

7/20/25

John 20

Jesus has been in the grave for three days and has preached to the captive in prison, declared to them the fulfillment of His Messiahship and has transferred the bosom of Abraham or Paradise to the third heaven.
2Cor. 12:1-4; 1Pet. 3:19-21

Now His followers are coming to the tomb to anoint the body because of the hasty burial.

20:1-18 The visitation to the tomb.

* Matt. 28:1-10; Mk. 16:1-8; Lk. 24:1-12

20:1 The tomb was found empty.

- 1) The time of the visitation was on Sunday, “Now the first day of the week Mary Magdalene went to the tomb early, while it was still dark.” vs. 1a-b
 - a) All the synoptic gospels affirm it was on Sunday, which begins at sunset Saturday to sunset Sunday and Paul confirms it to the Corinthians. 1Cor. 15:1-4, 14-19
 - b) The three synoptic gospels also affirm it was early in the morning before dawn, at the time of sunrise.
 - c) The first person to the tomb was a woman, Mary Magdalene, and both Matthew and Mark affirm this fact.

- d) Mary Magdalene had been delivered by the Lord from seven demon. Lk. 8:2
- e) Matthew tells us Mary Magdalene was sitting opposite the tomb as well as the other Mary after Joseph of Arimathea wrapped the body of Jesus up and return after the Sabbath. Matt. 27:61; 28:1
- f) Mark and Luke both tell us the Mary Magdalene, Mary the mother of James and Salome bought spices, and ointment to anoint the body of Jesus. Mk. 16:1; Lk. 23:55-24:1

- 3) The first observation of Mary was concerning to her, “and saw that the stone had been taken away from the tomb.” vs. 1c
 - a) Mary had no idea who or what had happened.
 - b) But Matthew tells us that the angel had taken away the stone after the earthquake. Matt. 28:2; Mk. 16:1-2
 - c) The synoptics in no way contradict each other nor John’s account, rather they are supplementary and complement each other! Matt. 28:1-2; Mk. 16:1-3; Lk. 24:1-3

20:2-4 The response of Mary Magdalene about the empty tomb.

- 1) The natural response of Mary was to go tell the disciples, “Then she ran and came to

Simon Peter, and to the other disciple, whom Jesus loved.” vs. 2a-c

- a) Simon had denied Jesus three times in the court of the High Priest.
- b) John is the second disciple, identifying himself again in the third person, “who Jesus loved”, the one Jesus entrusted His mother to from the cross. Jn. 19:26-27
- 2) The first impression and conclusion of Mary Magdalene was that the body of Jesus had been stolen by grave robbers, “and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.” vs. 2d-e
 - a) The pronoun “we” shows that there were other women with Mary. vs. 2
 - b) The body of Jesus was not in the tomb.
- 3) Peter and John immediately went to the tomb, “Peter therefore went out, and the other disciple, and were going to the tomb.” vs. 3
- 4) Peter and John went running, “So they both ran together, and the other disciple outran Peter and came to the tomb first.” vs. 4
 - a) It appears that John was a little faster than Peter.
 - b) It could be that John was a younger man or just that he was faster.

20:5-8 The inspection of the tomb.

- 1) John arrived to the tomb first cautiously, “And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in.” vs. 5
 - a) The phrase stooping down refers to bending over to examine and carefully scrutinize the tomb.
 - b) John might not have wanted to be defiled for the feast of unleavened bread that was still going on.
- 2) Peter arrived second to the tomb committed to be the first inside the tomb, “Then Simon Peter came, following him, and went into the tomb.” vs. 6a-c
 - a) Peter was not concerned with being defiled and burst into the tomb.
 - b) Peter wanted to see for himself if the body of Jesus was really gone.
- 3) Peter examined with a critical eye two things. vs. 6d-7
 - a) That the wrappings were intact, “and he saw the linen cloths lying there.” vs. 6d
 - 1)) The word saw “theoreo” means to view attentively and mentally consider, a present active tense.
 - 2)) The body was not stolen for the linen were still wrapped as if a body was there,
 - b) That the face cloth was separated from the linen cloths, “and the handkerchief that had been around His head, not lying with

the linen cloths, but folded together in a place by itself.” vs. 7

* No one had stolen the body of Jesus, He had risen from the dead, but they did not know this at this time!

- 3) John entered in saw and believed, “Then the other disciple, who came to the tomb first, went in also; and he saw and believed.” vs. 8

20:9-10 The spiritual condition of the disciples.

- 1) They did not understand the Scriptures of the Old Testament that Jesus had to be raised from the dead, “For as yet they did not know the Scripture, that He must rise again from the dead.” vs. 9
- a) The word from “ek” means out from the dead in a glorified body, not just raised.
- b) Ps. 16:9-10; Is. 26:19
- c) In types like Isaac and Jonah. Gen. 22
- 2) They went home, “Then the disciples went away again to their own homes.” vs. 10
- * John to where the Mother of Jesus now lived.

20:11-18 The risen Christ seen by Mary Magdalene.

20:11 The bewildered condition of Mary Magdalene.

- 1) The location of Mary Magdalene is given, “But Mary stood outside by the tomb.” vs. 11a

* Mary may have arrived after the disciples left and then other of the women. Mk. 16:9-11

- 2) The condition of Mary Magdalene was one of sorrow, “weeping.” vs. 11a
- a) The word weeping “klao” means to mourn or lament sobbing in pain and grief for the death of Jesus.
- b) The tense is the present active, ongoing.
- c) Her greatfulness and love for Jesus having delivered her from the seven demons and perhaps even thinking on some of the words Jesus had spoken to her at special times.
- 3) The observation of Mary Magdalene, “and as she wept she stooped down and looked into the tomb.” vs. 11b
- a) The word stooped down “parakupto” means to incline to look at something with careful inspection.
- b) With the intent to come to a conclusion about the empty tomb.

20:12-13 The inspecting eye of Mary Magdalene saw two angels.

- 1) The place of the angels, “And she saw two angels in white sitting, one at the head and

the other at the feet, where the body of Jesus had lain.” vs. 12

- a) The two angels were like the two cherubim on both ends of the mercy-seat of the ark, where the glory of God would appear on Yom-Kippor to the priest, the Feast of Tabernacles.
- b) The two angles, one at the head, the other at the feet where the body of Jesus had laid were revealing the glory of God, the body of Jesus was not there, it had been reaise a glorified body coming right through the rappings, but Mary was blind to the fact.

- 2) The angels declared a mild rebuke to Mary by asking her a question, “Then they said to her, “Woman, why are you weeping?” vs. 13a-c

* Jesus was alive, Luke records, “Why are you seeking the living among the dead.” Lk. 24:5

- 3) She declared her rational conclusion, “She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” vs. 13d-e
- * Mary just wanted to see and know where the body of Jesus was, due to her love for Him!

20:14-18 The appearance of Jesus to Mary Magalene.

20:14 The appearance of Jesus was instant.

- 1) Mary was speaking to the angles at the moment and all of a sudden Jesus appeared, “Now when she had said this, she turned around and saw Jesus standing there.” vs. 14a

* Jesus appeared at will many times after His resurrection!

- 2) Mary did not recognize Jesus, “and did not know that it was Jesus.” vs. 14b

* But though it was Jesus, she did not recognize Him.

20:15 The conversation of Jesus with Mary Magdalene.

- 1) The question of Jesus to Mary Magdalene, “Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” vs. 15a-d

- a) The first question was like the angels, “Woman, why are you weeping?”

* Jesus was standing right in front of her, alive!

- b) The secound question, “Whom are you seeking?”

* Mary was seeking the Incarnate Christ, but He was the glorified Christ!

- 2) The explanation of John about Mary Magdalene, “She, supposing Him to be the gardener, said to Him.” vs. 15e-g

- a) Jesus for whatever reason hinderd her from recognizing Him.
- b) Like the men on the Road to Emmaus.
Lk. 24:16
- 3) The response of Mary Magdalene “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.” vs. 15h-k
 - a) Mary though perhaps as the gardener, he carried the body of Jesus away.
 - b) The love of Mary for Jesus was to great that she told Jesus, thinking he was the gardener, that if he showed her where the body of Jesus was, she would “take Him away” the word “airo” means to lift from the ground and carry with her own hands.

20:16 The revelation of Jesus to Mary Magdalene.

- 1) Jesus spoke her name, “Jesus said to her, “Mary!” vs. 16a-b
 - a) Jesus called out her name in that very distinct way that He always addressed her!
 - b) Mary being one of His sheep she recognized His voice. Jn. 10:27
- 2) Mary knew it was Jesus, “She turned and said to Him, “Rabboni!” (which is to say, Teacher).” vs. 16c-e
 - a) What a relief and joy this must have been to her heart!

- b) Jesus had risen out from the dead and was alive!

20:17 The attempt of Mary Magdalene to hold fast to Jesus.

- 1) Jesus gave an imperative command to Mary, “Jesus said to her, “Do not cling to Me.” vs. 17a-b
 - a) The KJV says “touch Me not”, giving the impression that Jesus was so holy now that He could not be touched, but Jesus was touched by Philip.
 - b) The phrase “haptomai” means to hold or fasten herself to Him, literally Jesus said, “Cleave not to Me.”
 - c) Matthew tells us that she clung to His feet and worshipped Him. Matt. 28:9
- 2) The reason was give by Jesus, “for I have not yet ascended to My Father.” vs. 17c
 - a) The ascension Jesus is refers to seems to have taken place between this account and when Jesus appeared to the ten in the upper room?
 - * To present His blood in heaven to the Father as our High Priest on the Day of Atonement! Heb. 2:17; 4:14-16
 - b) Jesus would ascend to the Father leading “captivity captive”, those who died in faith to heaven, that is why she was not to cling to Him. Eph. 4:8-10; Col. 2:15; 1Pet. 3:19-20

- 3) Jesus gave a second imperative command to Mary Magdalene, “but go to My brethren and say to them, I am ascending to My Father and your Father, and to My God and your God.’ ” vs. 17d-f
 - a) The new relationship had begun in affect, He was their brother and God was their Father, never “our Father”.
 - b) Jesus affirms of His ascension to the Father between this account and the His appearance to the ten in the upper room.

20:18 The obedience of Mary Magdalene.

- 1) Mary went to the disciples to reveal she had seen Jesus alive, “Mary Magdalene came and told the disciples that she had seen the Lord.” vs. 18a
* She returned with fear and joy. Matt. 28:8
- 2) Mary related all the words of Jesus as a herald of the gospel, to the men Jesus had prepared to preach the good news, “and that He had spoken these things to her.” vs. 18b
* They thought the words to be as tales. Lk. 24:11

20:19-29 The appearance of Jesus to the disciples.

* Matt. 28:16-20; Mk. 16:14-18; Lk. 24:36-49

20:19 The disciples were locked up in Jerusalem.

- 1) The time of the appearance is specified, “Then, the same day at evening, being the first day of the week.” vs. 19a-b
* The was the same Sunday at evening.
- 2) The condition of their location, “when the doors were shut where the disciples were assembled.” vs. 19c
 - a) The location is not identified, maybe the same upper room of the Passover?
 - b) The ten were there and the doors were shut to make sure no one could come in.
- 3) The reason they were together is specified also, “for fear of the Jews.” vs. 19d
 - a) The word fear “phobos” means to be terrified about the Jews coming after them.
 - b) The disciples of Jesus were His followers and apostles sent out to preach the gospel, they remembered the prophecy Jesus gave them of the coming persecution.
- 4) He appeared to the ten apostles, “Jesus came and stood in the midst, and said to them, “Peace be with you.” vs. 19e-g
 - a) Suddenly Jesus appeared in their midst and He did not come through the door, we can only imagine their shocking surprise!
 - b) Jesus had a glorified body of a different molecular structure able to go through solid materials, travel distances instantly

and yet still able to be touched and felt physically.

- c) Jesus greeted the eleven, “Peace be with you, just as He had promised them before He was arrested and crucified. Jn. 14:27

* The peace the that surpasses all understanding to guard their hearts and minds. Phil. 4:6

20:20 The evidence Jesus gave to assure the ten it was He.

- 1) Jesus revealed the scars of His crucifixion, “When He had said this, He showed them His hands and His side.” vs. 20a-b
 - a) The One who had been dead and buried was now standing in front of them alive. marks that John tells us about in Revelation. Rev. 5
 - b) The scars that Zachariah says the Jew will look upon. Zech. 13:6
- 2) Jesus being present transformed this attitude, “Then the disciples were glad when they saw the Lord.” vs. 20c
 - * The eleven were rejoicing Jesus was alive!

20:21 The commissioning of the apostles by Jesus.

- 1) Their commission was as the Father had sent Jesus, “So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.”

- a) The peace of Jesus for preaching the gospel to a hostile and god-hating world.
- b) The first word sent “apostello”, means send away or send out, the Father sent Jesus, we get our word apostle from it.
- c) The second word sent “pempo” always for dispatch under authority, the authority of the One who died for the sins of the world, destroyed Satan who had to power of death, to preach the gospel of grace for the forgiveness of sins.

- 2) The great commission, there are five in the New Testament.

- a. One is each synoptic gospel. Matt. 28:16-20; Mk. 16:14-18; Lk. 24:44-49
- b. One in John. Jn. 20:19-23
- c. One in the book of Acts. Acts 1:4-8

20:22 The enabling of the apostles for their commission of the gospel.

- 1) The manner of imparting the enabling for ministry, “And when He had said this, He breathed on them.” vs. 22a-b
 - * It is as essential as God breathing into the nostrils of man the breath of life and making him a living soul. Gen. 2:7
- 2) The imperative command followed, “and said to them, “Receive the Holy Spirit. “ vs. 22c-d
 - a) It is a command not a suggestion.

- b) It is a real experience at the time as Jesus promised them that the Holy Spirit would be in them. Jn. 14:17
- c) Jesus had been glorified already in the resurrection as stated earlier. Jn. 7:37-39
- d) Pentecost was still to come the “epi” experience, receiving power to be witnesses in the service of the gospel. Acts 2
- e) God breathed life into the valley of dry bones, the short-term fulfillment and the nation of Israel was born May 14, 1948, they are back in their land, the long-term fulfillment will take place at the Millennium. Ezk. 37

20:23 The proclamation of their message of the gospel was to be the forgiveness of sins.

- 1) This is the positive affirmative, ‘If you forgive the sins of any, they are forgiven them.’ vs. 23a-b
 - a) When any believer preaches the gospel and a person repents of their sins and ask Jesus to forgive them, you or I have the authority to tell that sinner, who is now a saint that their all sins are forgiven.
 - b) The word forgive and forgiven “aphiemi” means to bid going away or depart.

- c) The text is not teaching that we as Christians have the power and authority to forgive sins.
 - d) Nor is this text the authority for Catholic priests to forgive the sins of people and absolve them as they teach, it is completely out of context.
- 2) The negative confirmation, “if you retain the sins of any, they are retained.” vs. 23c-d
- a) The word retain “krateo” means to lay hold upon and hold fast.
 - b) This means if a person preaches the gospel to a sinner and they do not repent of their sin, you or I have the authority to tell them as a very stern warning that their sin are not forgiven, God still holds them responsible for their sins and will perish eternally if they die in their sins.
 - c) The phrase of “forgive and retain” is translated in the KJV “binding and loosening” and are only found two other times and the context is to preach and teach according to the word of God and church discipline, what is to be allowed or not allowed. Matt. 16:19; 18:18
- 3) The phrase “binding and Loosening” in the KJV is often used by people to bind Satan, it is completely out of context, nowhere are we taught, encouraged or commanded to “bind Satan”!

- a) For God uses Satan at times, even as He did with Job and if we are binding Satan, then God would be fighting Himself.
- b) We do have authority to cast out demons in the name of Jesus and pray for protection from Satan!

20:24-25 The appearance of Jesus to Thomas.

- 1) The commentary on Thomas, “Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.” vs. 24
 - a) The name Didymus means twin.
 - b) He is called the doubter, due to his words, but really was no different than the others.
 - c) Thomas was up front in what he said always. Jn. 11:16, 14:5
- 2) The eleven told Thomas they had seen Jesus, “The other disciples therefore said to him, “We have seen the Lord.” vs. 25a-b
 - * The word said “lego” is in the imperfect tense, they kept on attempting to convince him.
- 3) Thomas would not be convinced, “So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.” vs. 25c-f
 - a) Thomas needed to see the physical evidence, walking by sight.

- b) Thomas is a type of the unbelieving Jew who will in the last days say where did You receive these wounds? Zech. 13:6

20:26 The Lord Jesus appeared to Thomas.

- 1) The time was on the next Sunday, “And after eight days His disciples were again inside, and Thomas with them.” vs. 26a
- 2) The twelve apostles were present this time, “and Thomas with them.” vs. 26b
- 3) The Lord Jesus appeared suddenly again, “Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!” vs. 26c-g
 - a) The door is shut, like the first time with the eleven apostles, Jesus just appeared or came through the wall or door.
 - b) Jesus made Himself known in the middle of them, all could see Him.
 - c) Jesus declared the same thing as the first time to the eleven, “Peace to you!”

20:27 The confrontation of Thomas by Jesus.

- 1) Jesus gave an imperative command to Thomas, “Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side.” Vs. 27a-e
- 2) Jesus gave Thomas a second imperative command, “Do not be unbelieving, but believing.” vs. 27f-g

20:28-29 The apostle Thomas believed Jesus was alive.

- 1) The confession of Thomas, “And Thomas answered and said to Him, “My Lord and my God!” vs. 28
 - a) My Lord “kurios” his master, the one who owned him by redemption, a personal relation. Jn. 1:14
 - b) My God “theos” the only God, creator and sustainer of all things. Jn. 1:1
- 2) The mild reproof of Thomas by Jesus, “Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.” vs. 29
 - a) To believe by sight is inferior.
 - b) To believe by faith is superior to sight and the last beatitude is ascribed to those of faith, who believe without seeing.
 - c) The purpose of the book is the climax by the mouth of Thomas. Jn. 20:30-31

20:30-31 The purpose of the book.

20:30 The vastness of the things Jesus did in His earthly ministry.

- 1) The proclamation is the absolute truth, “And truly Jesus did many other signs in the presence of His disciples.” vs. 30a

- 2) The clarification about the many other things Jesus did, “which are not written in this book.” vs. 30b

20:31 The purposeful intent about the recorded material.

- 1) This marks the end of the gospel of John, chapter 21 is considered an appendix or epilogue to bring closure to the gospel of John.
- 2) The recorded purpose of the gospel of John is to bring a sinner to faith in Jesus as to who He is, “but these are written that you may believe that Jesus is the Christ, the Son of God.” vs. 31a-b
 - a) These are chosen signs out of many and recorded by John, eight in particular.
 - 1)) The changing water into wine at the wedding at Cana. Jn. 2:1-12
 - 2)) The healing of the Ruler’s Son at Capernaum. Jn. 4:43-54
 - 3)) The healing of the lame Man at the Pool of Bethesda. Jn. 5:1-18
 - 4)) The feeding of the 5,000. Jn. 6:1-15
 - 5)) The walking on the Sea of Galille by Jesus. Jn. 6:16-24
 - 6)) The healing the man born blind at the Pool of Siloam. Jn. 9
 - 7)) The raising of Lazarus from the dead. Jn. 11

- 8)) The Miraculous catch of fish. Jn. 21:1-14
- b) That sinner may believe Jesus is the Christ “Cristos” the Anointed Messiah. Ps. 22: Is. 53
- c) That sinners may believe Jesus is the Son of God, God Incarnate, the Savior of the world. Gen. 3:14: Is. 7:14: Jn. 4:42
- 2) To bring a sinner to be saved through repentance, “and that believing you may have life in His name.” vs. 31c
- a) The word believing is in the present active tense, keep on believing! A. T. Robertson
- * Not the aorist perfect found in some texts, “may believe definitely, finally, completely.”
- b) The life in His name that He imparts is a God like life through the power of the word and Holy Spirit and life that is eternal!