

PITWM VERSE BY VERSE

JOHN 20:1-10, 1 PETER 1:3-5, 8-9

LESSON: GOD'S LOVE TRIUMPHANT (EASTER) —April 16, 2017

INTRODUCTION:

Chapter 19:38-42 ¹When the soldiers were through with their gruesome work, God had prepared two high ranking men to prepare Jesus body for burial and to place it in a proper tomb. After a crucifixion, the Romans usually left the dead body hanging for the beasts of prey to come and get. However, the Jews removed exposed bodies. Joseph of Arimathea and Nicodemus came to prepare Jesus for burial (19:38-39). Both men were wealthy and members of the Sanhedrin, but were secret disciples. These men were changed more by Jesus death than by His life.

Because it was almost the Sabbath (which began at sundown) it was necessary for the burial to take place quickly. Joseph got permission from Pilate to bury Jesus' body. Jewish burial customs included washing the body and covering it with cloth and oils or spices (19: 40). This is why the hundred pounds of myrrh and aloes were used. It seems evident that Joseph and Nicodemus had carefully planned their activities during the crucifixion. It would have been very hard to secure a tomb at the last minute and they would not have been able to purchase 100 pounds of costly spices so quickly.

As soon as these two men had Jesus' body prepared for burial they took it and placed it in a new tomb near the place of the crucifixion (19: 41-42). Matthew records that this was Joseph's own tomb that he had cut out of the rock (Matt. 27:60). This fulfills Isaiah's prophecy that the Messiah, though despised and rejected by men, would be with the rich in His death (Isaiah 53:9).

LESSON:

I. DISCOVERY - JOHN 20:1-5

20:1 **The first day of the week cometh Mary Magdalene early,**— Other gospels tell us that Mary came with several of the women, but here in the Gospel of John we're focusing on Mary Magdalene. Mary Magdalene stands out as the most prominent of the women witnessing the resurrection of the Lord Jesus Christ. Her love and devotion was very deep, for Jesus cast seven devils out of her Mk.16:9. Mary displayed a special quality of devotion. It was "*the first day of the week.*" In Matthew, it actually says that Mary Magdalene's visit to the tomb was at "*the end of the sabbath*" (when the Sabbath was completely finished). In John, "*the first day of the week*" was significant:

1. This was significant to the early Christian believers, because they broke away from the common division of the week which began with the Sabbath or Saturday. They began to count their days beginning with Sunday, the day of the resurrection of their Lord.
2. This also meant that Jesus had been in the grave for three days just as He had said.
3. Also that Jesus was in the grave on the Sabbath unable to observe the laws governing the great season of the Passover and the Sabbath. He was dead. Therefore, the law and its observances had no authority over Him. This is symbolic of the identification Believers gain in Christ. In Christ's death believers become dead to the law.

20:1b **...when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.** It was early in the morning, yet it was dark and Mary comes and sees the stone is already taken away or rolled away from the entrance of the sepulcher which is the tomb. In Jesus' day, tombs were closed by rolling a huge cartwheel-like stone in front of the entrance. They were almost impossible to remove. The stone usually weighed several tons and further secured by being sealed. In the case of Jesus' tomb, further precautions were taken by

¹ <http://www.family-times.net/commentary/the-burial-of-jesus/>
<http://www.pitwm.net/pitwm-sunday-school.html>

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placing a patrol to guard against any foul play. This guard consisted of a large number of men (Matt.28:4, 11). Mary would have had trouble removing the stone, but now there was something worse...

20:2 Then 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. Can you see Mary running after what she witnessed? Evidently, the Gospel of John doesn't mention that Mary went into the open tomb or seeing any angels. She ran, and found Simon Peter, and the other disciple, whom Jesus loved (John), and saith, *"They have taken away the LORD out of the sepulchre, and we know not where they have laid him."*

20:3 Peter therefore went forth, and that other disciple, and came to the sepulchre. There was a race to the tomb to see what Mary was talking about; to see if she was hallucinating.

20:4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. As the race continued, John outran Peter.

20:5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. John arrived at the tomb and just glanced in noticing the linen clothes called grave clothes and Jesus was not within the clothes.

II. VERIFICATION – John 20:6-10

20:6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, —The impulsive Peter does not just stop outside the tomb, he goes directly inside. If the body had been removed by the authorities or stolen by someone, the linen clothes would have been taken with the body or left in a disheveled mess, thrown someplace on the floor. He sees and observes that the linens were still there folded and wrapped just like they would be wrapped around a body, not disheveled and disarranged and scattered. It was as if the body had just evaporated.

20:7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Two things found in the tomb, but not the "body."— 1) The napkin neatly folded that covered Jesus' head or face; 2) and the linen clothes wrapped together in its place. ²According to Jewish tradition, as long as the Napkin was folded on the table, the Master of the House was not done. Apparently Jesus left a Message that morning with the *Napkin that was Folded. "I am not done Yet!"* I know His last words on the cross before He rendered His Spirit was, "It is Finished!" Now they had to see Him again, before ascending to His Father. There had to be witnesses that He arose from the dead; He was still alive, so He was not done yet!

- It told me that He had to ascend back to the Father to send the Holy Ghost back. And the Holy Ghost would still be working within the hearts of the sinners, so He was not done yet!
- It told me that many more would be saved, healed, and delivered through the work of His disciples, so I have good news for you, He is not done yet!!!!

20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. After seeing Peter go in, John now enters into the sepulcher. Peter had gone in and saw the linen clothes and the napkin (v.6) and he's still trying to wrap his head around what he sees. But here, John sees the same things, but after seeing, he believes! What did he believe? Could John have just believed what Mary had said is true? Or could John have realized that Jesus had gone to the Father? He saw the grave clothes untouched and neatly in their place. He could have remembered what Jesus said. Jh.16:16-*"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father"* Well the next verse says they didn't know the scripture.

² <http://www.sermoncentral.com/sermons/things-i-found-in-an-empty-tomb-ray-napier-sermon-on-easter-resurrection-145817.asp>
<http://www.pitwm.net/pitwm-sunday-school.html>

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20:9 For as yet they knew not the scripture, that he must rise again from the dead. We have two degrees of men with two perceptions in their actions of behavior. John, who leaned on Jesus' breast, and Peter, who was so inquisitive and desirous of knowing our Lord's meaning in everything, did not understand the sense of His words yet, nor of those places of Scripture He had reference to. *'I will rise again'* was never mentioned in John's Gospel until now. They knew about Jesus being the Resurrection and Life, when Jesus told Martha to believe about Lazarus; *"...he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die..."* (Jh.11:24-26). The disciples were there and heard it. And there is the scripture: *"...and be killed, and on the third day be raised"* in Matt.16:21; Lk.24:7, 46 NKJV; The words "Rise again" is also mentioned in Matt., Mk., and Lk. Why they didn't remember is not explained. But as I look at TLB translation—vv.8-9 *"Then I went in too, and saw, and believed (that he had risen) for until then we hadn't realized that the Scriptures said he would come to life again!"* This translation tends to say that it hadn't really crossed the disciple's minds that He would come to life again.

20:10 Then the disciples went away again unto their own home. This was a strange thing to even witness, so they only thought of returning to their own home; the place where they were temporarily residing

NOT APART OF THE LESSON VERSES 1-2

1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,— Simon Peter is the author. He declares he is an Apostle of Jesus Christ, meaning he is sent by the Lord with a mission. He is writing his first letters to the strangers scattered (Christians) throughout five Roman provinces (regions located in Asia Minor), where most of the believers had apparently tried to hide and find safety because they faced persecution from three sources: the Romans, the Jews, and their own families. They had been forced to flee for their lives.

1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:— In his salutary address as Apostle, Peter calls them "elect" who are the chosen of God. At one time, only the nation of Israel could claim to be God's elect or chosen people, but through Christ, all believers (Jews and Gentiles) belong to God. He gives a crystal clear reflection of who they are from God's vantage point. They are elected; chosen by the foreknowledge of God the Father, sanctified by the Holy Spirit (*Sanctification*), and sprinkled, (cleansed) by the blood of Jesus. Notice the reference to the work of the Trinity working as one to bring about our Salvation. It takes all Three!

1. **Chosen by the Father**— God the Father chose us before we chose Him. He made the first move (Eph.1:4; 1Pt.1:1-2a).
2. **Sanctified by the Holy Spirit**—This is the continued work of the Holy Spirit — to set man's life apart from sin and the world unto God; making man holy; transforming man into Christ's image. He gives the desire, grants the understanding, convicts us of sin, and brings us to Jesus. Man must respond to the Holy Spirit's conviction of his need of forgiveness and acceptance to God to bring about Salvation. And this is the process of sanctification to develop the Christ-like behavior in us (Eph.1:13; 1Pt.1:2b).
3. **Cleansed by the blood of the Son**—The Son, Jesus shed His blood, cleansing us from an evil conscious when we repent. The Holy Spirit sprinkles our souls with the blood of Christ for the atonement of our sins. ³Faith in the shed blood of Christ on the cross not only activates God's promise to give the believer perfect atonement for sin, but also brings the believer into the covenant by one's promise of obedience to the Lord and His Word (Exo.24:1-11; 1Pt.1:2c).

1:2b ...Grace unto you, and peace, be multiplied. In Peter's greeting, *"Grace"* (God's free undeserved gift) is spoken over them to bless them; and *"Peace"* (God's gift of a quiet heart) to be multiplied in their lives. No one

³ <http://www.bible-studys.org/Bible%20Books/1%20Peter/1%20Peter%20Chapter%201.html>
<http://www.pitwm.net/pitwm-sunday-school.html>

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can have true peace without grace. ⁴He foreknew, from the foundation of the earth, what decision you and I would make pertaining to salvation. And because God chooses the very best way for those who believe and trust in Him, He works all things out for the good of them that love Him and are the called according to His purpose. The elected; chosen are those who obey God, and are those who experience grace and peace.

III. ASSURANCE - 1 PETER 1:3-5, 8-9

1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, — The word "*blessed*" (Gr eulogēios) is the word from which we get "*eulogy*", and means "*to be well spoken of*" or "*to be praised.*" Peter is expressing that God should be praised by all believers everywhere. If for no other reason they should praise Him, praise Him for being born again; praise Him for being their living hope; praise Him for being raised from the dead. Because of the New Birth we have "*a lively hope*" which should probably be understood as our hope in the resurrection of Christ who was raised from the dead. And by talking about who God is and what He has done for them, Peter places God first! And when God comes first, His people instinctively praise His name. Now, Praise God!

1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. ⁵An inheritance is what becomes yours by law after the death of the present owner. In the Old Testament the inheritance often referred to the country of Canaan—The Promised Land. In the New Testament, in this verse is not specified, but we do know six things about our inheritance:

1. It's an inheritance of the hope that is incorruptible (*cannot perish*),
2. It's an inheritance undefiled (*cannot be diluted*),
3. It's an inheritance that does not fade away (*lasts forever*),
4. And it's an inheritance reserved in heaven.

This includes Eternal Life now (Jh.5:24) and a new body when Jesus comes again (1Cor.15:35-44).

1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—

5. It's an inheritance kept by the power of God (the Holy Spirit), through faith (our assurance).
6. It's an inheritance ready to be revealed in the last time.

"*Who are kept*" refers to those whom the inheritance is reserved for in heaven. It is clear that everything for our salvation has been done by God and that we are the beneficiaries. The assurances of this hope, is kept by God's power (the Holy Spirit), and guarded by our faith (assurance) in the Lord Jesus Christ which is continuous and constant. While our full and final salvation has already been prepared for us by God, our inheritance will not be revealed until "*the last time.*" How, then, do we get from point A to point B? How do we make it from past experience of New Birth to future possession of full inheritance? At the beginning of this verse, it declares that it's "*by the power of God [that we are] being kept through faith unto salvation.*" ⁶If it were left to the will of man; to the strength of his own resolutions; to his power to meet temptations, and to any probability that he would of himself continue to walk in the path of life, there would be no certainty that anyone would be saved. We must have faith to receive this great inheritance that God has for us in heaven. As long as we have faith in God, and in His promises, we are safe. When that fails, we are weak.

NOT APART OF THE LESSON VERSES 6-7

1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: ⁷We know that joy and happiness are two different things. "Happiness" depends upon circumstances, and comes and goes depending upon the emotions of the moment. But "joy" is deeper and more profound because it

⁴ <http://www.lovetheLord.com/books/1peter/01.html>

⁵ <http://www.easyenglish.info/bible-commentary/1peter-lbw.htm>

⁶ http://bible.cc/1_peter/1-5.htm

⁷ <http://www.keepbelieving.com/sermon/2004-08-15-God-Must-Be-Praised-in-Fiery-Trials/>

<http://www.pitwm.net/pitwm-sunday-school.html>

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comes from God. Peter is saying that we can greatly rejoice about a lively hope (v.3) or inheritance that's incorruptible and so forth (v.4), and about being kept by the power of God (v.5), but for a season there will be heaviness through many temptations. Life is full of trials and temptations. But we must remember:

1. Troubles do not last; only for a season (a little while).
2. Trouble serves a purpose (if need be).
3. Trouble comes through various forms (bringing heaviness).
4. Trouble should not diminish the Christian joy (we greatly rejoice).

When we have heaviness, think about who (Jesus) brings us joy, even in the hardest moments of life! What we greatly rejoiced at before will help us overcome the heaviness and give us the ability to face reality—the good and bad, the happy and the sad, the positive and the negative, the best and the worst—because we are satisfied with God and He is satisfied with us.

1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:— Peter mentions trials several times in this letter. These trials come from the response of an unbelieving world to people of faith. There are two reasons why the believer's faith is tried and tempted.

1. The believer's faith must be tried to strengthen and show that their faith is genuine.

Just as gold goes through the fire when it is subjected to the flame, the impurities and dross (scum) in the gold rises to the surface. You test gold by fire. The result is to bring forth genuine gold. *Job 23:10* ". . . when he has tried me, I shall come forth as gold." We are much more precious than gold. Gold perishes when the earth is destroyed, but not Believers. Believers are to live forever. Therefore, if gold has to be put to the fire to be made clean and pure, how much more do we—going through trials? There are no accidents for the children of God. Everything happens for a reason.

2. The believer's faith is tried that it may result in praise, honor, and glory at the appearing of Jesus Christ.

How can one give praise, honor, and glory if we don't see the result of the genuineness of the thing? God watches over us very carefully, like a divine goldsmith; allowing the fires of suffering to refine us until He can see the character of Jesus Christ more and more clearly reflected in our lives. Those who suffered so much in this life, those who endured ridicule, hatred and martyrdom are revealed and rewarded for their faithfulness. And those who suffered illness with joy, who lost their possessions but not their faith, who walked a hard road on the earth but never gave up, are recognized and honored by the Lord. When Jesus finally appears, we will find out what our trials have accomplished. Thus because of our faithfulness to Him during our trials God brings triumph that result in praise, glory and honor when Jesus Christ is revealed.

BACK TO THE LESSON

1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:—⁸It is evident that they had not personally seen the Lord Jesus. Yet, they had heard of His character, His preaching, His sacrifice for sin, and His resurrection and ascension, and they had learned to love Him: He is now in heaven and to mortal eyes now invisible, like His Father. Because they believe upon Him whom they have not seen, they are filled with the unspeakable joy of a glorious hope. This joy will stir them and us to stand against temptations and trials, in which we focus upon Christ and His glorious power.

1:9 Receiving the end of your faith, even the salvation of your souls. This is the end, the very goal toward which we are moving: the salvation of our souls. As in any work or task we must keep our eyes upon the goal. *"The reward for trusting him will be the salvation of your souls"* NLT.

SUMMARY:

⁸ http://bible.cc/1_peter/1-8.htm

<http://www.pitwm.net/pitwm-sunday-school.html>

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Jesus had been crucified on Friday (or Thursday, as some believe). His body was in the tomb until the resurrection, which certainly took place before dawn on Sunday morning. Mary Magdalene arrives at the tomb on the first day of the week, early while it is still dark because she had a concern, that is, to take care of our Lord's body. She finds the stone rolled from the tomb and now her biggest concern is: who has taken the Lord's body? So she runs and comes upon Peter and John and tells them that Jesus is not in the tomb. They are curious and take off. John outruns Peter, gets there first and stoops and glances in, just seeing the linen clothes lying there, but doesn't go in (Jh.20:1-5).

Peter barges past John and goes inside the tomb. Yes Mary is right, the "body" of Jesus is not inside the tomb, just His grave clothes all neatly laid, and the napkin folded that covered His head or face in place. Peter sees and wonders, while John sees and believes. For as yet they knew not the scripture, that He must rise again from the dead. There was nothing else to do so they went home (Jh.20:6-10).

Peter⁹ praises God for their living hope, incorruptible inheritance, and glorious salvation to be revealed at the coming of Christ. Despite grievous trials, the power of God and their genuine faith protects them and gives them inexpressible joy. What we greatly rejoiced in before will help us in the season of heaviness through temptations. The trial of our faith must be genuine, and the result in praise, glory and honor when Jesus Christ is revealed. Peter had been in the company of Jesus for three years. But Peter is writing to people who have never seen Jesus. They loved Jesus without seeing Him and understanding that the purpose of their faith in Jesus is the reward of receiving the salvation for their souls in the end. Just because they trusted and believed on Him, they were able to rejoice with unspeakable and glorious joy; too great for words (1Pt.1:3-9).

⁹ http://executableoutlines.com/1pet/1pet_01.htm
<http://www.pitwm.net/pitwm-sunday-school.html>