

The Gospel of John

Chapter 20, Verses 24-31

Review

- **General Introduction**

- *one of the **four gospels**, each of which is a biography of Jesus and an historical narrative of his life*
- one of the **five Johannine books**, all of which are among the last books in the Bible to have been written
- written in Greek, primarily to those who already believed in Christ, including **both Jews and Gentiles**

Review

- **Basic Structure**

- *Prolog* – First 18 verses of Chapter 1
- *Jesus' Public Ministry* – Until the end of Chapter 12
- *Private Time With His Disciples* – Chapters 13-17
- *Trial, Death, and Resurrection* – Chapters 18, 19, 20
- *Epilog (resurrection appearances in Galilee)* – Chapter 21

Review

- Jesus before Annas and Caiaphas
 - Jesus allowed himself (but not his disciples) to be taken to Annas, where Peter denied Jesus for the first time. **(18:1-18)**
 - When questioned about his disciples and his teaching, Jesus had nothing to add, because (he said) he had always spoken openly in the world and among the Jews. **(18:19-21)**
 - Jesus was then sent bound to Caiaphas, where Peter denied him twice again, just before the rooster crowed. **(18:22-27)**

Review

- Jesus before Pilate
 - Hoping to see him crucified, the Jews took Jesus before Pilate, but did not specify charges against him. **(18:28-31)**
 - Pilate questioned Jesus, but could find no guilt in him, certainly not for being “King of the Jews.” **(18:32-38)**
 - Pilate offered to release Jesus, but the Jews preferred that he release a thief named Barabbas. **(18:39-40)**
 - Repeating his finding that Jesus was innocent, Pilate had Jesus flogged and parodied as “King of the Jews;” but the people took no mercy and cried out, “crucify him!” **(19:1-6)**

Review

- Jesus before Pilate ... continued
 - They then said Jesus made himself the Son of God, for which they considered him subject to death under their law. **(19:7)**
 - Hearing that Jesus might be divine, Pilate was afraid and questioned Jesus about where he had come from. Jesus was not afraid of Pilate, and would not answer him. **(19:8-11)**
 - From then on Pilate sought to release Jesus, but the Jews said they had no king but Caesar, and that Pilate's refusal to crucify Jesus was disloyal to Caesar and, so, Pilate had Jesus handed over to be crucified. **(19:12-16)**

Review

- The Crucifixion
 - They crucified Jesus at a place called Golgotha between two thieves, and put an inscription on the cross which said, in Aramaic, in Latin, and in Greek, “Jesus of Nazareth, the King of the Jews.” **(19:17-20)**
 - The chief priests objected, saying that the inscription should read, “This man *said* I am the King of the Jews,” but Pilate refused to modify what he had written. **(19:21-22)**
 - In fulfillment of prophecy (Psalm 22:18) soldiers cast lots to divide Jesus’ garments among themselves. **(19:23-24)**

Review

- The Crucifixion ... continued
 - Jesus arranged for his mother to be cared for by one of his disciples who was standing by. **(19:25-27)**
 - Knowing his work was finished, Jesus said he was thirsty, and in fulfillment of scripture (Psalm 69:21) a sponge full of sour wine was held to his mouth. **(19:28-29)**
 - When he had received the wine, he said “it is finished,” bowed his head and gave up his spirit. **(19:30)**

Review

- Jesus is Laid in the Tomb
 - At the Jew's request, soldiers came to break the legs of the men who had been crucified, in order to hasten death and facilitate removal of the bodies by sundown. But because Jesus was already dead, they did not break his legs. Instead they pierced his side with a spear causing blood and water to pour out, and this was in fulfillment of scripture. **(19:31-37)**
 - Joseph of Arimathea and Nicodemus took Jesus' body, prepared it for burial in accordance with Jewish customs, and laid it in a nearby tomb **(19:38-42)**

Review

- The Tomb is Empty
 - Early on the first day of the week, Mary Magdalene went to Jesus' tomb, discovered that it was empty, and ran to inform Peter and the beloved disciple. **(20:1-2)**
 - The men ran to the tomb to see for themselves. **(20:3-4)**
 - What they saw was the cloths in which Jesus' body had been wrapped neatly set aside, but no body. **(20:5-7)**
 - They had not yet understood the scripture saying that Jesus must rise from the dead, but seeing these things in the tomb, the beloved disciple (at least) believed **(20: 8-9)**

Review

- Jesus Appeared First to Mary Magdalene
 - After Peter and the other disciple(s) had gone home, Mary Magdalene, who had remained at the tomb weeping, saw two angels who asked her why she was weeping, and she replied that someone had removed Jesus body and she did not know where they had put it. **(20:10-13)**
 - Jesus himself then appeared to her and asked why she was crying and whom she was seeking, but she did not recognize him. Thinking him to be the gardener, she asked were Jesus' body was so she could attend to it. **(20:14-15)**

Review (Previous Lesson)

- Jesus Speaks to Mary Magdalene
 - Jesus calls Mary by name and she recognizes him. **(20:16)**
 - Rather than allowing Mary to stay there clinging to him, he urges her to go and tell his disciples that he is ascending to his Father, God, who is also their God and father! **(20:17)**
 - Mary did so. **(20:18)**

Review (Previous Lesson)

- Jesus Appears Among His Disciples
 - On Sunday evening Jesus' disciples were gathered together behind locked doors, when Jesus appeared among them. **(20:19)**
 - He proved who he was (by showing them his hands and side) and when they recognized him they were glad. **(20:20)**
 - Then he gave them his peace and said he was sending them just as the Father had sent him! **(20:21)**

Review (Previous Lesson)

- Jesus Blesses, Commissions, and Empowers His Disciples:
 - He gave them his peace and said he was sending them just as the Father had sent him! **(20:21)**
 - He breathed on them and said to them:
 - “Receive the Holy Spirit” **(20:22)** and
 - If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.” **(20:23)**

Discussion

- How is the mission of his disciples like Jesus' mission?
- How are they different?
- What is the role of the Holy Spirit in carrying out this mission?
- What does Jesus mean in Verse 23 when he says that his disciples can forgive and withhold forgiveness for sin?

Comment

- I think the mission of Jesus' disciples was (and is) to continue the same mission which Jesus began, and that is a mission of salvation (primarily) and of sanctification.
- What is different is that only the Son of God could initiate the mission. He himself is the Savior!
- The Holy Spirit enables the disciples (the Church) to continue the mission which Jesus began.

Comment

- In Verse 23 when he says that his disciples can forgive and withhold forgiveness for sin, I think Jesus means:
 - sins are forgiven only of those who believe in Jesus and
 - now that he is going away, those come to believe in him, will do so because his disciples continue the ministry that he began, and they do so in the power of the Holy Spirit.
 - It is because the Church is the Body of Christ that it can forgive and withhold forgiveness for sin.

John 20:24-29

20:24 十二弟子のひとりで、デドモと呼ばれているトマスは、イエスがこられたとき、彼らと一緒にいなかった。

20:25 ほかの弟子たちが、彼に「わたしたちは主にお目にかかった」と言うと、トマスは彼らに言った、「わたしは、その手に釘あとを見、わたしの指をその釘あとにさし入れ、また、わたしの手をそのわきにさし入れてみなければ、決して信じない」。

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20:26八日ののち、イエスの弟子たちはまた家の内におり、トマスも一緒にいた。戸はみな閉ざされていたが、イエスがはいってこられ、中に立って「安かれ」と言われた。

20:27それからトマスに言われた、「あなたの指をここに付けて、わたしの手を見なさい。手をのぼしてわたしのわきにさし入れてみなさい。信じない者にならないで、信じる者になりなさい」。

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20:28 トマスはイエスに答えて言った、「わが主よ、わが神よ」。

20:29 イエスは彼に言われた、「あなたはわたしを見たので信じたのか。見ないで信ずる者は、さいわいである」。

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²⁴ Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came.

²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."

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²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you."

²⁷ Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe."

²⁸ Thomas answered him, "My Lord and my God!"

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²⁹ Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

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- We have been discussing Jesus' disciples and how the risen Christ first appeared to them on Easter Sunday.

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- Did this group of disciples to whom Christ first appeared include all of the Twelve?
 - No.

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- Did this group of disciples to whom Christ first appeared include all of the Twelve?
 - No. Judas had earlier betrayed Jesus and left the group.
 - And Thomas had not been with them when Jesus came.

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Now Thomas, one of the Twelve, called the Twin, **was not with them when Jesus came.**

- It is possible, but unlikely, that Thomas was called the Twin because of his doubtful nature.
- What, do you think, was the significance of the fact that Thomas had not been with them when Jesus came?

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ほかの弟子たちが、彼に「わたしたちは主にお目にかかった」と言うと、トマスは彼らに言った、「わたしは、その手に釘あとを見、わたしの指をその釘あとにさし入れ、また、わたしの手をそのわきにさし入れてみなければ、決して信じない」。

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- This suggests to me that the “other disciples” in view here include (at least) all of the remaining 10 of the Twelve.

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- The important thing to notice is that we have disciples bearing witness of the resurrection of Christ to another of their number.

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- The important thing to notice is that we have disciples bearing witness of the resurrection of Christ to another of their number.... and he (Thomas) refuses to believe **them!**

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So the other disciples told him, "We have seen the Lord." But he said to them, "**Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side,** I will never believe."

- Thomas insists on seeing for himself the same physical evidence that the other disciples have already seen, and he even suggests that he will need to touch Jesus as well.

Discussion

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 - It was not until the “beloved disciple” saw the state of the empty tomb that he first “believed”

Discussion

- Is there any evidence in what we have read that Thomas was more doubtful (less faithful) than the other disciples?
 - Perhaps not.
 - Remember how difficult it was for Mary to believe, and how she wanted to cling to Jesus physically.
 - It was not until the “beloved disciple” saw the state of the empty tomb that he first “believed”
 - In fact, if the disciples were really faithful, it would not have been necessary for Jesus to appear to any of them at all!

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- It may be that he simply happened to be the one who was not with them when Jesus first appeared and so later would first learn of the resurrection by eye-witness testimony, rather than direct physical evidence.
- In which case Thomas is an example of all of us!

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- The Feast of Unleavened Bread is finished and presumably the disciples are preparing to return to Galilee.

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- This time they were all together, including Thomas.

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Eight days later, his disciples were inside again, and Thomas was with them. **Although the doors were locked, Jesus came and stood among them and said, "Peace be with you."**

- What Jesus did this time, was the same as what he had done before, on Easter Sunday, when Thomas had not been with them.

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- Jesus speaks first and specifically to Thomas.
- By what he says, we know that Jesus was fully aware of and specifically responding to how Thomas had doubted the testimony of the other disciples.

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- Jesus invites Thomas to touch his wounds.

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- Jesus invites Thomas to touch his wounds.
- We do not know whether Thomas actually did so.

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Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. **Do not disbelieve, but believe.**"

- Jesus invites Thomas to touch his wounds.
- We do not know whether Thomas actually did so.
- We know only that Jesus wanted Thomas to believe.

John 20:28

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- Choosing language which indicated that he understood Jesus to be God.

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Thomas answered him, "*My Lord and my God!*"

- Thomas professed his belief.
- Choosing language which indicated that he understood Jesus to be God.
- This returns us to the central thought of the prolog.

Comment

- “Jesus is God,” is arguably a good brief summary of the Gospel of John.

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- I would argue, as others have, that while Thomas' expression of faith comes later than that of the other disciples, it is a better expression than they have given.

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Thomas answered him, "***My Lord and my God!***"

- I would argue, as others have, that while Thomas' expression of faith comes later than that of the other disciples, it is a better expression than they have given.
- But still better expressions of faith are possible, Jesus says.

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Jesus said to him, "Have you believed because you have seen me?
Blessed are those who have not seen and yet have believed."

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- Thomas came to understand the deity of Christ by physically seeing him dead and then alive.

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- Thomas came to understand the deity of Christ by physically seeing him dead and then alive.
- The ESV here shows Jesus asking a question; however, it is possible and maybe better to translate this as a statement.

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Jesus said to him, "Have you believed because you have seen me?

Blessed are those who have not seen and yet have believed."

- What Jesus knew then (and we know now) is that very many would come to believe in the deity of Christ without first (literally and physically) seeing his resurrection body

Comment

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- But on the other hand, we believe only because of the testimony which the Apostles have transmitted to us, which gives them a certain kind of priority over us.
- There is, therefore, no temporal hierarchy of believers.
- One way or another, every Christian is saved by grace, through faith in Jesus Christ.

John 20:30-31

20:30 イエスは、この書に書かれていないしるしを、ほかにも多く、弟子たちの前で行われた。

20:31 しかし、これらのことを書いたのは、あなたがたがイエスは神の子キリストであると信じるためであり、また、そう信じて、イエスの名によって命を得るためである。

John 20:30-31

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book;

³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

John 20:30

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- Most would agree that this marks the conclusion of the main part of the Gospel of John, which is why Chapter 21 is often described as an epilog.

John 20:30

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Now Jesus did many other signs in the presence of the disciples, **which are not written in this book**;

- In closing, John wishes to make clear that his Gospel is not anything like an exhaustive record of the life, death, and resurrection of Jesus.

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Now Jesus did many other signs in the presence of the disciples, **which are not written in this book**;

- In closing, John wishes to make clear that his Gospel is not anything like an exhaustive record of the life, death, and resurrection of Jesus.
- Jesus did many more things than John has recorded here.

John 20:30

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Now Jesus did many other signs *in the presence of the disciples*, which are not written in this book;

- These things were done in the presence of his disciples.

John 20:30

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Now Jesus did many other signs *in the presence of the disciples*, which are not written in this book;

- These things were done in the presence of his disciples.
- The very same disciples who still could not believe in Jesus without there actually being a physical resurrection, and one which they could witness directly.

Comment

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- Faith that saves is faith in things which cannot be seen (c.f. Hebrews 11).
- Such saving faith can only be had as the free gift of God.
- Yet God has sometimes used miraculous signs to point us to himself and to his Christ, and he continues to do so.

John 20:31

しかし、これらのことを書いたのは、あなたがたがイエスは神の子キリストであると信じるためであり、また、そう信じて、イエスの名によって命を得るためである。

but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

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but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

- John says that the reason why he has written about some of the miraculous things that Jesus did was (not to tell us about all the miraculous things that Jesus did but rather) so that we may believe in Jesus and have life in his name.

Comment

- The purpose of miraculous signs is to point people to Christ and help them to believe in him and have life.

Comment

- The purpose of miraculous signs is to point people to Christ and help them to believe in him and have life.
- Life in Christ is the ultimate miracle.