JOHN 20

My Lord and My God

the empty tomb, a woman called by name, a locked room, and a doubter on his knees

> *"but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."*
> JOHN 20:31

A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where we are in John

1. John 19 ended with a sealed tomb in a garden and a Sabbath that began at sunset.

2. The other Gospels add details John leaves out — several women at the tomb, angels speaking first, Jesus meeting the women on the road.

3. The chapter is full of things that echo the beginning of the Gospel and the beginning of the Bible.

The Empty Tomb

A stone taken away, two men running, grave clothes in their place — and the first believer

JOHN 20:1

Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb.

DAVID GUZIK

John humble but competitive; the cloths not put off; fact, then meaning.

R.C. SPROUL

Mary not alone; harmonizing faced; the grave clothes.

MATTHEW HENRY

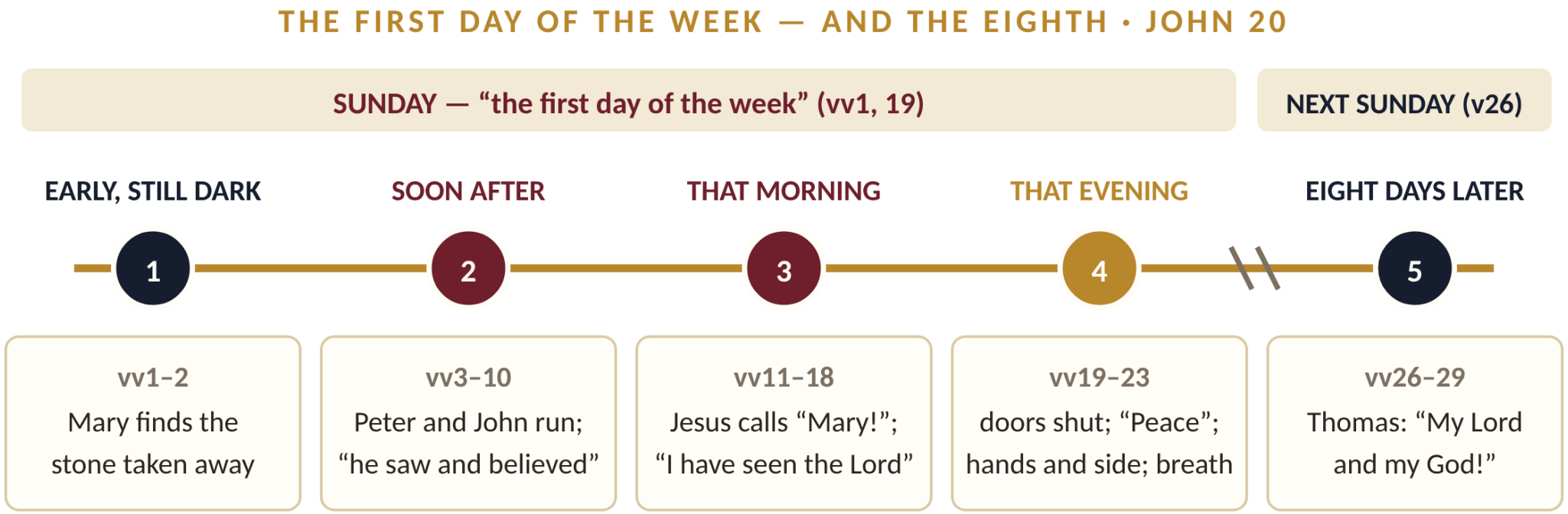
Love to Christ is constant; not credulous men.

βλέπει … θεωρεῖ … εἶδεν

BLEPEI … THEŌREI … EIDEN · "SEES … SEES … SAW"

John uses three different verbs for seeing in eight verses.

Two Sundays



Every scene ends with someone who has seen the Lord — and the last word goes to those who have not seen (v29).

Follow the five scenes left to right: four on the first day of the week, one a week later, and in each one someone sees the risen Lord.

Mary!

Tears at the tomb, a gardener who is not a gardener, one word — and the first apostle to the apostles

JOHN 20:16

Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher).

DAVID GUZIK

He told her who she was to Him; the first witness a woman.

R.C. SPROUL

Not yet leaving for heaven; His concern over contact.

C.H. SPURGEON

Love is a keen-eyed grace; brethren still, though they forsook Him.

MATTHEW HENRY

Christ outdoes our expectations; public service before private comfort.

Ραββουνι

RABBOUNI · "RABBONI (TEACHER)"

An Aramaic form of "Rabbi," "my Master / my Teacher," more personal and more honoring than the plain title.

Peace, Sent, Breathed On

Locked doors, wounded hands, the Father's sending, the Spirit's breath, and the forgiveness of sins

JOHN 20:19

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."

DAVID GUZIK

Doors locked for fear; His own Spirit imparted; not an ornament.

R.C. SPROUL

"As the Father sent Me so send I you"; the mission is eternal.

C.H. SPURGEON

He came gladly and stood to tarry; saints shut in, world shut out.

MATTHEW HENRY

His wounds speak; don't miss the assembly.

ἐνεφύσησεν

ENEPHYSĒSEN · "HE BREATHED ON THEM"

Emphysaō, "to blow into, breathe upon," occurs only here in the New Testament.

My Lord and My God

An absent disciple, a hard refusal, an invitation to touch, the highest confession — and why John wrote

JOHN 20:31

but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

DAVID GUZIK

He refused, not doubted; the first divine to teach Deity from wounds.

R.C. SPROUL

“I’ve never seen Him, not once” — and I am blessed.

C.H. SPURGEON

The Shepherd looks after the units; crave no signs.

MATTHEW HENRY

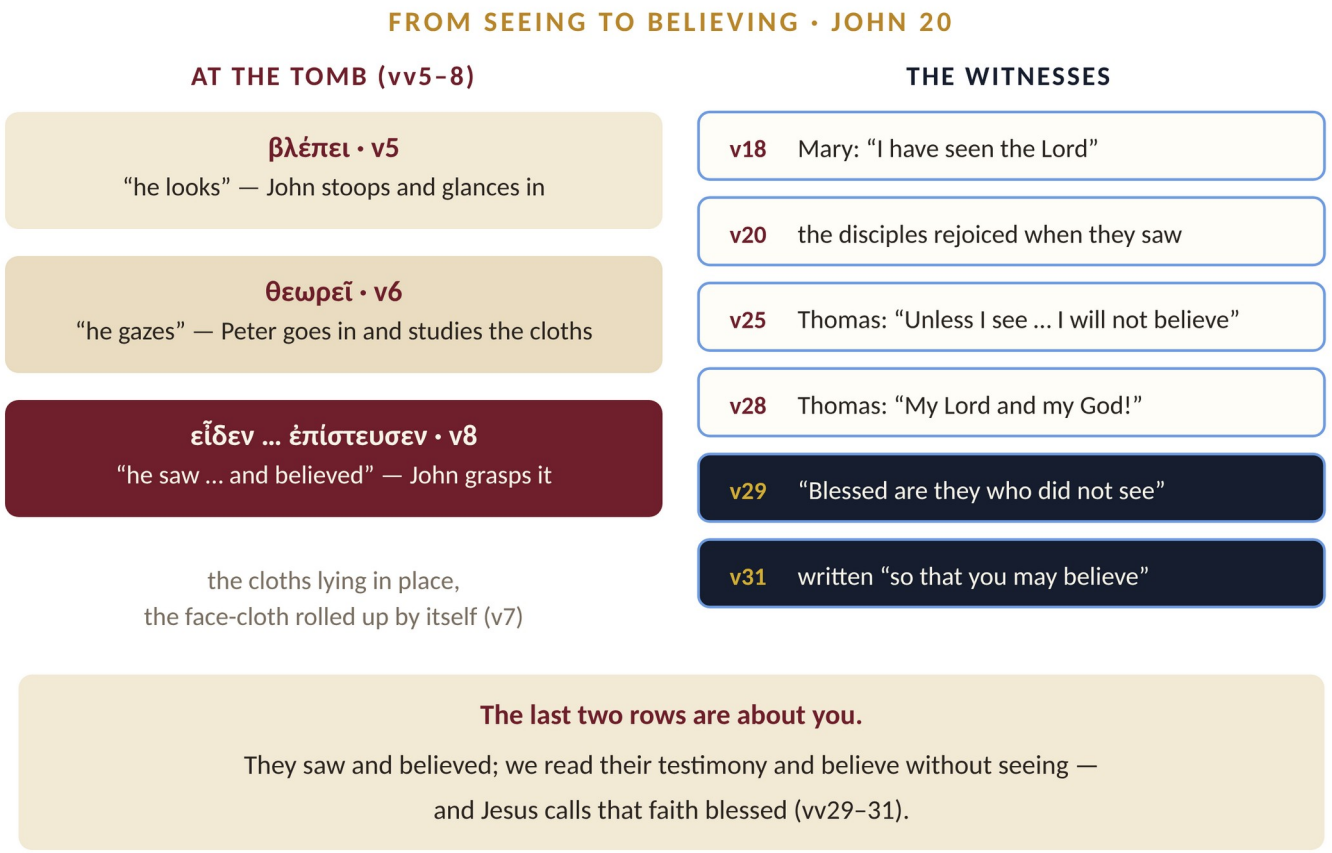
Thomas is not Judas; written to bring men to believe.

μὴ γίνου ἄπιστος ἀλλὰ πιστός

MĒ GINOU APISTOS ALLA PISTOS · “DO NOT BE UNBELIEVING, BUT BELIEVING”

A play on one root: a-pistos (without faith) and pistos (faithful, believing).

From seeing to believing



On the left, John's three verbs at the tomb move from a glance to understanding; on the right, the chapter's witnesses lead to the reader, who believes without seeing.

What to carry from this chapter

1

The first believer believed before he understood.

John “saw and believed” (v. 8), yet “as yet they did not understand the Scripture” (v. 9).

2

The grave clothes are a witness.

The linen lying in place and the face-cloth rolled up by itself (v. 7) told John no thief had been there.

3

The risen Lord is recognized by His voice.

Mary knew Him when He said her name (v. 16), as the Shepherd “calls his own sheep by name” (10:3).

4

The first witness was a woman.

In a world where a woman’s testimony counted for little, Jesus sent Mary to the apostles.

More to carry

5

Deserters became brothers.

“Go to My brethren” (v. 17) — after they had all run away.

6

He came through locked doors with peace, not blame.

Three times, “Peace be with you” (vv. 19, 21, 26), and the first thing He showed them was His wounds.

7

A new creation breath.

Emphysaō (v. 22) is the verb of Genesis 2:7.

8

We announce forgiveness; God grants it.

“Have been forgiven” is perfect passive (v. 23): the church declares what heaven has done for those who repent and believe.

Talk it through

1. Mary came “while it was still dark.” What darkness am I carrying to Jesus this week — and am I still coming?

2. Jesus called Mary by name before she recognized Him. When have I known that Jesus knew me personally — not just mankind in general?

3. The disciples were behind locked doors “for fear.” What fear has me locked in right now, and what does Jesus say when He comes in?

4. “As the Father has sent Me, I also send you.” Where is Jesus sending me this week — and to whom?

5. Thomas missed the meeting and dug in. When have I pulled away from the brothers — and what did it cost me?

CLOSING

John 20 is a chapter of people who did not expect what they found — an empty tomb, a living Lord, a breath, a commission, wounds that could be touched. John wrote it down for those of us who were not there, so that we may believe that Jesus is the Christ, the Son of God, and have life in His name. Say it with Thomas: "My Lord and my God!"

Teaching the Word. Watching the Times. — Smith For Christ

Full Deep Dive, O·I·A study and reflection journal: see the John study page.