

Joh 20:19-23 – Yeshua Appears to the Disciples

Intellectual Property of [John Marsing](http://www.MyHebrewBible.Com) - www.MyHebrewBible.Com

Table of Contents

Introduction – Shalom and the Pursuit of Happiness original document	1
Deu 11:26-28 a Religious Claim that The Pursuit Happiness = The Pursuit Blessings	2
Thesis	2
John 20:19-23 <i>Shalom Aleichem</i> , receive the <i>Ruach Hakodesh</i> , remit and retain	2
Word Study	4
G2902 krateo ^{KJC:49} hold* ²⁸ , took/take ¹⁵ , lay hands ² , keep ¹ , obtain ¹ , retain ²	4
G1515 <i>i-rah'-nay</i> ^{KJC:93} , Peace ⁸⁹ , One	5
H7965 - Shalom	5
H833 Ashar	5
H835 ehsher ^{KJC:45} blessed ²⁷ , happy ¹⁸	6
H836 Asher	6
H836 'âshêr ^{KJC:43} Asher ⁴³	6
Webster's on Happiness	7
Webster's on Remit	8
Google Search found this blog	9

Introduction – Shalom and the Pursuit of Happiness original document

Questions to ask concepts to explore

- The Declaration of Independence says we have a right from the Creator to the pursuit of happiness, so what does that mean?
 - Deu 11:26-28 is an example of making it a claim for ones SHRB&C. [Added April 2019]
- Shalom = Happiness ???
- Asher = happiness ???
- If Joh 20:19-23 is about ... i.e.
- Connect American excellence to scripture, i.e. the great commission (tikkun olam b'malkhut Shaddai ... joh 3:16, etc. to
- ToDo: Compare with Pursuit-of-Happiness-and-Private-Property, article #[655](#).

Deu 11:26-28 | a Religious Claim that The Pursuit Happiness = The Pursuit Blessings

²⁶ Behold רָאֵה | אֲנֹכִי , I set before you this day a blessing בְּרָכָה ^{be-ra-Chah} and a curse וּקְלָלָה ^{u-ke-la-Lah};

²⁷ A blessing, if ye obey תִּשְׁמָעוּ ^{tish-me-U}, אֶל- the commandments מִצְוֹת of YHVH your Elohim

אֱלֹהֵיכֶם ^{'e-lo-hei-Chem}, which I command you this day: ²⁸ And a curse, if ye will not obey the commandments of YHVH your Elohim, but turn aside וְסָרְתָם ^{ve-sar-Tem} out of the way הִדְרָךְ ^{had-De-rech}

which I command you this day, to go after אַחֲרַי ^{'a-cha-Rei} other אַחֲרֵים ^{'a-che-Rim} gods אֱלֹהִים ^{E-lo-Him},

which ye have not known יָדַעְתֶּם ^{ye-da'-Tem}. A [list for blessings Deu 28:1-14 and curses: Deu 28:15-68]

Thesis

The courts (SCOTUS ??? ToDo need reference) has interpreted “the pursuit of happiness” to mean (or can mean) the pursuit of property. So the question is when the founding fathers wrote happiness, why not just be more precise and say property? My theory is that his word happiness has more meaning than just pursuing stuff. The idea is that by being a scriptural transmitting utility we are in the position and have the responsibility to be a dispenser of the stuff in righteousness.

The pursuit of happiness = the pursuit of property operating under the guidelines of righteousness.

SCOTUS, which is a necessary element of the secular state, has to for instance, deal with the public in an abstract way. Therefore SCOTUS can handle property but not happiness as it's TMI or TMT (Too much information or too much truth). It's not a question of the righteousness of individual judges, but rather it's a question of what is their role.

To put this another way we (the children of Israel / disciples of Y'shua) are to be the welfare providers operating in the private. And further, we should be grateful that this task can be done much easier by the works of the American founding fathers.

John 20:19-23 | *Shalom Aleichem*, receive the *Ruach Hakodesh*, remit and retain

The genesis of the article was commentary on these verses. The context of John 20 (the second to last chapter in this book) is the witness of the resurrection of Y'shua from the tomb.

^A Four times in these few verses the word command or commandment is used. Q. Why is one expected to keep these commandments?, i.e. Quo Warranto? A. if you claim to be a signatory to the contract and you want the benefits / blessings, then you must comply with the duties and obligations associated with said contract otherwise you are in breach. This same Mt. Sinai covenant created the office of Elohim which was filled by YHVH. Following commandments that are in conflict with those found in the Torah necessarily means you are not honoring the aforementioned office. This is what the Sh'ma is about. Israel has only one Elohim which is carried out by keeping the Torah i.e. *Shomer Habrit*, article #2. It's not a philosophical/theological argument about monotheism from pointy headed theologians, most of which are atheist or agnostics and therefore do not honor the Torah. See Deu-6-4-and-Monotheism, article #273.

Joh 20:19-23 KJV 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, came Jesus and stood in the midst, and saith unto them, **Peace** ^{G1515 irahnay} *be unto you.*^B ²⁰ And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. ²¹ Then said Jesus to them again, **Peace** *be unto you: as my Father hath sent me, even so send I you.* ²² And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: ²³ **Whose soever sins ye remit** ^{G863 aphieemi}, **they are remitted** ^{G863 aphieemi} **unto them; and whose soever sins ye retain,** ^{G2902 krateoo} **they are retained.** ^{G2902 krateoo C}.

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, came Jesus and stood in the midst, and saith unto them, **Peace** ^{G1515 irahnay} *be unto you.*

Peace be unto you *Shalom Aleichem!* This is the first time he says this, the second is in verse 21.

²¹ Then said Jesus to them again, **Peace** *be unto you: as my Father hath sent me, even so send I you.*

Peace in Hebrew is shalom ^{H7965} and shalom means not just peace (i.e. lack of war), but completeness, welfare. The fundamental essence of faith is do you believe that YHVH will do what YHVH said he will do i.e. protect you and bless you. To bless you is to be your welfare provider.

Comparing "Peace be unto you" in verse 19 with verse 20. What's interesting is the contrast, the first time they are in "fear of the Jews" i.e. they are reacting to what "the Jews" might do to them and the second time Y'shua directs in a proactive way. The directive is the great commission and it is to be done by walking in ~~peace~~ shalom. If you "come in peace" then you are not a threat to the authorities of this world so you should have no fear as YHVH has your back.

Even if you perceive said authorities as your enemy because they treat you as an adversary (especially if first time and especially if the audience is the public) you nevertheless have to have faith that giving your adversary Torah due process (a redundant statement) will force them to yield to your remittance (see verse 23).

Even if you perceive said authorities as a threat to members of the public who gain power over people via propaganda for example

The perceived fear of the Jews is no longer an option for you if you consider yourself in the camp of Joh 19:21. If your fear of the Jews (or the fear of any man) out ranks your fear of YHVH especially after you have been given the commission by Y'shua, then you are double minded and are unstable (Jam 1:8). To put it another way, whose instructions are you going to follow?

Keep in mind that your commission doesn't mean that you have been given the right to dishonor or disrespect those who are in charge of the public. It doesn't give you the right to cause them to lose face and embarrass them in public. You have to be diplomatic about what you do as there is two law forms interacting one from the private and one from the public. You have to have faith that if you are respectful to them they will be the same towards you.

²² And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

Is this a fulfillment of the ~~new~~ renewed covenant found in Jer 31:31-35?

^B Peace be unto you ... *Shalom Aleichem!* Aleichem is Ayin + Lamed + yood + Kaf + Mem suffit

^C **BCR:** Isn't the source for the authority when one says "accept for value return for value".

≈ Jer 31:34. "...saith YHVH: for I will forgive ^{H5545 sawlach} their iniquity ^{H5771 avon}, and I will remember their sin no more."

We have a commission by the Father through the Son. This verse is an example of Y'shua being a transmitting utility between the Father and Israel. We are to do likewise except the two worlds are private and public.

23 Whose soever sins ye remit ^{G863 aphiem}, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

If you (John Marsing as the accommodating party) forgive (setoff settle and close) anyone's (JOHN MARSING / strawman / cestui que trust) sins (debt), they are forgiven; (setoff settle and closed) if you retain anyone's sins (debt) they are retained given (not discharged making you holding on to a debt/death instrument)

Outline

Joh 20 The Empty Tomb; Jesus Appears to Mary Magdalene, His Disciples and Thomas

- 1-2 Mary comes to the tomb;
- 3-10 so do Peter and John, ignorant of the resurrection.
- 11-18 Jesus appears to Mary Magdalene,
- 19-23 and to his disciples.
- 24-29 The incredulity and confession of Thomas.
- 30-31 The Scripture is sufficient to salvation.

Joh 21 The Miraculous Catch at the Sea of Galilee; "Feed my Sheep"

- 1-11 Jesus appearing again to his disciples is known of them by the great catch of fish.
- 12-14 He dines with them;
- 15-17 earnestly commands Peter to feed his lambs and sheep;
- 18-21 foretells him of his death;
- 22-23 rebukes his curiosity.
- 24-25 The conclusion.

Word Study

G2902 krateo ^{KJC 49} **hold***²⁸, **took/take**¹⁵, **lay hands**², **keep**¹, **obtain**¹, **retain**²

κρατέω

Total KJV Occurrences: 49

hold, 19: [Mat 12:11](#), [Mat 14:3](#), [Mat 26:48](#), [Mat 26:55](#), [Mat 26:57](#), [Mar 3:21](#), [Mar 6:17](#), [Mar 7:4](#), [Mar 7:8](#), [Mar 12:12](#), [Mar 14:51](#), [2Th 2:15](#), [Heb 4:14](#), [Heb 6:18](#), [Rev 2:14-15](#) (2), [Rev 2:25](#), [Rev 3:11](#), [Rev 20:2](#)

took, 11: [Mat 9:25](#), [Mat 18:28](#), [Mat 22:6](#), [Mat 26:50](#), [Mar 1:31](#), [Mar 5:41](#), [Mar 9:27](#), [Mar 14:46](#), [Mar 14:49](#), [Luk 8:54](#), [Act 24:6](#)

take, 4: [Mat 26:4](#), [Mar 14:1](#), [Mar 14:44](#), [Rev 22:17](#)

holding, 3: [Mar 7:3](#), [Col 2:19](#), [Rev 7:1](#)

hands, 2: [Mat 18:28](#), [Mat 21:46](#)

held, 2: [Mat 28:9](#), [Act 3:11](#)

holden, 2: [Luk 24:16](#), [Act 2:24](#)

holdest, 1: [Rev 2:13](#)

holdeth, 1: [Rev 2:1](#)

kept, 1: [Mar 9:10](#)

obtained, 1: [Act 27:13](#)

retain, 1: [Joh 20:23](#)

retained, 1: [Joh 20:23](#) (2)

G1515 *i-rah'-nay* ^{KJC:93}, Peace ⁸⁹, One

εἰρήνη

Probably from a primary verb [εἰρω](#) *eirō* (to *join*); *peace* (literally or figuratively); by implication *prosperity*: - one, peace, quietness, rest, + set at one again.

LXX: [H983](#) betach [H1980](#) halakh [H3948](#) leqach [H6703](#) tsach [H7962](#) shalvah [H7965](#) shalom [H8252](#) shaqat

H7965 - Shalom

שָׁלוֹם

šālôm: A masculine noun meaning peace or tranquility. This Hebrew term is used 237 times in the Old Testament and is used to greet someone ([Jdg 19:20](#); [1Ch 12:18](#) [19]; [Dan 10:19](#)). It is common in Hebrew to ask how one's peace is ([Gen 43:27](#); [Exo 18:7](#); [Jdg 18:15](#)), which is equivalent to asking "How are you?" Moreover, this word was often used to describe someone's manner of coming or going; sometimes this took the form of a blessing: Go in peace ([Jdg 8:9](#); [1Sa 1:17](#); [Mal 2:6](#)). Another common expression involved dying or being buried in peace ([Gen 15:15](#); [2Ch 34:28](#); [Jer 34:5](#)). Peace is present with the wise but absent from the wicked ([Pro 3:2](#), [Pro 3:17](#); [Isa 57:21](#); [Isa 59:8](#)). It is often pictured as coming from God; Gideon built an altar and called the altar *Yahweh-shalom* (the Lord Is Peace; [Num 6:26](#); [Jdg 6:24](#); [Isa 26:3](#)).

H833 Ashar

אָשַׁר אֲשֶׁר

A primitive root; to *be straight* (used in the widest sense, especially to *be level, right, happy*); figuratively to *go forward, be honest, prosper*: - (call, be) bless (-ed, happy), go, guide, lead, relieve.

LXX related word(s)

[G2206](#) zeloo

[G2720](#) kat euthuno

[G3106](#) makarizo

[G804](#) asphales

[G4105](#) planao

H835 ehsher ^{KJC:45} blessed ²⁷, happy ¹⁸

אֲשֶׁר

From [H833](#); *happiness*; only in masculine plural construction as interjection, how *happy!*: - blessed, happy.

KJV Occurrences: 45

blessed, 27 [Psa 1:1](#), [Psa 2:12](#), [Psa 32:1-2](#) (2), [Psa 33:12](#), [Psa 34:8](#), [Psa 40:4](#), [Psa 41:1](#), [Psa 84:4-5](#) (3), [Psa 84:12](#), [Psa 89:15](#), [Psa 94:12](#), [Psa 106:3](#), [Psa 119:1-2](#) (3), [Psa 128:1](#), [Pro 8:32](#), [Pro 8:34](#), [Pro 20:7](#), [Isa 30:17-18](#) (2), [Isa 32:20](#), [Isa 56:2](#), [Dan 12:12](#)

happy, 18 [Deu 33:29](#), [1Ki 10:8](#) (2), [2Ch 9:7](#) (2), [Job 5:17](#), [Psa 127:5](#), [Psa 128:2](#), [Psa 137:8-9](#) (2), [Psa 144:15](#) (2), [Psa 146:5](#), [Pro 3:13](#), [Pro 14:21](#), [Pro 16:20](#), [Pro 28:14](#), [Pro 29:18](#)

H836 Asher

אֲשֶׁר

From [H833](#); *happy*; *Asher*, a son of Jacob, and the tribe descended from him, with its territory; also a place in Palestine: - Asher.

LXX related word(s) [G768](#) aser

H836 'âshêr ^{KJC:43} Asher ⁴³

אֲשֶׁר

Total KJV Occurrences: 43

asher, 43

[Gen 30:13](#), [Gen 35:26](#), [Gen 46:17](#), [Gen 49:20](#), [Exo 1:4](#), [Num 1:13](#), [Num 1:40-41](#) (2), [Num 2:27](#) (2), [Num 7:72](#), [Num 10:26](#), [Num 13:13](#), [Num 26:44](#), [Num 26:46-47](#) (2), [Num 34:27](#), [Deu 27:13](#), [Deu 33:24](#) (2), [Jos 17:7](#), [Jos 17:10-11](#) (2), [Jos 19:24](#), [Jos 19:31](#), [Jos 19:34](#), [Jos 21:6](#), [Jdg 1:30-31](#) (2), [Jdg 5:17](#), [Jdg 6:35](#), [Jdg 7:23](#), [1Ki 4:16](#), [1Ch 2:2](#), [1Ch 6:62](#), [1Ch 6:74](#), [1Ch 7:30](#), [1Ch 7:40](#), [1Ch 12:36](#), [2Ch 30:11](#), [Eze 48:2-3](#) (2), [Eze 48:34](#)

...

Webster's on Happiness

HAP'PINESS, n. [from happy.] The agreeable sensations which spring from the enjoyment of good; that state of a being in which his desires are gratified, by the enjoyment of pleasure without pain; felicity; but happiness usually expresses less than felicity, and felicity less than bliss. Happiness is comparative. To a person distressed with pain, relief from that pain affords happiness; in other cases we give the name happiness to positive pleasure or an excitement of agreeable sensations. Happiness therefore admits of indefinite degrees of increase in enjoyment, or gratification of desires. Perfect happiness, or pleasure unalloyed with pain, is not attainable in this life.

2. Good luck; good fortune.

3. Fortuitous elegance; unstudied grace.

For there's a happiness as well as care.

Happy

HAP'PY a. [from hap.]

1. Lucky; fortunate; successful.

Chimists have been more happy in finding experiments, than the causes of them.

So we say, a happy thought; a happy expedient.

2. Being in the enjoyment of agreeable sensations from the possession of good; enjoying pleasure from the gratification of appetites or desires. The pleasurable sensations derived from the gratification of sensual appetites render a person temporarily happy; **but he only can be esteemed really and permanently happy, who enjoys peace of mind in the favor of God.** To be in any degree happy, we must be free from pain both of body and of mind; to be very happy, we must be in the enjoyment of lively sensations of pleasure, either of body or mind.

Happy am I, for the daughters will call me blessed. Gen 30.

He found himself happiest, in communicating happiness to others.

3. Prosperous; having secure possession of good.

Happy is that people whose God is Jehovah. Psa 144.

4. That supplies pleasure; that furnishes enjoyment; agreeable; applied to things; as a happy condition.

5. Dexterous; ready; able.

One gentleman is happy at a reply, another excels in a rejoinder.

6. Blessed; enjoying the presence and favor of God, in a future life.

7. Harmonious; living in concord; enjoying the pleasures of friendship; as a happy family.

8. Propitious; favorable.

Webster's on Remit

REMIT', v.t. [L. remitto, to send back; re and mitto, to send.]

1. To relax, as intensity; to make less tense or violent.

So willingly doth God remit his ire.

2. To forgive; to surrender the right of punishing a crime; as, to remit punishment.

3. To pardon, as a fault or crime.

Whose soever sins ye remit, they are remitted to them. (John 20.)

4. To give up; to resign. (In grievous and inhuman crimes, offenders should be remitted to their prince.)

5. To refer; as a clause that remitted all to the bishop's discretion.

6. To send back. (The pris'ner was remitted to the guard.)

7. To transmit money, bills or other thing in payment for goods received. American merchants remit money, bills of exchange or some species of stock, in payment for British goods.

8. To restore. (In this case, the law remits him to his ancient and more certain right.)

REMIT', v.i.

1. To slacken; to become less intense or rigorous. (When our passions remit, the vehemence of our speech remits too.) (So we say, cold or heat remits.)

2. To abate in violence for a time, without intermission; as, a fever remits at a certain hour every day.

Google Search found this blog...

<http://unknowngodjournal.wordpress.com/2008/07/23/shalom-the-pursuit-of-happiness-and-big-girl-idealism/>

Shalom means more than peace: it means that everything and everyone is in right relation to everything and everyone else. Shalom is the world as it should be. Shalom is what got broken at the Fall, and we have been suffering the consequences ever since. Peace is in pieces, and the piece we have can only give us a limited understanding of the whole. Lisa Harper said that Jesus Christ was an agent of Shalom, an agent of reconciliation and restoration. If we follow him, we can be too.

Because, see, I kind of feel more piece-full than peaceful most of the time, yet according to my good evangelical, vaguely-Calvinist upbringing, I “was saved” long ago.

I love baseball, apple pie, and the Constitution. I think federalism and checks and balances are the bees knees and I’m still nursing a schoolgirl crush on Alexander Hamilton (an informal poll of my girlfriends has declared him the cutest guy on legal tender).

And when I really think about it, Jesus may want something different for the world and my life than what America wants. America, so saith the Declaration of Independence, guarantees me the rights to life, liberty, and the pursuit of happiness. I’m pretty sure, so saith the Bible, that Jesus grants me life, liberty, and Shalom.

A *coquette* is a woman who flirts girlishly with men to gain their admiration; a flirt

Hubris also *hybris*, means extreme pride or arrogance. *Hubris* often indicates a loss of contact with reality and an overestimation of one's own competence

. . . And when I really think about it, Jesus may want something different for the world and my life than what America wants. America, so saith the Declaration of Independence, guarantees me the rights to life, liberty, and the pursuit of happiness. I’m pretty sure, so saith the Bible, that Jesus grants me life, liberty, and Shalom.

The first thing you learn in high school social studies about the Declaration of Independence is that Thomas Jefferson ripped off the “unalienable rights” from John Locke, but that he changed a fundamental right to property to the “pursuit of happiness” because it made him uncomfortable to declare a right to property when many American colonists owned slaves, that is, when some people considered other people property. Pursuit. People. Property. That’s a mighty euphemistic trifecta of words that begin with “p” there. We don’t let them touch most of the time, because we don’t like what they spell out. We don’t like the fact that economic injustice, exploitation, pollution may in some way result from our actions. That happiness, that illusive coquette, eludes us: responsibility and guilt do not. Do you know that I sometimes suspect that our current intellectual fad of saying everything is subjective and objectively meaningless came into such forceful fashion just because we all feel so guilty? In our optimistic hubris, or “realistic” despair about the state of the world, we either forget

that everything is still in pieces or that we each hold a piece. Upholding pie-in-the-sky-high principles is meaningless if you don't apply them to the way you live your life, just as keeping both feet on the ground is pointless if you have no idea where you're going.

I have a hard time remembering this: my Declaration of Independence, after all, promises me the ideal of happiness instead of merely securing my right to eat the bread that I make with my own hands, because Thomas Jefferson was a pansy who refused to call a spade a spade because he had a losing hand of cards. (I have a thing with Thomas Jefferson.) I sometimes feel—and suspect that many other evangelical American Christians also feel—that I'm a Pharisee whining about the plank in my eye without being able to get the damn thing out. That I'm the young rich ruler who walks away from Jesus sadly. That I'm a camel stuck at the Eye of the Needle. I'm an American dreamer who's sick to death of the American Dream: we, the young folk of the new millennium, have seen where it has taken us. We live in a world of broken systems and paper-thin idealism, and it pains me that I feel like part of the problem—because I am. That's what sin means, that any piece of Peace is evidence of brokenness. Only the restoration of Shalom, the whole kit and caboodle, will do.

At the end of her talk about the Fall, Lisa Harper looked us straight in the eyes and asked, “Do you believe that Jesus has the power to overcome systems? Do you really believe it?” Well, Ms. Harper, I believe: help me with my unbelief! The currency of Shalom is relationships, the coin is people. The borders of the kingdom of God are marked by His image living in the slums of Cairo, of Mexico City, of Bangkok. Do you know how much that scares me? It scares me enough to fall to my knees and repent of my self-indulgent realism and overly-abstract principles. It's time to admit that God takes poverty and injustice and despair personally, and that we have to too. How else, I ask you, can we take anything in the end, other than personally? It's time for me to open my eyes instead of trying to blink the stars out of them. This world full of broken images, broken people, is disillusioning, but Shalom is on the move, so I can either be a Big Girl who trades in her idealism for faith and her guilt for humility or I can screw my eyes shut and run around saying, “lalalalala not listening.” Your heart is going to be broken in this world, and I bet it already has at least once or twice, so you might as well have it broken by something that matters. If you're going to make a fool of yourself, or fail miserably, you might as well do it extravagantly. You might find that you love more, know more, and fail less when you do. Trade in your stunners for a rosier point of view, pursue Shalom instead of happiness, and see where it takes you.