

*Portraits of Christ*  
*The Johannine Gospel*



Part 7



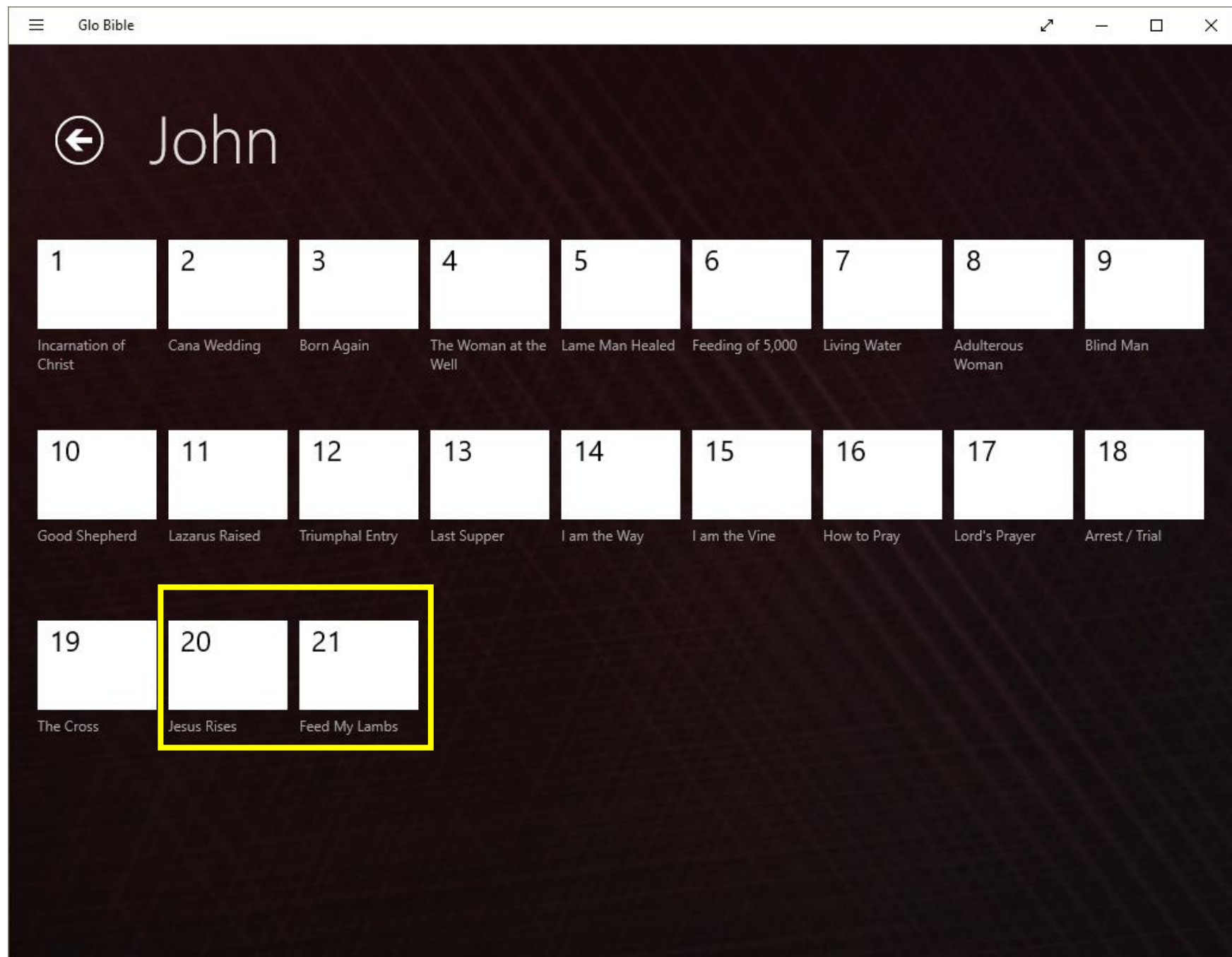
*"The Incredulity of Saint Thomas"  
Caravaggio, 1602*





Reading

John 20:1-21:25



# Reading

John 20:1-21:25



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John 20 NET Aa Daily

**The Resurrection**

**20** Now very early on the first day of the week,<sup>1</sup> while it was still dark, Mary Magdalene<sup>2</sup> came to the tomb and saw that the stone had been moved away from the entrance.<sup>3</sup> **2** So she went running<sup>4</sup> to Simon Peter and the other disciple whom Jesus loved and told them, “They have taken the Lord from the tomb, and we don’t know where they have put him!” **3** Then Peter and the other disciple set out to go to the tomb.<sup>5</sup> **4** The two were running together, but the other disciple ran faster than Peter<sup>6</sup> and reached the tomb first.<sup>7</sup> **5** He bent down<sup>8</sup> and saw the strips of linen cloth lying there,<sup>9</sup> but he did not go in. **6** Then Simon Peter, who had been following him, arrived and went right into the tomb. He saw<sup>10</sup> the strips of linen cloth lying there,<sup>7</sup> and the face cloth,<sup>11</sup> which had been around Jesus’ head, not lying with the strips of linen cloth but rolled up in a place by itself.<sup>12</sup> **8** Then the other disciple, who had reached the tomb first, came in, and he saw and believed.<sup>13</sup> **9** (For they did not yet understand<sup>14</sup> the scripture that Jesus<sup>15</sup> must rise from the dead.)<sup>16</sup>

**Jesus’ Appearance to Mary Magdalene**

**10** So the disciples went back to their homes. **11** But Mary stood outside the tomb weeping. As she wept, she bent down and looked into the tomb. **12** And she saw two angels in white sitting where Jesus’ body had been lying, one at the head and one at the feet. **13** They said<sup>17</sup> to her, “Woman,<sup>18</sup> why are you weeping?” Mary replied,<sup>19</sup> “They have taken my Lord away, and I do not know where they have put him!” **14** When she had said this, she turned around and saw Jesus standing there,<sup>20</sup> but she did not know that it was Jesus.

**15** Jesus said to her, “Woman, why are you weeping? Who are you looking for?” Because she<sup>21</sup> thought he was the gardener, she said to him, “Sir, if you have carried him away, tell me where you have put him, and I will take him.” **16** Jesus said to her, “Mary.” She<sup>22</sup> turned and said to him in Aramaic,<sup>23</sup> “*Rabboni*”<sup>24</sup> (which means Teacher).<sup>25</sup> **17** Jesus replied,<sup>26</sup> “Do not touch me, for I have not yet ascended to my Father. Go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’” **18** Mary Magdalene came and informed the disciples, “I have seen the Lord!” And she told them<sup>27</sup> what<sup>28</sup> Jesus<sup>29</sup> had said to her.<sup>30</sup>

**Jesus’ Appearance to the Disciples**

<sup>19</sup> On the evening of that day, the first day of the week, the disciples had gathered together<sup>31</sup> and locked

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<sup>1</sup>sn The first day of the week would be early Sunday morning. The Sabbath (and in this year the Passover) would have lasted from 6 p.m. Friday until 6 p.m. Saturday. Sunday would thus mark the first day of the following week.

<sup>2</sup>sn John does not mention that Mary Magdalene was accompanied by any of the other women who had been among Jesus’ followers. The synoptic accounts all mention other women who accompanied her (although Mary Magdalene is always mentioned first). Why John does not mention the other women is not clear, but Mary probably becomes the focus of the author’s attention because it was she who came and found Peter and the beloved disciple and informed them of the empty tomb (20:2). Mary’s use of the plural in v. 2 indicates there were others present, in indirect agreement with the synoptic accounts.

<sup>3</sup>tn Grk “from the tomb.”

<sup>4</sup>tn Grk “So she ran and came.”

<sup>5</sup>tn Grk “went out and were coming to the tomb.”

<sup>6</sup>sn The other disciple (the ‘beloved disciple’) ran on ahead more quickly than Peter, so he arrived at the tomb first. This verse has been a chief factor in depictions of John as a young man (especially combined with traditions that he wrote last of all the gospel authors and lived into the reign of Domitian). But the verse does not actually say anything about John’s age, nor is age always directly correlated with running speed.

<sup>7</sup>tn Grk “and came first to the tomb.”

<sup>8</sup>sn In most instances the entrance to such tombs was less than 3 ft (1 m) high, so that an adult would have to bend down and practically crawl inside.

<sup>9</sup>sn Presumably by the time the beloved disciple reached the tomb there was enough light to penetrate the low opening and illuminate the interior of the tomb sufficiently for him to see the strips of linen cloth lying there. The author does not state exactly where the linen wrappings were lying. Sometimes the phrase has been translated “lying on the ground,” but the implication is that the wrappings were lying where the body had been. The most probable configuration for a tomb of this sort would be to have a niche carved in the wall where the body would be laid lengthwise, or a low shelf like a bench running along one side of the tomb, across the back or around all three sides in a U-shape facing the entrance. Thus the graveclothes would have been lying on this shelf or in the niche where the body had been.

# Reading

John 20:1-21:25



English Standard Version

John 19:38-20:11

sion. So he came and took away his body. <sup>39</sup>Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. <sup>40</sup>So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. <sup>41</sup>Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. <sup>42</sup>So because of the Jewish day of Preparation, since the tomb was close at hand, they laid Jesus there.

## The Resurrection

**20** Now on the first day of the week Mary Magdalene came to the tomb early, while it was

taken the Lord out of the tomb, and we do not know where they have laid him.” <sup>3</sup> So Peter went out with the other disciple, and they were going toward the tomb. <sup>4</sup> Both of them were running together, but the other disciple outran Peter and reached the tomb first. <sup>5</sup> And stooping to look in, he saw the linen cloths lying there, but he did not go in. <sup>6</sup> Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, <sup>7</sup> and the face cloth, which had been on Jesus’ head, not lying with the linen cloths but folded up in a place by itself. <sup>8</sup> Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; <sup>9</sup> for as yet they did not understand the Scripture, that he must rise from the dead. <sup>10</sup> Then the dis-



English Standard Version Audio

John 19:42



5:58

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1x


# Easter Song

Matthew Ward



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# Easter, History's Mystery


Andy Stanley




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# Communion

From the Didache, Chapter 9



And concerning the thanks-giving [Eucharist], give thanks thus: first, concerning the cup: "We thank you, our Father, for the holy vine of your son David, which you have made known to us through your son Jesus; to you be the glory forever." And concerning the broken bread: "We thank you, our Father, for the life and knowledge which you have made known to us through your son Jesus; to you be the glory forever. As this broken bread was once scattered on the mountains, and gathered together became one, so may your congregation be gathered together from the ends of the earth into your kingdom; for yours is the glory and the power, through Jesus Christ, forever." But let no one eat or drink of your thanks-giving except those who have been baptized in the name of the Lord, for the Lord has said, "Do not give that which is holy to the dogs."





# Communion

From the Didache, Chapter 10



And after you are filled, give thanks thus: "We thank you, holy Father, for your holy name, which you have caused to dwell in our hearts, and for the knowledge and faith and immortality which you have made known to us through your son Jesus; to you be the glory forever. You, Almighty Master, created all things for the sake of your name, and give men food and drink to enjoy, that they might give thanks to you, but to us you give spiritual food and drink and eternal life through your son. Above all, we give thanks that you are powerful; to you be the glory forever. Remember your congregation, Lord, to redeem it from all evil and perfect it in your love; and gather it together, the one that has been sanctified, from the four winds into your kingdom which you have prepared for it; for yours is the kingdom and the glory forever. May grace come, and may this world pass away. Hosanna to the God of David! If anyone is holy let him come; if anyone is not, let him repent. Maranatha. Amen." But let the prophets give thanks however they wish.



# *Discussion*



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