Others who were crucified could show the wounds in their hands and feet, but only he could show the wound in his side.

v. 21 **sending** "As the Father sent me, so I send you" (TEV; the NET Bible); cf., "I sent them into the world, just as you sent me into the world" (17:18 [TEV, the NET Bible]).

v. 22 **on them** Lit., "He breathed, and said, 'Receive the Holy Spirit'" (652; Morris, 846). The words "on them" are added in many English translations. The significance of what Jesus did and the sense of what he said and the relationship of both to Acts 2 are much debated (see the summary of the debate in Carson, 649-55). Perhaps it's best to regard verse 22 as a symbolic promise of the gift of the Spirit later to be given at Pentecost, given that Jesus told them to wait in Jerusalem for the "gift my Father promised" (Ac 1:4, 8). "John 20:22 is not mere symbolism anticipating an endowment of the Spirit that is nowhere mentioned, it is symbolism anticipating the endowment of the Spirit that the church at the time of writing has already experienced, and of which outsiders are inevitably aware" (655).

v. 23 **if . . . forgiven** Lit., "If you forgive [aorist tense] the sins of any, their sins *have been forgiven* [perfect tense] them; if you retain [aorist tense] the sins of any, they *have been retained* [perfect tense]" (NASB), or perhaps, "they stand forgiven" versus "they do not stand forgiven." The passive voice implies God is doing the forgiving. "Jesus was giving the apostles (and by extension, the church) the privilege of announcing heaven's terms on how a person can receive forgiveness. If one believes in Jesus, then a Christian has the right to announce his forgiveness. If a person rejects Jesus' sacrifice, then a Christian can announce that that person is not forgiven" (Edwin A. Blum, "John," in *The Bible Knowledge Commentary: New Testament*, 343).

### Family Talk

Encouragement from one parent's heart to another

In light of our current series, you may be wondering how our 2020 Vision impacts your parenting. There is no greater privilege than leading your child to Christ. For those of you who have children who have already trusted Christ, have them tell their story again. Write it down so you will have a record of it. For those who are still waiting to talk to your kids about Jesus, here are some thoughts. First, pray. Salvation is the work of God so you want to cover it in prayer. Ask the Holy Spirit to prepare you and your child for the conversation. Next, have a plan. There isn't space to cover all the resources available to help on this but please contact the Children's Ministry if you need assistance. Most importantly use your Bible! We want kids to know it is our guide to help us know what to believe and what to do. When the time comes, talk less, listen more. Communicate the truth but don't overwhelm them with too much information. You will know if your child is ready. Finally, your child's spiritual journey is a marathon, not a sprint. He has a lifetime to grow in his relationship with Jesus. As a Christ-follower, his roots will grow deeper in his faith over time as he practices spiritual disciplines. Before long you will begin to see a transformation take place and a new creation develop (2 Corinthians 5:17). No greater joy!

#### What Does The Bible Say

Weekly Verse: Read John 20:19-23

1. What did Jesus say first to the disciples?
2. Why might he have said this?
3. What did he tell them in verse 21?

#### What Do You Think

1. Does Jesus want you to tell others about him? How does that make you feel?
2. How does it make you feel to know that he will give you peace and go with you?

#### What R U Going To Do

All throughout this series we have been learning that God wants us to share the Good News of Jesus with others. Write down the names of 3 people you can talk about Jesus with this week. Pray God opens a door for you to do that!

#### Core Comp

Giving Away My Faith - I tell others about Jesus to help with God's work.

#### Memory Verse

Romans 1:16 - *I am not ashamed of the gospel because it is the power of God for the salvation of everyone who believes; first for the Jew, then for the Gentile.*

### KIDPIX COUPON

I memorized my verse \_\_\_\_\_, completed *Scrolls* \_\_\_\_\_, brought Bible \_\_\_\_\_, brought a friend \_\_\_\_\_.

Series Discipleship Challenge located in KidPix Store.

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.

Questions: Kids@pantego.org

# 30 CORE COMPETENCIES

## 10 CORE BELIEFS

### **Trinity** *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

### **Salvation By Grace** *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

### **Authority of the Bible** *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

### **Personal God** *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

### **Identity in Christ** *John 1:12*

I believe I am significant because of my position as a child of God.

### **Church** *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

### **Humanity** *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

### **Compassion** *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

### **Eternity** *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

### **Stewardship** *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

## 10 CORE PRACTICES

### **Worship** *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

### **Prayer** *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

### **Bible Study** *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

### **Single-mindedness** *Matthew 6:33*

I focus on God and His priorities for my life.

### **Spiritual Gifts** *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

### **Biblical Community** *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

### **Giving Away My Time** *Colossians 3:17*

I give away my time to fulfill God's purposes.

### **Giving Away My Money**

*2 Corinthians 8:7*

I give away my money to fulfill God's purposes.

### **Giving Away My Faith** *Ephesians*

*6:19-20*

I give away my faith to fulfill God's purposes.

### **Giving Away My Life** *Romans 12:1*

I give away my life to fulfill God's purposes.

## 10 CORE VIRTUES

### **Joy** *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

### **Peace** *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

### **Faithfulness** *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

### **Self-Control** *Titus 2:11-13*

I have the power, through Christ, to control myself.

### **Humility** *Philippians 2:3, 4*

I choose to esteem others above myself.

### **Love** *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

### **Patience** *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

### **Kindness/Goodness** *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

### **Gentleness** *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

### **Hope** *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

## About the Authors

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**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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The mission of THE SCROLLS is to help you Belong, Become, and go Beyond as follower of Jesus Christ through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is [tbulick@pantego.org](mailto:tbulick@pantego.org).