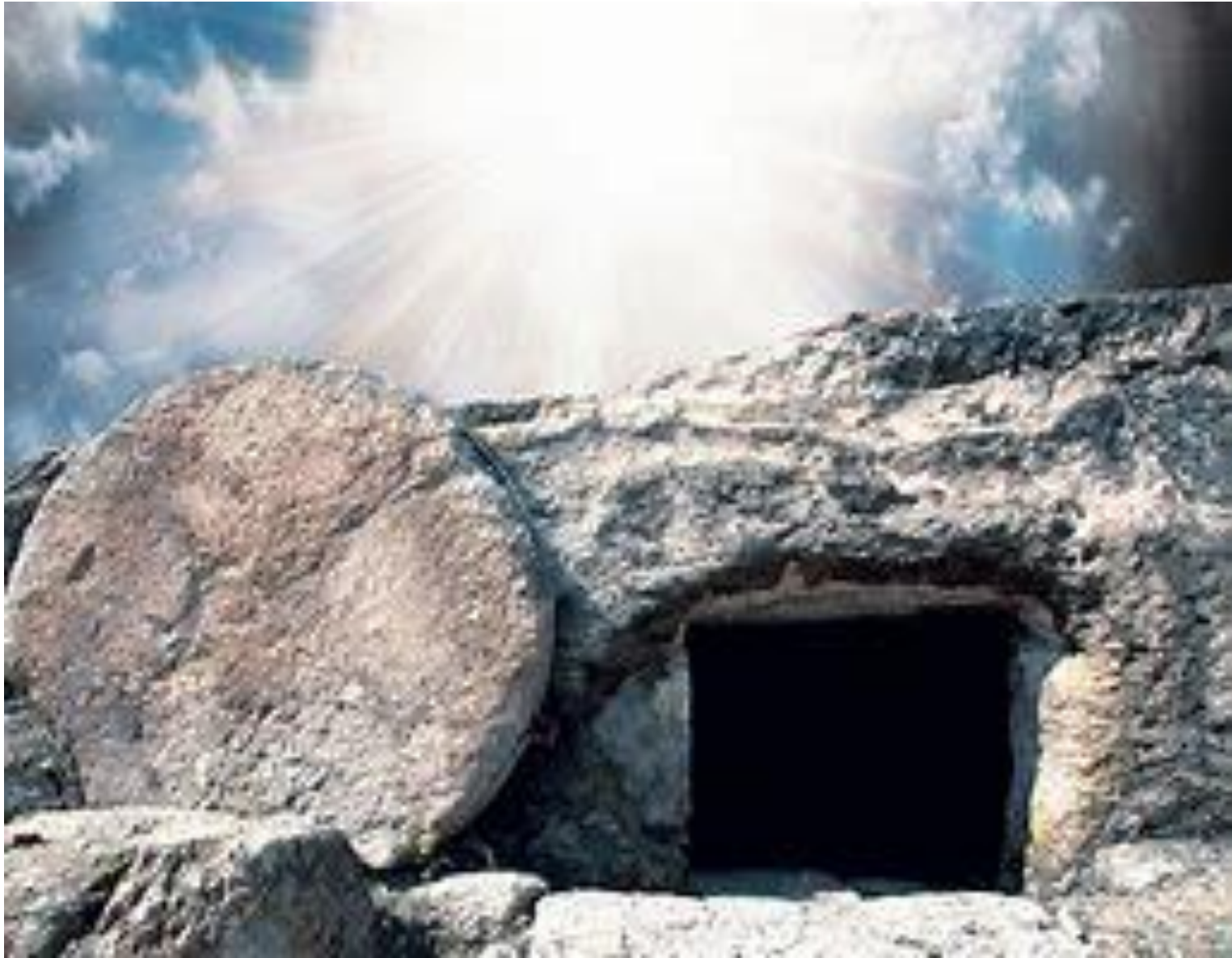


The Empty Tomb and the Risen Christ



Outline of John 20:1-29 *



- A. The Empty Tomb 20:1-10
 - 1. The Report of Mary 20:1-2
 - 2. The Arrival of Peter and John 20:3-10
- B. The Appearances of Jesus 20:11-29
 - 1. To Mary Magdalene 20:11-18
 - a. Her Arrival 20:11-12
 - b. Her Conversation 20:13
 - c. Her Discovery 20:14-18
 - 2. To the Disciples 20:19-29
 - a. Without Thomas Present 20:19-23
 - b. With Thomas Present 20:24-29
 - (1) Thomas's Doubt 20:24-25
 - (2) Thomas's Discovery 20:26-29

The Empty Tomb John 20:1-2



^{1a} Now on the first *day* of the week Mary Magdalene came early to the tomb, while it was still dark,

^{1b} and saw the stone *already* taken away from the tomb.

^{2a} So she ran and came to Simon Peter and to the other disciple (i.e. John) whom Jesus loved,

^{2b} and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

- Not only was the doorway to the tomb standing open, but the stone had been *taken away* (Gr. *ek* – out of).
- The implication of the preposition [away] is that the stone had been lifted out of its track. McCalley
- Mary's concern was that His body had been taken - no expectation that Christ had risen.

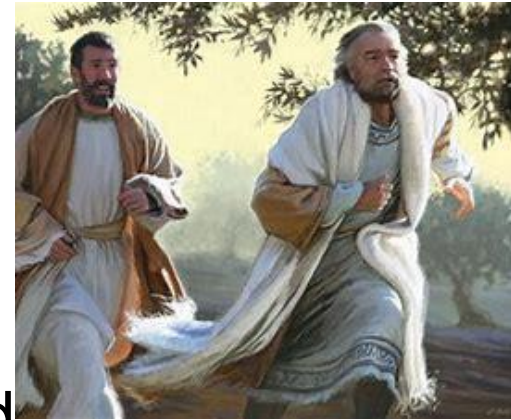
The Arrival of Peter and John 20:3-5

³ So Peter and the other disciple (John) went forth, and they were going to the tomb.

⁴ The two were running together; and the other disciple (John) ran ahead faster than Peter and came to the tomb first;

⁵ and stooping and looking in, he saw (*blepo*) the linen wrappings lying *there*; but he did not go in.

- Why were they running?
- John saw the linen wrappings possibly lying intact.
- The word *blepo* indicates a mere glance in regard to the grave clothes, not an examination and not necessarily being affected by the sight.
- Why did John not go into the tomb?



Zodhiates

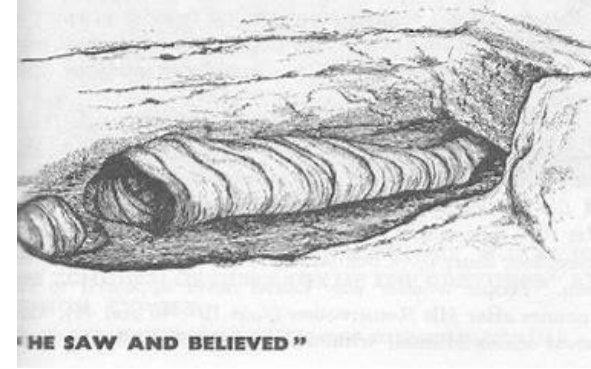
Peter/John Enter the Tomb 20:6-9

⁶ And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying *there*, ⁷ and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.

⁸ So the other disciple (John) who had first come to the tomb then also entered, and he saw and believed.

⁹ For as yet they did not understand the Scripture, that He must rise again from the dead.

- Peter arrived next and rushes into the tomb.
- In verse 6, Peter saw (*theoreo*); and in verse 8, John saw, (*eiden* - to see with perception).
- John apparently believed that a resurrection had occurred.
- But did not understand that Christ must rise from the dead.



Appearance to Mary Magdalene 20:11-13

¹¹ But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb;

¹² and she saw (*theoreo*) two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.

¹³ And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."



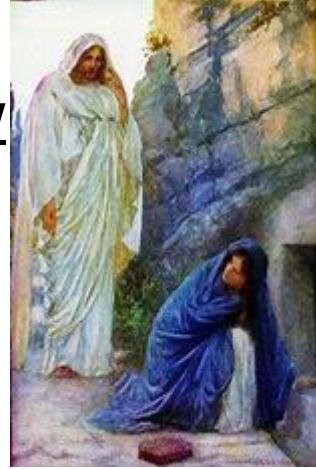
- Apparently Mary Magdalene had returned to the empty tomb after she had informed Peter and John about it.
- She beheld the angels attentively, but was not frightened.
- The words “my Lord and I do not know where they have laid him” showed her sense of personal loss is now intensified.

Constable

The Appearance to Mary Magdalene 20:14-15

¹⁴ When she had said this, she turned around and saw (*theoreo*) Jesus standing *there*, and did not know that it was Jesus.

¹⁵ Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away."



- She beheld Him attentively, but she did not recognize Him for who He was.
- Mary would be the first to see the risen Lord not Peter or John.
- No Jewish author in the ancient world would have invented a story with a woman as the first witness to this most important event. Constable
- Again Mary was looking for the body of Christ not a risen living Christ.

The Appearance to Mary Magdalene 20:16 -18

¹⁶ Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher).

¹⁷ Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'" ¹⁸ Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and *that* He had said these things to her.

- The words “stop clinging to Me” - **First**, Mary is not to delay the Lord in ascending to the Father.
- **Second**, she must learn that fellowship with Him from now on is going to be different.
- Jesus speaks of My God and your God, not our God.
- These words indicate that His relationship to the Father is not of the same nature as her relationship to the Father.

McCalley



Appearance Without Thomas Present 20:19-23

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."

²⁰ And when He had said this, He **showed** them both His hands and His side. The disciples then rejoiced when they saw the Lord.

- **That day** – it is still resurrection day!
- The closed and locked doors were no impediment to Jesus—He merely passed through them.
- "Shalom!" on Easter evening is the complement of 'it is finished' on the cross, for the peace of reconciliation and life from God is now imparted.

Constable



Thomas's Doubt 20:24-25

²⁴ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

²⁵ So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and **put my finger** into the place of the nails, and **put my hand** into His side, I will not believe."



- Thomas provides further evidence that the disciples were not expecting Jesus to rise.
- Thomas insisted on personal, visual, and tactile evidence before he would believe.

McCalley

Thomas's Believing 20:26-29

²⁶ **After eight days** His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, Peace *be* with you.²⁷ Then He said to Thomas,

Reach here with your finger, and see My hands;
and **reach here** your hand and put it into My side;
and do not **be** unbelieving, but believing.

²⁸ Thomas answered and said to Him, "My Lord and my God!"

^{29a} Jesus said to him,

^{29b} Because you have seen Me, have you believed?

^{29c} Blessed *are* they who did not see, and *yet* believed."

- Thomas is convinced Jesus is alive; but more than that, he acknowledges Him as deity.
- Jesus uses the word [**be**] *ginomai*, which means *to become*. It is an invitation to change his mind set. McCalley



The Holy Spirit Convincing the World Concerning Sin and Righteousness and Judgment



John 16:7 But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.

⁸ "And He, when He comes, will convict the world concerning sin and righteousness and judgment;
⁹ concerning sin, because they do not believe in Me;
¹⁰ and concerning righteousness, because I go to the Father and you no longer see Me;
¹¹ and concerning judgment, because the ruler of this world has been judged.

7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.



At this point, the disciples seemed to be overcome with sorrow.

McCalley

But I tell you the truth

- Christ used an expression like this many times.
- I am telling you nothing but the truth. Amplified

it is to your advantage that I (Christ) go away

advantage – *sympherō* - profitable, good, expedient

Now Christ will tell them why this is so in two statements!

7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.



1st – if I do not go away, the Helper will not come

- I must leave for the Helper to come.

2nd - If I go, I will send Him [the Helper] to you.

helper - *paraklētos* – one called alongside to help; called the Comforter in KJV

- John 14:16 I will ask the Father, and He will give you another Helper, that He may be with you forever.
- The Helper is another of the same kind as Christ.
- He is a person – God the Holy Spirit.



⁸ "And He, when He comes, will convict the world concerning sin and righteousness and judgment;

when He comes - speaks of the coming of the Holy Spirit (see Acts Chp 2)

He [Holy Spirit] **will convict the world.**

convict - *elenchō* - to bring fact to light by use of proof; to convince – future tense

world - *kosmos* - the human race, mankind

- The Holy Spirit has a special office in regard to the world, distinct from that which He exercises toward believers.

Zodhiates

concerning (*peri* - about) **sin and righteousness and judgment**

- Now the ministry of the Spirit to the unsaved world.



8 "And He, when He comes, will convict the world concerning sin and righteousness and judgment;

- more about convicting or convincing ministry of the Holy Spirit

The producing of conviction is linked to three entities in the New Testament.

McCalley

1. The Holy Spirit is the **source** of conviction (John 16:8)
2. The word of God is the **means** of conviction
 - 2 Tim 3:16a All Scripture is inspired by God and profitable for teaching, for reproof, for correction, ---
3. Man, the human messenger, is the **agent** of conviction
 - In 2 Tim 4:2, Timothy is exhorted to “preach the word; be ready in season and out of season; reprove....”

⁹ concerning sin, because they do not believe in Me;



sin - *hamartia* – to miss the mark

- The noun *sin* is singular, not plural - *sin*, not *sins*.
- **because** – could be translated *namely*
- The second clause names the singular sin of which the Holy Spirit convicts.
- The Holy Spirit convicts of the sin of unbelief in Christ.
- Relationship to Christ is the single issue for the unbeliever.

McCalley

¹⁰ and concerning righteousness, because I go to the Father and you no longer see Me;



righteousness - *dikaiosynē* - the character or quality of being right or just; It is used to denote an attribute of God

because I [Christ] go to the Father and you no longer see Me

- The righteousness spoken of is that kind that enabled Christ to go directly into the presence of the Father.
- The righteousness is His [Christ] and is therefore perfect.
- The Holy Spirit enlightens the unbeliever, revealing that the only righteousness acceptable to God is the righteousness of Christ who is therefore man's only hope for salvation.

McCalley

¹¹ and concerning judgment, because the ruler of this world has been judged.

judgment - *krisis* - a decision, judgment, most frequently in a forensic sense, and especially of Divine "judgment" **because the ruler of this world has been judged**



The ruler of this world is Satan, and his judgment is complete.

- Heb 2:14b He Himself likewise also partook of the same [flesh], that through death He might render powerless him who had the power of death, that is, the devil.
- If the chief opponent of God has been judged, what then of his followers?
- Bringing a person to Christ is the sovereign work of the Holy Spirit.

McCalley

Final thoughts



- Only the sin of unbelief separates a person from Christ – not his good or bad actions.
- What must a person believe about Christ for God to accept him and receive the gift of eternal life.
- The following slides will give us the basic information (to be believed) about the person and work of Christ in securing our salvation.

Final thoughts



Man's condition from his birth

Rom 3:23 for all have sinned and fall short of the glory of God

- All mankind has sinned (lit: to miss the mark of God's righteousness).
- Also they have fallen short (to fail in something or not to reach it) – God's glory is His very essence and character – holy, righteous and just, etc.
- All men are under sin [held down by and subject to its power and control] Rom 3:9.

Final thoughts



God's love for us:

John 3:16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

- God's love has been extended to everyone (He took the action first).
- He gave His Son (Jesus Christ) as a sacrifice for our sins.
- And there is salvation in no one else – Acts 4:12a.
- So that everyone who believes (or exercises faith or trust) in Jesus Christ will not perish but have eternal life with Him.

Final thoughts



What I need to understand and believe:

1 Cor 15:3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,⁴ and that He was buried, and that He was raised on the third day according to the Scriptures.

- Christ died for our sins (on behalf of our sins) – our substitute.
- Christ was buried - you only bury a dead man.
- Christ was raised - God raised Him up again, --- since it was impossible for Him to be held in its power. Acts 2:24

Final thoughts



Acts 16:30 and after he brought them out, he said, "Sirs, what must I do to be saved?" ³¹ They said, "Believe in the Lord Jesus, and you will be saved, you and your household."

**We will be singing the following songs
during the passing out of the elements
for the Lord's Table.**

In Christ Alone

Christ Arose

In Christ Alone (1,2,3,4)

In Christ alone, my hope is found
He is my light, my strength, my song
This Cornerstone, this solid ground
Firm through the fiercest drought and storm
What heights of love, what depths of peace
When fears are stilled, when strivings cease
My Comforter, my All in All
Here in the love of Christ I stand.

In Christ Alone (1,2,3,4)

In Christ alone, who took on flesh
Fullness of God in helpless Babe
This gift of love and righteousness
Scorned by the ones He came to save
`Til on that cross as Jesus died
The wrath of God was satisfied
For every sin on Him was laid
Here in the death of Christ I live.

In Christ Alone (1,2,3,4)

There in the ground His body lay
Light of the world by darkness slain
Then bursting forth in glorious day
Up from the grave He rose again!
And as He stands in victory
Sin's curse has lost its grip on me
For I am His and He is mine –
Bought with the precious blood of Christ.

In Christ Alone (1,2,3,4)

No guilt in life, no fear in death
This is the pow'r of Christ in me
From life's first cry to final breath
Jesus commands my destiny
No pow'r of hell, no scheme of man
Can ever pluck me from His hand
'Til He returns or calls me home
Here in the pow'r of Christ I'll stand.

Christ Arose (167:1,2,3)

Low in the grave He lay, Jesus my Savior,
Waiting the coming day, Jesus my Lord!

Refrain:

Up from the grave He arose,
With a mighty triumph o'er His foes,
He arose a Victor from the dark domain,
And He lives forever, with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!



Christ Arose (167:1,2,3)

Vainly they watch His bed, Jesus my Savior;
Vainly they seal the dead, Jesus my Lord!

Refrain:

Up from the grave He arose,
With a mighty triumph o'er His foes,
He arose a Victor from the dark domain,
And He lives forever, with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!



Christ Arose (167:1,2,3)

Death cannot keep its Prey, Jesus my Savior;
He tore the bars away, Jesus my Lord!

Refrain:

Up from the grave He arose,
With a mighty triumph o'er His foes,
He arose a Victor from the dark domain,
And He lives forever, with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!



1 Corinthians 11:23-26

For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

