

## John 20:19-31

FOLLOWING THE MESSAGE

- 1) The disciples were not predisposed to believe. Only after the most forceful and compelling evidence would the disciples believe Jesus really was alive.
- 2) Of the multiple theophanies in the Old Testament, there runs a common thread:
  1. Fear
  2. The calming word of “peace” or “do not be afraid” from God/Christ
  3. A word of commission for the task to be performed
- 3) 20:20 Christ’s wounds were his credentials.
- 4) 20:21 Christ’s disciples did not take over His mission; his mission continued and was effective in their ministry (14:12–14). His “sending” (*pempō*, present tense) of his followers was to be patterned on the fact that the Father “sent” (*apestalēn*, perfect tense) Him.
- 5) 20:22 This statement by Jesus symbolically anticipated the endowment of the Holy Spirit that the church (at the time of John’s writing) had already experienced.
- 6) 20:22 Just as God in Genesis 2:7 breathed into man the breath of life, and man became a “living being,” Jesus also breathed into his followers new breath and let the Spirit loose among them so that they might be empowered to do His will.
- 7) 20:23 Christ was saying that a believer can declare to those who genuinely repent and believe that their sins will be forgiven by God.
- 8) 20:23 That which Scriptures affirms, Christians can unhesitatingly affirm. That which Scriptures denounces, Christians can authoritatively and unapologetically denounce.
- 9) 20:25 What makes Thomas so much like present-day society? He needed to experience the presence of Jesus.

- 10) 20:27 Doubt is an intellectual problem: we want to believe, but the belief is overwhelmed by problems and questions. Unbelief is a moral problem: we simply will not believe
- 11) 20:28 Thomas did not merely profess a belief that Jesus had risen from the dead. Thomas professed to believe in what the resurrection proved—that Jesus was God, and that He was Lord.
- 12) 20:29 Blessed are those who cannot share Thomas’ experience of sight, but who come to share Thomas’ faith.
- 13) 20:30 It is not necessary to “see” Jesus in order to believe.

GREEK WORDS

*Chairō* (khah'ee-ro)—to be “cheer”(ful); be glad, hail, joy (-fully), rejoice, joyous -: HIGH FIVE  
*Makarios*—(‘blessed’) not simply ‘happy,’ but accepted by God

Jesus is (1:2) the Word who became incarnate (1:14), the sin-bearing Lamb of God (1:29, 36), the Messiah (1:41; 4:25–26), the Son of God (1:48), the King of Israel (1:48), the new Temple (2:19–21), a teacher sent from God (3:2), a new symbol of God’s power exhibited through Moses (3:14), the evidence of the love of God (3:16), the Savior of the World (4:42), equal with God (5:18), the authority in judgment (5:27), the agent of God (5:30), the fulfillment of Scripture (5:39), the expected prophet (6:14), the “I am” (6:35, et al.), the supplier of living water (7:38), the one who was from God (9:31–33), the Son of Man (9:35), the consecrated/Holy one (10:36), the lifted up one (4:14; 12:32–34), the glorified one (13:31), the preparer of his followers’ destiny (14:2), the non-abandoning one (14:18), the one in whom we must abide and who is the basis for the fruitfulness of his followers (15:5–7), the sender of the Paraclete (15:26), the bearer of truth (18:37), the crucified King (19:15), the risen Lord (20:20) and God (20:26)