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July 20, 2025, after finishing John 19:38

John 20

The Resurrection

([Psalm 16:1-11](#); [Psalm 49:1-20](#); [Matthew 28:1-10](#); [Mark 16:1-8](#); [Luke 24:1-12](#))

1The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Calling this the first day of the week is significant and accurate for Christianity. Judaism celebrated the Sabbath according to the Law which was from sundown Friday until sundown Saturday.

God had done all His work of creation the first six days and then rested on the Sabbath, which historically and Biblically was on Saturday. Thus, making Sunday under Biblical Law the first day of the week.

Christianity started celebrating the Resurrection of Christ on Sunday so that became under the New Covenant simply the day Christians set aside to remember the Resurrection and worship Christ. It is descriptive, not prescriptive. There is no Biblical notation from God that Sunday would be the Sabbath under the

New Covenant. As Christians, we get to worship Christ and God every day of the week and are no longer bound by the Law but we are under Grace.

When did God first create what we call Sunday the first day of the week?

Genesis 1:5

God called the light “day,” and the darkness He called “night.” And there was evening, and there was morning—the first day.

The description of creation continues on until God complete His creation on Friday, six days after the first day of the week.

Genesis 2: 1Thus the heavens and the earth were finished, and all the host of them. 2And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Women of this time and for much of life on earth have been depreciated by males. If we look at the courage of the women around Christ, we find a pattern of commitment and dedication that was and is often lacking in males. All through Christ’s ministry women played a vital part in the day-to-day life of Christ and the Apostles. They cared and nurtured them as they carried out their ministry. Even at the Crucifixion who of those who followed Jesus were there, exposed to the pain and suffering of Jesus. Of all the

disciples there was one, John, but there were four women who dared stand there with Jesus as He died on the Cross. And here again we don't see the males going to care for Jesus's body before dawn, no we see a woman, who rose early to begin the work of body preparation for burial.

As a male I realize it takes both males and females to procreate. I could not do the amazing job that women in general do not only for society but for the families.

2Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Our hindsight should not degrade Mary's confusion. We see this for what it is, but she was living it. Moment by moment as she approached the tomb and saw the large stone rolled away. In her day, grave robbery was an occurrence that did happen. That is why the large stone was rolled in place. But if it could be rolled in by several men then it could be rolled away by several men and that is what her thinking was.

Within any group of people including the Apostles there would be what has become to be known as the Alpha. Jesus was of course

that person until His Crucifixion, so the next in line was Simon Peter and John. They were the dominate men of the Disciples so Mary would go to them to help her find out what happened to Jesus's body.

She tells them what she knows; the stone is rolled away and Christ's Body is gone, and she does not know where they have taken Him and she calls Jesus "Lord".

Strong's Concordance defines "Lord" as Mary called Christ:

"Phonetic Spelling: (koo'-ree-os)

KJV: God, Lord, master, Sir

NASB: Lord, master, Lord's, sir, masters, owner

Word Origin: [from kuros "supremacy"]

- 1. supreme in authority*
- 2. (as noun) controller*
- 3. (by implication) Master (as a respectful title)"*

Now this entire book is John's remembrance, testimony and understanding of the events that he personally saw and was involved in. John describes his and Peter's actions after being told by Mary of the disappearance of Jesus's Body.

Remember John is writing these some 60 years after the events. At this writing he knows the truth but renders to us the events as

they played out. He is able to convey the fear and confusion of the moments as he recounts what was said by whom and the despair that they all felt.

John gives us a moment-by-moment view as he and Peter run to the place they buried Jesus. John recalls precisely his thoughts and actions as well as those with him, so we can feel similar feelings they had when they actually lived these moments out.

3Peter therefore went forth, and that other disciple, and came to the sepulchre. 4So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. 6Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

John's perspective on this moment ends with the words, "and believed." from Strong's Concordance, this word in the Greek is "Pistos" pronounced "pistyoo" and means to "trust". We don't know the extent of what John's belief is because the Holy Spirit had not yet come upon them at Pentecost, that would be 50 days from this event. But to John, at that moment looking back 60 years he "believed" he "trusted" Christ.

This next verse gives us perhaps a clearer understanding of what it was that John believed. John believed that Jesus was the Son of God. He had seen Him die on the cross and helped bring Jesus's lifeless body to this very spot not 24 hours before. Now the body was gone, but the next verse John says:

9For as yet they knew not the scripture, that he must rise again from the dead.

Jesus had in fact told the Apostles that He was to be crucified and would raise from the dead, but they could not conceive of what that really meant, so John reiterates that in vs 9. "they knew not the scripture, that he must rise again from the dead".

The Apostles apparently did not connect the prophecies of Jesus resurrection with the event they were seeing firsthand. There is also a difference in understanding head knowledge with Spiritual knowledge. Just like for all Believers today, we all start out with head knowledge, we understand without intellect that the Bible is telling us something that is astounding. But until the Holy Spirit comes into our hearts and opens up our Spiritual understanding, we can only see partly the facts of the Bible. The Apostles get a small part of what is coming when they see Jesus after His resurrection and He explains and partially opens their

understanding to what He told them and what they have just experienced.

Luke 24: 44And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45Then opened he their understanding, that they might understand the scriptures, 46And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48And ye are witnesses of these things. 49And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

We have to assume Mary told John this part of the event as it declares the disciples went away. So, either Mary described what had happened or the Holy Spirit revealed it to John or both.

10Then the disciples went away again unto their own home.

11But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, 12And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

This verse 14, can have a multitude of interpretations, both physical and Spiritual. On the physical side, we have Mary very distraught emotionally with tears in her eyes turning from a burial cave out into the early morning sun light. She did not recognize the man speaking which makes a lot of physical sense. So, what was it that caused her to recognize Jesus? This was by reading the account very sudden.

15Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

She has a conversation with this man and answers His question. Here mind is not engaged to recognize people but she is in great distress and looking for answers. She doesn't even try to recognize who she is talking to and just assumes it to be a gardener. But at a specific moment she suddenly knows who she is talking to. That moment is when Jesus calls her by name, Mary.

In that amazing moment of recognition, we would all want to rush to Jesus and throw our arms around Him. Jesus knows this but could not be touched by a sinful human at that moment for some Spiritual reason.

16Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Mary shows such amazing obedience to Christ. All have left except her, and she now sees the One who saved her and He gives her explicit instructions.

Can you imagine the internal conflict inside your mind and heart. Wanting so desperately to hold onto your Lord and Savior, but then being told not to touch Him. Then told to go and tell the disciples something that you know without a doubt in your mind what you just experienced. What would be their response? Any of us would run so fast to tell this as likely she did as well.

18Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

Obedient

Mark renders this event in the following manner.

Mark 16:9Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10And she went and told them that had been with him, as they mourned and

wept. 11And they, when they had heard that he was alive, and had been seen of her, believed not.

(Luke 24:36-43; 1 John 1:1-4)

19Then 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 *be* unto you.

The first day of the week of course was Sunday. Now if we look backward, I think we will see that when Jesus comes to them it is Sunday evening.

The Sabbath had ended at sundown on Saturday evening. Mary had gone to the tomb early Sunday morning; she reports back to the Apostles what she was told and had seen during Sunday. So now we are at Sunday evening “the same day at evening, being the first day of the week”. Vs 19.

The next part of the event describes the disciples locked inside a room in the city. They were afraid of the Jews hunting them down and killing them as well. While sequestered in that locked room, suddenly Jesus is standing in their midst.

This is one of the first signs given to the Apostles that time and space do not seem to govern God. God, Christ and the Holy Spirit are independent of the physical laws of nature and of time.

Jesus when He is in their midst says: “**Peace *be* unto you.**”

20And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. 21Then said Jesus to them again, **Peace *be* unto you: as *my* Father hath sent me, even so send I you.**

Jesus had told His disciples what was to happen to Him long before these past few days. It is striking that Jesus does not condemn any for abandoning Him at His moment of Trial. Self-condemnation would be quite enough.

Jesus as a showing of physical evidence, shows them the wounds He suffered for them and the world. The wounds and their knowledge of His death would convince them that He had done what He said He would do and had power over death. He was in fact the Creator God in the form of the Son of God.

God had sent Jesus to carry out the mission of sacrifice and saviorhood. Jesus is now going to send these disciples on a mission of sharing the Good News.

22And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: 23Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

Like God breathing physical life into Adam, Jesus breathes Spiritual life into his disciples. Jesus gives them power over the remittance or putting away of sin. Jesus gives them power to leave a sinner in their condition of sin if they refuse to repent.

“From Strong’s Concordance the term “remit” is:

Pronunciation: *ah-FEE-ay-mee*

Phonetic Spelling: *(af-ee'-ay-mee)*

KJV: *cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up”*

24But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Perhaps a trait of unbelief is the need for physical evidence. For those who simply Believe because God said something, that is sufficient and their Belief is based on Faith. Jesus was not present with the disciples when Thomas makes this proclamation but some how knows what Thomas had said. God can search the

hearts of man to the very depths of His soul. Thomas was no different, his skepticism was evident to Jesus.

26And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

Again, in a sequestered room Thomas now sees what the others had already seen. Jesus understood the human nature of needing to see something before it is believed and is patient with Thomas as He was with the other disciples.

27Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

Jesus knowing the heart of this unbeliever Thomas displayed for all to see His wounds. Jesus tells Thomas that Thomas's doubt as to Jesus' authenticity can be cleared up by Thomas touching the wounds of Christ. It revolves around Faith and at the moment before seeing Jesus Thomas was lacking Faith and Jesus knew it.

Faith is a seed that is put into mankind when a man or woman, boy or girl first realize they are a sinner and need a savior.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9Not of works, lest any man should boast.

In English grammar there exist two types of colons, semi colon and colon. In Ephesians 2:8 we see the semi colon and then the colon used. First the semi colon ***“A semicolon, is typically used to simply connect two related sentences of equal importance.”*** The colon is ***“In general, a colon is typically used to introduce a sentence that clarifies, explains, or elaborates on the sentence that came before it.”*** Quoted from ***dictionary.com***

Grace in the sentence is the operating role of God and God alone. God wants us to extend Grace by showing us how His Grace worked in our lives. Grace is His alone and He uses it to grant us something that we do not deserve; salvation. What God grants Believers through His Grace is seed of **“Faith”**. Faith is a gift to each Believer; it allows the Believer to become just that; a Believer. The FAITH seed that God gives is God’s Word. God’s Word is the seed of FAITH.

Roman’s 10:17 So then faith cometh by hearing, and hearing by the word of God.

Thomas was struggling with Faith, he had to rely on physical evidence for his faith to exist, not by what Jesus had said. It was

still the crutch he used when he actually saw Jesus, seeing for Thomas was enough, he did not need to touch Jesus.

28And Thomas answered and said unto him, My Lord and my God.

But Jesus said the following to make a point, a colossal point for the coming world of Believers to understand that would not see Jesus in the flesh.

29Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (Emphasis mine)

Jesus spoke these words in verse John 20:29 specifically for us and all that came to a saving knowledge in Faith and Belief in Him in the 2000 years since He walked the earth. It is these words and the thousands of others in God's Word, the Bible, that provides the seed of Faith. When it reaches the rich soil of a searching heart it grows into a might Faith and produces a Believer.

The Purpose of John's Book

30And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

It is hard to imagine how large a complete volume it would take to contain all the Words and Deeds of Jesus from heaven and while

on earth. Suffice it to say that God has selected these Words,
these Deeds to plant in our hearts the Seed of Faith.

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