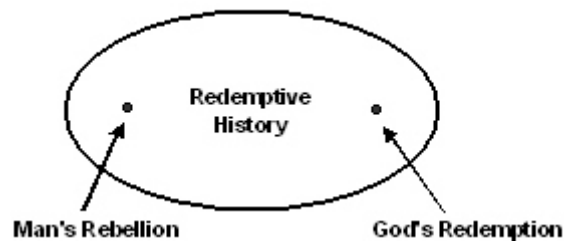


Review: The Gospel of John was all about the Person of Jesus Christ. Over the past months we have studied together the impact the incarnation of the Son of God has had on mankind. Redemptive history, as I would like to call it, has one main point – that God delights in the sons of men and although man rightly deserves an eternity separated from Him in hell, God has redirected history to include the redemption of mankind. Hosea tells of this in his book by the account of his marriage to Gomer. In this account Gomer was unfaithful to Hosea and as a result was sold in slavery. The story should have ended there for unfaithfulness to a husband should have ended in death – an even more dire consequence than being sold in slavery. But Gomer was restored in right relationship with Hosea through her purchase from the slave market. This is redemption in a nutshell.

Redemptive history has two epicenters: man's rebellion and God's redemptive plan for man.



The incarnation of the Son of God and the carrying out of God's Redemptive plan culminated in the death of Jesus Christ on the cross. But Redemptive history doesn't end there. The rest of John details out but leaves some of this history because it is too much in scope to cover in any one account that might be written by man. In the following outline we will see how John brings his brilliant account of the Person of Jesus Christ and how He is the very personification of Redemptive history – in Jesus Christ is the Redemption of man – the bringing together of God and man in an eternal relationship – a relationship best summed up by Jesus Himself by the relationship that a Father has with His son(s).

The following is an outline I would like to use to finish out our series on John:

- The Resurrection and Pre-Ascension Ministry of Jesus Christ; 20:1 - 21:23
 - The Empty Tomb; 20:1 - 9
 - Jesus Ministers to Mary Magdalene; 20:10 - 18
 - Jesus Ministers to 10 Disciples; 20:19 - 23
 - Jesus Ministers to Thomas; 20:24 - 29
 - Comments by John; 20:30 - 31
 - Jesus Ministers to Peter and some disciples; 21:1 - 14
 - Jesus Reinstates Peter; 21:15 - 23
- The Postlude; 21:24, 25.

The Resurrection of Jesus Christ.

¹⁶ Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means Teacher). ¹⁷ Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.' " ¹⁸ Mary Magdalene went to the disciples with the news: "I have seen the Lord!" And she told them that he had said these things to her.

Why pick this passage to cover the resurrection of Christ? I think it brings together not only the *fact* of His resurrection but the *foundation* that the resurrection of Christ represents. Mary thought she had lost her beloved Teacher through death. Strange – for I thought she of all disciples understood more about Jesus' teachings concerning the crucifixion burial and resurrection. But the trauma of the disfiguring, torture and death of Jesus had clouded her mind and grief had taken over her thinking – upon seeing the empty tomb Mary thought someone has stolen the body of Jesus.

When Jesus spoke her name – "Mary" that spoke volumes. The loving relationship between Mary and her Master, although never broken but interrupted by the events of the cross, comes to the front here in two words – "Mary" and her response "Rabboni." Thus the relationship of Mary and Jesus is spotlighted here in two words and brings together those two points we saw in my diagram of redemption history. The two points are brought together – reconciled into one – a sinner saved by the trust of the sinner in the finished work of Christ on the cross and become thus:



The foundation of the resurrection Christ is addressed by Paul in 1 Corinthians 15:

²⁰ But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For since death came through a man, the resurrection of the dead comes also through a man. ²² For as in Adam all die, so in Christ all will be made alive.

Christianity is the *only* faith whose leader is still alive. The whole reality of Christianity is based on Jesus Christ raised from the dead and ascended to the right hand of the Father – interceding for all believers. Finally this result from the resurrection of Christ:

²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death.

This is the hope of the resurrection of Christ – this is the hope that Mary expressed when she said "Rabboni!" And we can all echo this response as believers in Christ.

The Pre-ascension Ministry of Christ.

We could go through each account of Jesus' appearance to the disciples but we cannot given the scope of this lesson. In each case Jesus ministered specifically to the needs of the disciples – their doubts, their fears, their uncertainty. We can place ourselves in their shoes and know that we, too have had the fear – the uncertainty – the doubts. The lesson is clear – Jesus did not ignore their difficulties but in one phrase **“Peace be with you”** ministered to their difficulties:

¹⁹On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you!”

This is the whole story of how Jesus affects the sinner – “Peace be with you.” Peace (*gk = eirene*) has been studied by many. Let's review this Greek word. It was used in the classical to denote the cessation of war – indeed, the antithesis of war. As the usage of the word developed in the classical world it denoted a mind in tranquility – a mind in which there was no turmoil. The LXX used this word as a condition of well-being:

⁸I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. ⁹Surely his salvation is nigh them that fear him; that glory may dwell in our land.

¹⁰Mercy and truth are met together; righteousness and peace have kissed each other. ¹¹Truth shall spring out of the earth; and righteousness shall look down from heaven. ¹²Yea, the LORD shall give that which is good; and our land shall yield her increase. ¹³Righteousness shall go before him; and shall set us in the way of his steps. (Psalm 85, My emphasis / underline).

The New Testament elevates this word “Peace” to it's zenith. The angels announced peace to men of good will at His birth ([Luke 2:14](#)). From the fall of man there has been a war between man and God – not only in deeds but in disposition ([Col 1:21](#)). The carnal mind is at enmity against God ([Rom 8:7](#)). This war was resolved by Jesus Christ – He is our Peace ([Eph 2:14](#)).

Let's briefly look at our passage in Psalms. Notice that it was merely the spoken word “Peace” that resulted in salvation, divine illumination and general well-being. Because it was spoken by the LORD it was virtually assured. This passage is rich in imagery. The image of mercy and truth coming together is strengthened by the image if righteousness and peace kissing each other – expressions of intimacy. Follow this with the most vivid of expressions of heaven and the earth being brought together (vs 11). For the Jew verse 12 is the ultimate expression of well-being – an abundant crop on which to live. This image of peace is ours with our Lord.

The scene in that locked room was full of Redemptive history's impact. Before Jesus entered the room the disciples were fearful of their lives – they were devastated because they thought Jesus was dead. After Jesus left they were then confident knowing that Jesus was alive. They had peace – a sense of well-being because of the Lord's spoken word.

Jesus Reinstates Peter

Please read [John 21:15 - 23](#). Peter had done everything wrong preceding the death of Christ. He had done the very thing that Jesus said He wouldn't allow His disciples to experience: he scandalized himself. But Jesus was not going to allow Satan have the victory.¹ And so it will be with all His disciples. I find it hard to find the words for this but we can rest in the hope that Jesus will never exclude us from restoration to ministry when we have done something to be a discredit to Him. I find that to be a source of great comfort in my own life.

The Postlude; 21:24, 25.

²⁴**This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.** ²⁵**And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.**

First the veracity of the Gospel of John. John was a first hand witness. What he wrote down is true. The Person of Jesus Christ is an absolute fact – that He is the incarnate Son of God – man – all man and God all God. There is no diminishing of either. Yet we are beholding One Person – not two – one of a man and one of God. This is beyond the comprehension of man that Jesus Christ could be at once genuine humanity and at the same time God.

Then John makes another statement – that Jesus did so many non-recorded things that the world itself could not contain a library of books that would record such acts. But let me take a stab at it. I am convinced that John's Gospel covered not only the Person of Christ but how He affected the lives of those whom He met. I wonder if you could hazard a guess on how many men and women Jesus has met and has eternally affected? I suggest that John's Gospel is still being written – written in the hearts of all men and woman who meet Him down through the centuries and have had their lives eternally changed. Amen.

¹ Read Luke 22:31 ([KJV](#), [AMP](#)) – I include The Message translation here: **"Simon, stay on your toes. Satan has tried his best to separate all of you from me, like chaff from wheat."** The idea here is that Satan would sift Peter – an action that would separate Peter (the chaff) from Christ (the grain).