



[The Best Day](#)
Wayne Braudrick

John 20
November 16, 2025

[Life Change: We go in Jesus’ name](#)

“This isn’t the end of the story”

While it was still dark...
They’ve taken the Lord

1-10

They did not yet understand the scripture

Mary stood outside the tomb, crying
Why are you crying?

11-16

Whom do you seek?

Go
Jesus commissions Mary

17-29
17-18

These words spoke of a new relationship, new relatives, and a new responsibility. Many wanted to “hold onto” Jesus. [She] had lost Jesus once before (at His crucifixion) and it was natural to fear the loss of His presence again. Jesus said, in effect, [that] *Mary’s new responsibility* was to testify to His risen presence. She was the recipient of four special graces: to see angels; to see Jesus risen; to be the first to see Him alive; and to be a proclaimer of the good news. Christians today are also the recipients of special grace; they too are given this new responsibility to witness to the world (cf. Matt. 28:16–20). – Edwin Blum, *John*

Jesus commissions the disciples
Peace

19-23

Spirit

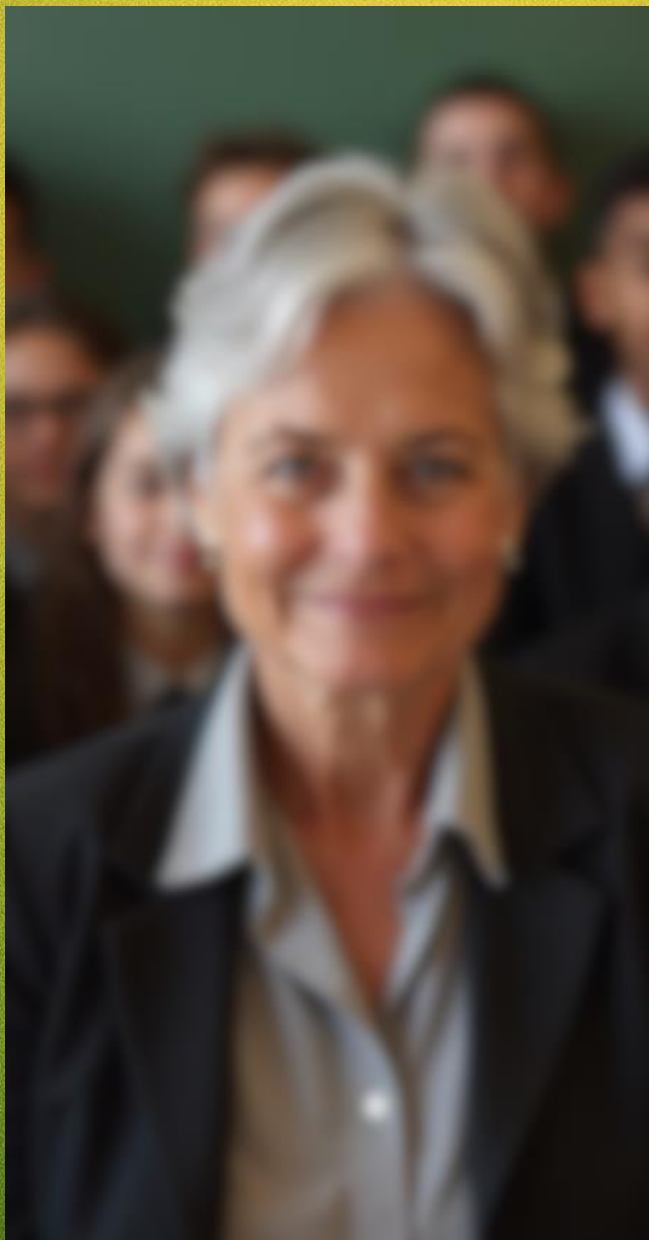
Jesus commissions Thomas

24-29

THE
NEW
LIFE

JOHN 13 - 21

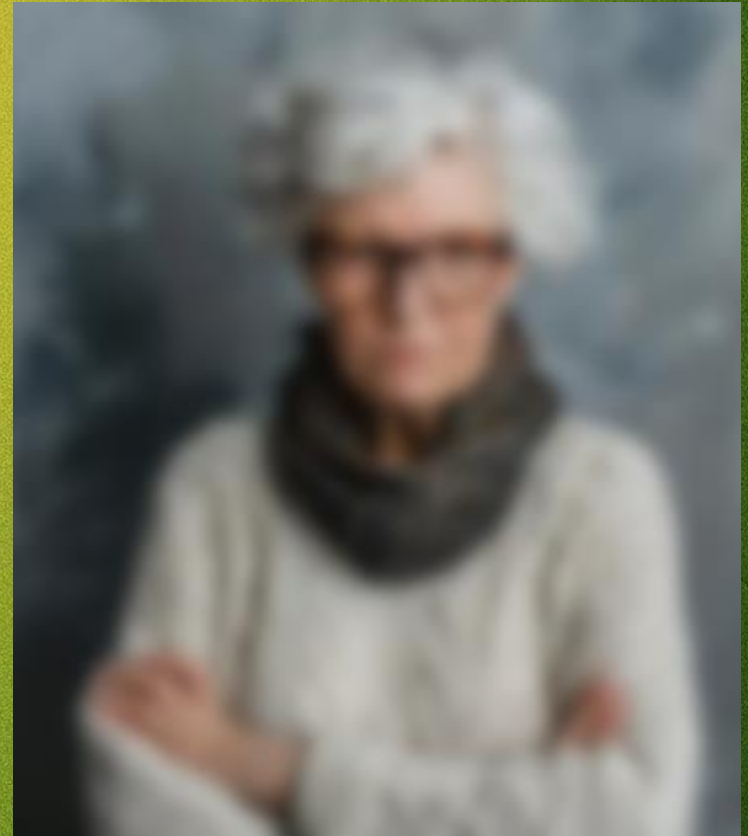
PLEASE SILENCE YOUR PHONE

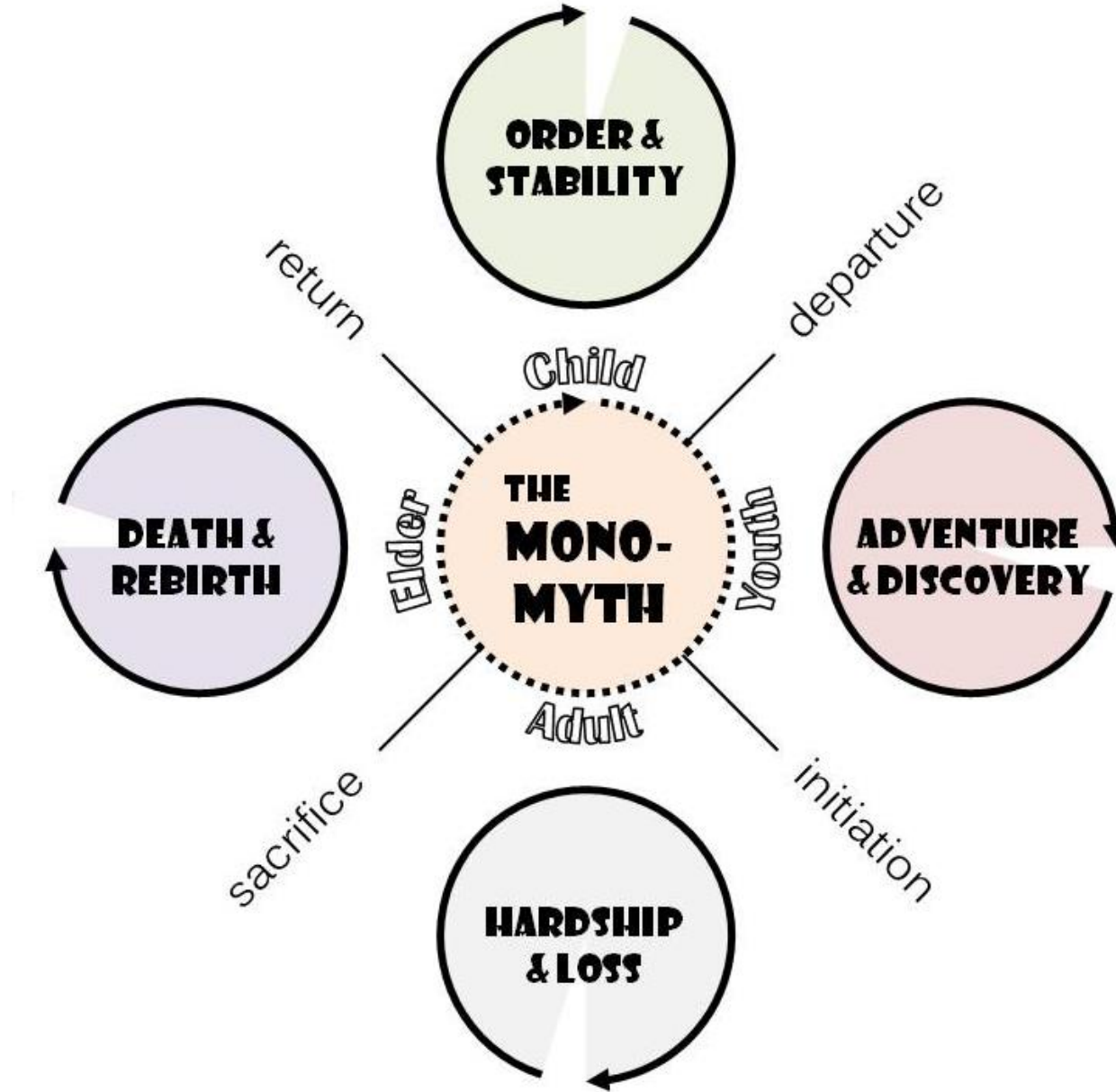


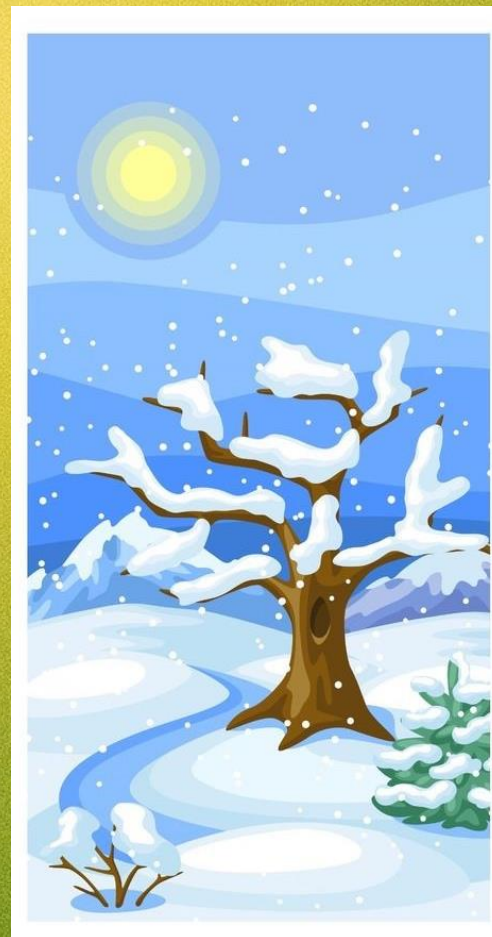
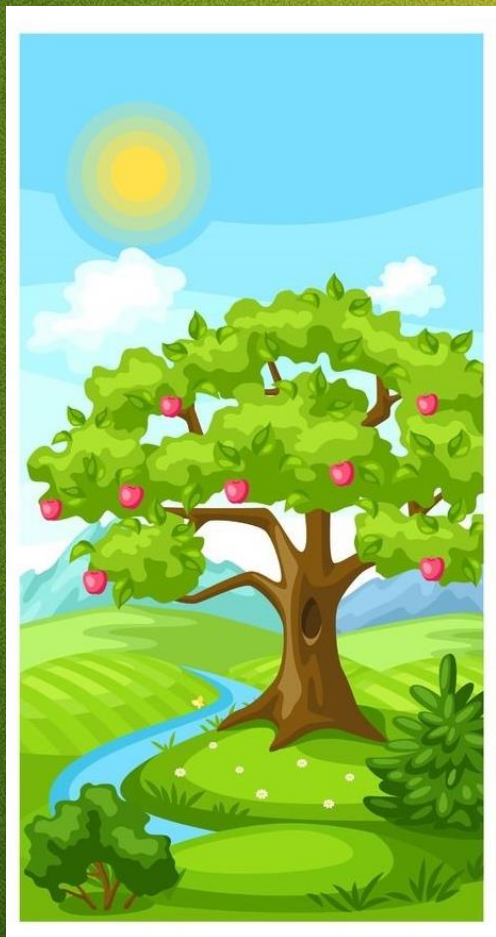
courtesy stablediffusion; Not really Mrs. Ghoulby, but how I remember her.

Mrs. Ghoulshy was a progressive teacher who believed we students should read only the latest, most modern pieces of literature. And without variance these stories had miserable, unhappy endings. The end of the story was always sad & gruesome – thus the name I bestowed on my poor teacher, Mrs. Ghoulsh.

She and I went at it hammer and tongs that year. By the second semester, she would finish every literary discussion with these sarcastic words to the class, “Of course, class, Mr. Braudrick would remind us that *this isn’t the end of the story.*”







Hansel and Gretl



Summer

An illustration of Hansel and Gretl standing in front of a large, rustic log cabin with a thatched roof. The scene is set in a lush green field under a bright, sunny sky, representing the summer season.



Spring

An illustration of Hansel, Gretl, and their father standing in front of the log cabin. The father is gesturing towards the house. The landscape is green with some snow melting on the roof, representing the spring season.



Fall

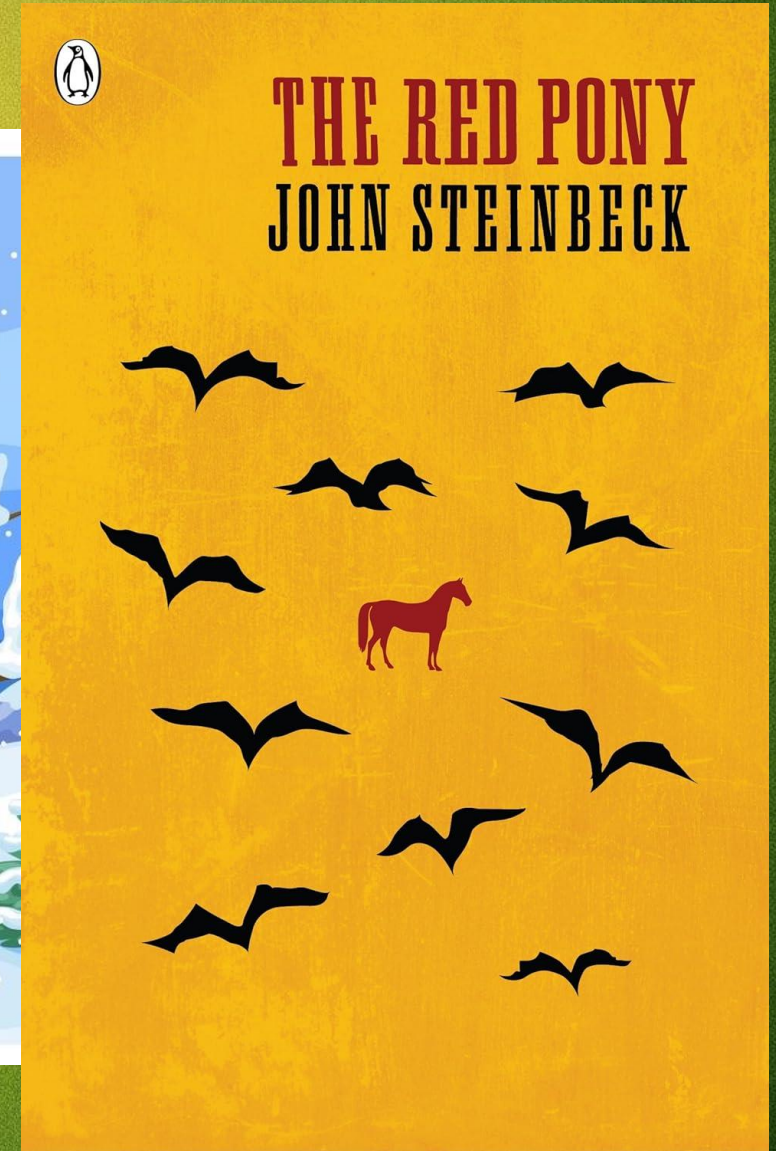
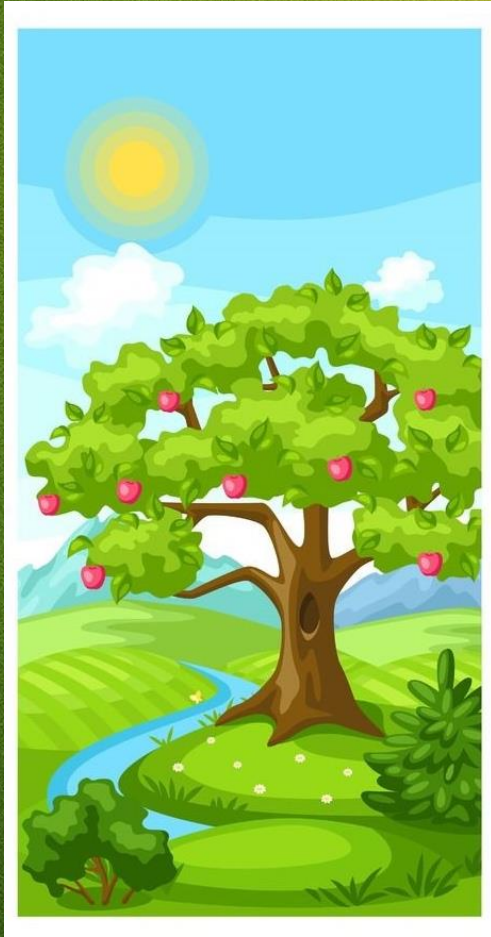
An illustration of a gingerbread house decorated with icing and candy, set in a forest with trees showing autumn foliage. A path leads to the house, representing the fall season.



Winter

An illustration of the witch, a woman with long yellow hair in a green dress, standing over a sleeping Gretl who is lying in a bed. The scene is dimly lit, representing the winter season.

The Gift of the Red Pony



Many educated people think that's where the story of life ends. But it's just not true. Winter is not the end! Depression is real, but it's not the whole story! Pain is real, but it's not the completed tale.



Many educated people think that's where the story of life ends. But it's just not true. True stories get to the end with new life.



**We start in the
perfection of Eden.**

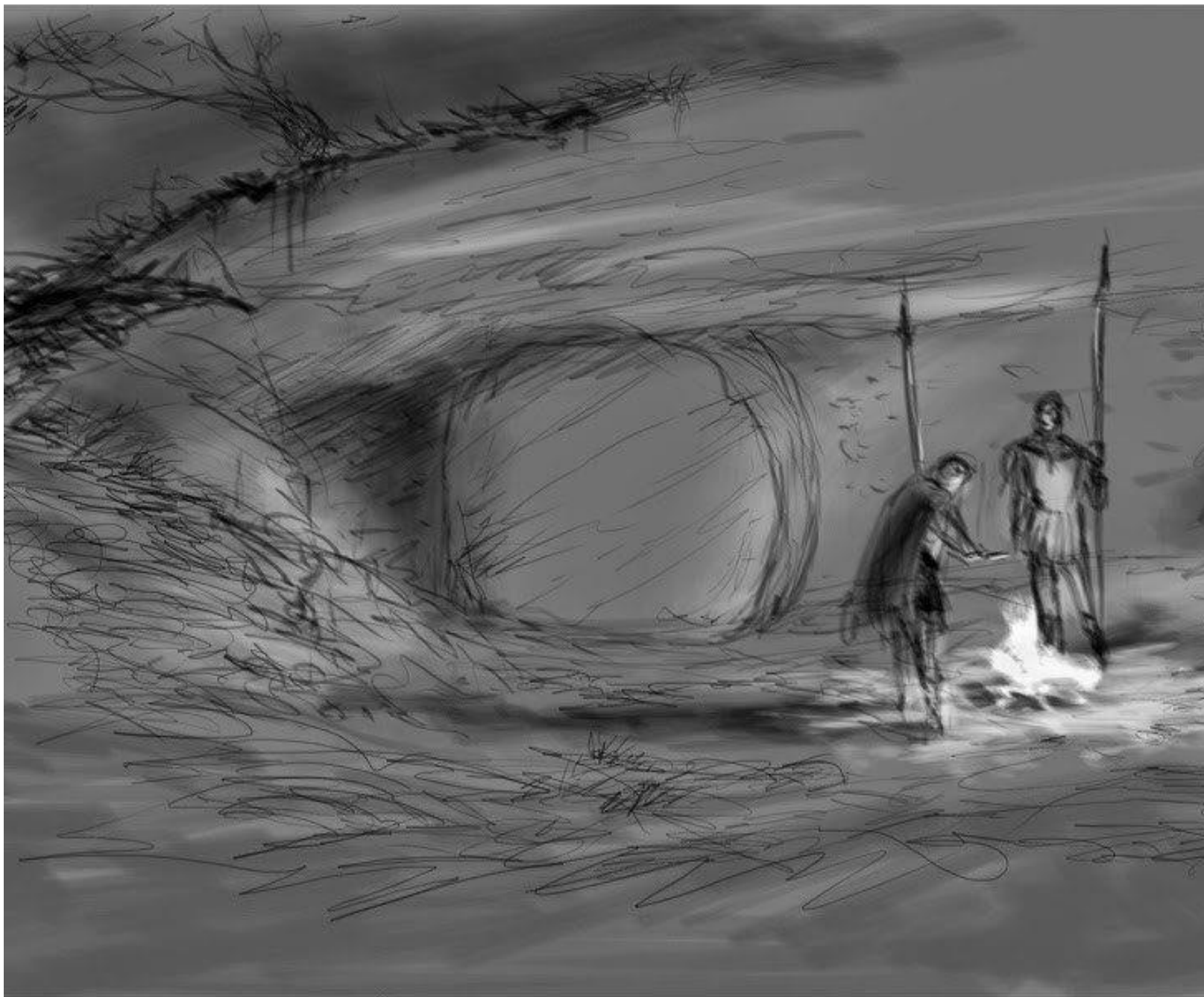


**We sin & experience
the Fall of mankind.**



**We have the
misery of true
winter in our souls.**





courtesy istock

¹ On the first day of the week Mary Magdalene came to the tomb early, while it was still dark. She saw that the stone had been removed from the tomb. ² So she went running to Simon Peter and to the other disciple, the one Jesus loved, and said to them, “They’ve taken the Lord out of the tomb, and we don’t know where they’ve put him!”
³ At that, Peter and the other disciple went out, heading for the tomb.

⁴ The two were running together, but the other disciple outran Peter and got to the tomb first. ⁵ Stooping down, he saw the linen cloths lying there, but he did not go in. ⁶ Then, following him, Simon Peter also came. He entered the tomb and saw the linen cloths lying there. ⁷ The wrapping that had been on his head was not lying with the linen cloths but was folded up in a separate place by itself. ⁸ The other disciple, who had reached the tomb first, then also went in, saw, and believed. ⁹ For they did not yet understand the Scripture that he must rise from the dead. ¹⁰ Then the disciples returned to the place where they were staying.

John 20 CSB

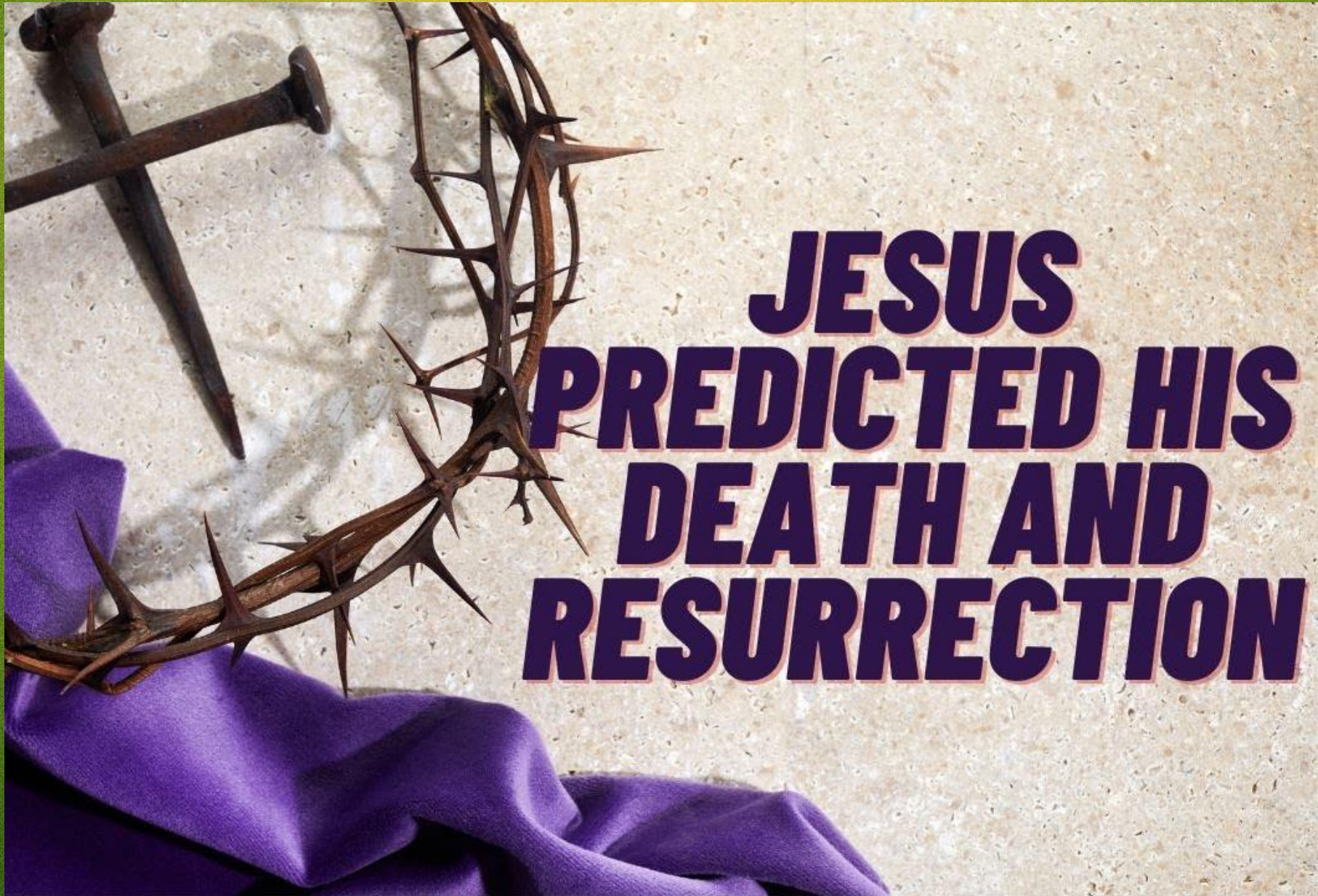


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John 20 CSB

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John 20 CSB





courtesy freemin

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John 20 CSB

**Common cold?
No, it must be
plague.**





courtesy ecomatcher

⁸ The other disciple, who had reached the tomb first, then also went in, saw, and believed. ⁹ For they did not yet understand the Scripture that he must rise from the dead.

John 20 CSB

²⁰ “But you,” he asked them, “who do you say that I am?”

Peter answered, “God’s Messiah.”

²² [Jesus replied] “It is necessary that the Son of Man suffer many things and be rejected by the elders, chief priests, and scribes, be killed, and be raised the third day.”

Luke 9 CSB

⁹ As they were coming down the mountain, he ordered them to tell no one what they had seen until the Son of Man had risen from the dead. ¹⁰ They kept this word to themselves, questioning what “rising from the dead” meant.

Mark 9 CSB



courtesy istock



courtesy googleapis

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John 20 CSB



courtesy freepik

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John 20 CSB

¹¹ But Mary stood outside the tomb, crying. As she was crying, she stooped to look into the tomb. ¹² She saw two angels in white sitting where Jesus's body had been lying, one at the head and the other at the feet. ¹³ They said to her, "Woman, why are you crying?" "Because they've taken away my Lord," she told them, "and I don't know where they've put him." ¹⁴ Having said this, she turned around and saw Jesus standing there, but she did not know it was Jesus. ¹⁵ "Woman," Jesus said to her, "why are you crying? Who is it that you're seeking?" Supposing he was the gardener, she replied, "Sir, if you've carried him away, tell me where you've put him, and I will take him away." ¹⁶ Jesus said to her, "Mary." Turning around, she said to him in Aramaic, "*Rabboni!*"—which means "Teacher."



**Greek: κλαίω klaio
= old word for
ritual mourning**

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John 20 CSB



Jeanne d'Arc
Emmanuel Frémiet
1874

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John 20 CSB

¹⁶ Jesus said to her, “Mary.” Turning around, she said to him in Aramaic, “Rabboni!”—which means “Teacher.”



Aramaic: ῥαββουνί Rabboni = my great Lord; more rarely, Teacher

¹⁷ “Don’t cling to me,” Jesus told her, “since I have not yet ascended to the Father. But go to my brothers and tell them that I am ascending to my Father and your Father, to my God and your God.”

¹⁸ Mary Magdalene went and announced to the disciples, “I have seen the Lord!” And she told them what he had said to her.

John 20 CSB

**“I am like
this with
Lord Jesus.”**



**Dude, you are only clinging
to Jesus in an attempt to
control Him. He's told you
what to do and you don't
want to do it.**



¹⁷ “Don’t cling to me,” Jesus told her, “since I have not yet ascended to the Father. But go to my brothers and tell them that I am ascending to my Father and your Father, to my God and your God.”

In John, people become models of experiences with Jesus, and Mary is a model of someone who comes to see and go...She first reacts inappropriately – until Jesus corrects her reaction. The Mary story has a message for every Christian. You cannot take control of Jesus! But you can acknowledge him. – Gerald Borchardt, *John 12-21*

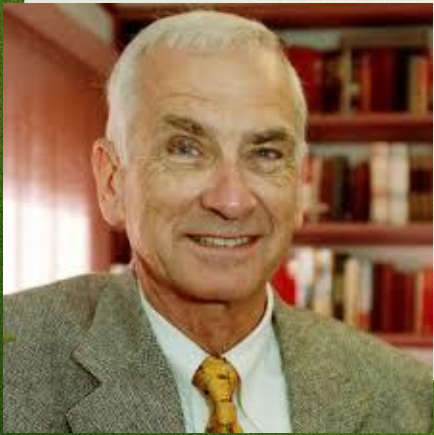




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John 20 CSB

These words spoke of a new relationship, new relatives, and a new responsibility. Many wanted to “hold onto” Jesus. [She] had lost Jesus once before (at His crucifixion) and it was natural to fear the loss of His presence again. Jesus said, in effect, [that] Mary’s *new responsibility* was to testify to His risen presence. She was the recipient of four special graces: to see angels; to see Jesus risen; to be the first to see Him alive; and to be a proclaimer of the good news. Christians today are also the recipients of special grace; they too are given this new responsibility to witness to the world (cf. Matt. 28:16–20). – Edwin Blum, *John*



¹⁹ When it was evening on that first day of the week, the disciples were gathered together with the doors locked because they feared the Jews. Jesus came, stood among them, and said to them, “Peace be with you.”

²⁰ Having said this, he showed them his hands and his side. So the disciples rejoiced when they saw the Lord.

²¹ Jesus said to them again, “Peace to you. As the Father has sent me, I also send you.” ²² After saying this, he breathed on them and said, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

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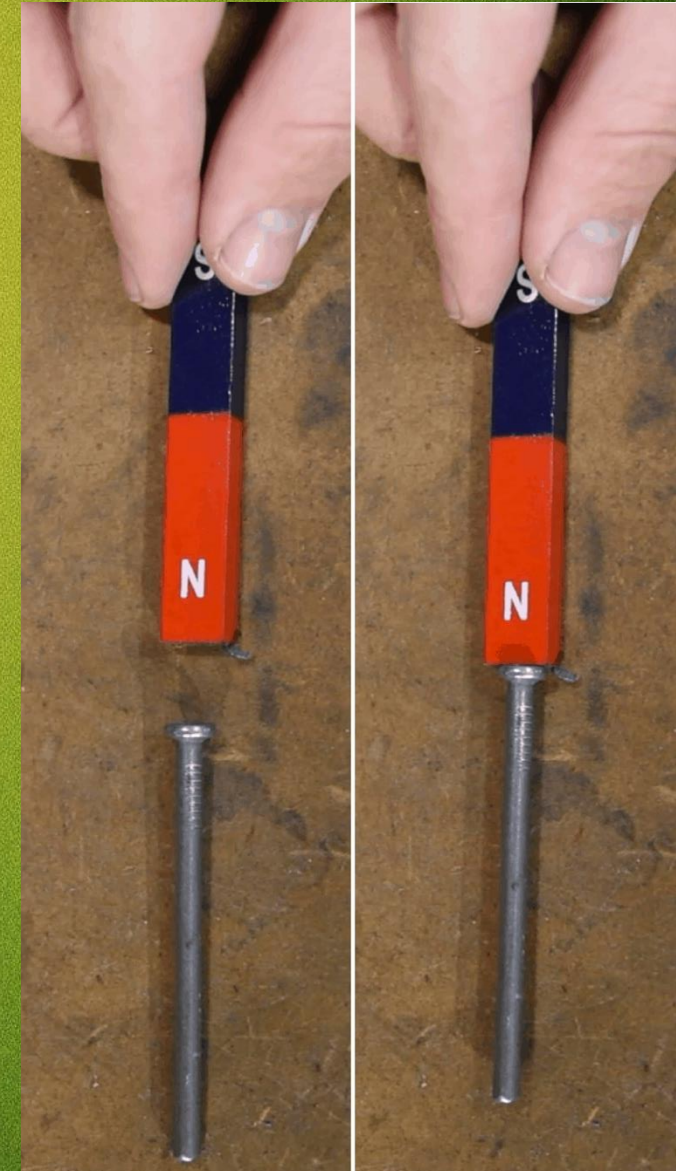
Greek: εἰρήνη eirene = brought together; state of completion and rest

Eirene/Pax
Cephisodotus the Elder
Roman copy A.D. 2nd c.



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Isaiah 9:6 For a child will be born for us,
a son will be given to us,
and the government will be on his shoulders.
He will be named
Wonderful Counselor, Mighty God,
Eternal Father, Prince of Peace.

Luke 2:14 Glory to God in the highest heaven,
and peace to right-thinking people!
(Braudrick translation)

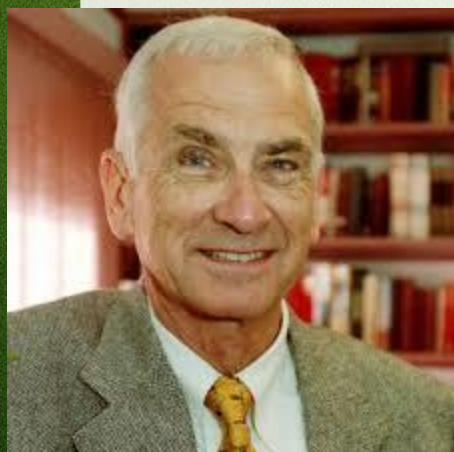
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23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

Forgiveness of sins is the essence of the New Covenant (cf. Matt. 26:28; Jer. 31:31–34). Proclaiming the forgiveness of sins was the prominent feature of the apostolic preaching in the Book of Acts. 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 Blum, *John*



**People get ready, there's a train a-comin'
You don't need no baggage, you just get on board
All you need is faith to hear the diesels hummin'
Don't need no ticket, you just thank the Lord
Faith is the key, open the doors and board 'em
There ain't no room for the hopeless sinner
Have pity on those whose chances grow thinner
For there's no hiding place against the kingdom's throne
– Curtis Mayfield, “People Get Ready”**



Isaiah 9:6 **For a child will be born for us,
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courtesy Dave Edmonds

“How can we possibly do that? How can we bring people to God in such a fractured world?”



**Look at the similarities.
Mrs. Ghoulshy was
H&G's witch!**

²¹ Jesus said to them again, “Peace be with you. As the Father has sent me, I also send you.” ²² After saying this, he breathed on them and said, “Receive the Holy Spirit.

John 20 CSB



courtesy linkedin



courtesy loopset

²⁴ But Thomas (called “Twin”), one of the Twelve, was not with them when Jesus came. ²⁵ So the other disciples were telling him, “We’ve seen the Lord!”

But he said to them, “If I don’t see the mark of the nails in his hands, put my finger into the mark of the nails, and put my hand into his side, I will never believe.”

²⁶ A week later his disciples were indoors again, and Thomas was with them. Even though the doors were locked, Jesus came and stood among them and said, “Peace be with you.”

27 Then he said to Thomas, “Put your finger here and look at my hands. Reach out your hand and put it into my side. Don’t be faithless, but believe.”

28 Thomas responded to him, “My Lord and my God!”

29 Jesus said, “Because you have seen me, you have believed. Blessed are those who have not seen and yet believe.”

John 20 CSB

Creator (1:2)

Word [*logos* = meaning] of God

incarnate (1:14)

Sin-bearing Lamb of God (1:29, 36)

Messiah (1:41; 4:25–26)

Son of God (1:48)

King of Israel (1:48)

The new Temple (2:19–21)

Proof of the love of God (3:16)

Savior of the World (4:42)

Fully God equal with the Father (5:18)

Judge with all authority (5:27)

Fulfillment of Scripture (5:39)

The “I am” (6:35, etc.)

Living water (7:38)

Son of Man (9:35, etc.)

Holy one (10:36)

One lifted up (4:14; 12:32–34)

The glorified one (13:31)

Preparer of his followers’ way (14:2)

Ever present (14:18)

Root of fruitfulness (15:5–7)

Sender of God the Spirit (15:26)

Bearer of truth (18:37)

Crucified King (19:15)

Risen Lord (20:20)

God (20:26)

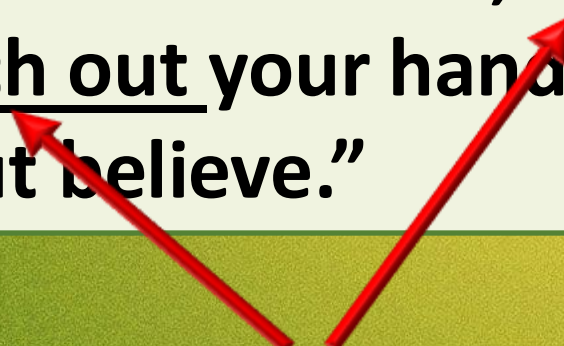
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popular in “scientific” or “true crime” situations
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The Incredulity of St. Thomas
Matthias Stom
1641



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