

Dr. Dave Turner, John, Session 20, Jesus is Raised and Appears to the Disciples – John 20:1-21:25 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Turner, John, Session 20, John 20:1-21:25, Biblicalelearning.org, BeL

Dr. David Turner's Session 20 on the Gospel of John focuses on **Jesus's resurrection and subsequent appearances to his disciples**, specifically covering John chapters 20 and 21. The session begins with the **discovery of the empty tomb by Mary Magdalene** and Peter and the beloved disciple's reaction, followed by **Jesus's appearances to Mary and later to the assembled disciples**, including the encounter with Thomas. The lecture then examines **Jesus's appearance by the Sea of Galilee**, where he shares a miraculous catch of fish and engages in a significant **threefold dialogue with Peter about his love and commission to care for Jesus's followers**, concluding with reflections on the authorship and purpose of the Gospel of John and the theological implications of these post-resurrection events.

**2. 17 - minute Audio Podcast Created on the basis of
Dr. Turner, John, Session 20 – Double click icon to play in
Windows media player or go to the Biblicalelearning.org [BeL]
Site and click the audio podcast link there (New Testament →
Gospels → John).**



Turner_John_Session
n20.mp3

3. Briefing Document: Turner, John, Session 20, John 20:1-21:25

Briefing Document: Gospel of John, Sessions 20 - Jesus is Raised and Appears to Disciples (John 20:1-21:25)

Overview: This briefing document summarizes the main themes and important ideas discussed by Dr. David Turner in his analysis of John chapters 20 and 21, focusing on Jesus' resurrection and his subsequent appearances to his disciples, particularly his significant interaction with Peter in chapter 21.

Main Themes and Important Ideas:

1. The Discovery of the Empty Tomb and Initial Reactions (John 20:1-10):

- **Mary Magdalene's Discovery:** Mary Magdalene finds the stone removed from the tomb early on the first day of the week and immediately concludes that Jesus' body has been taken: *"So, she evidently did not proceed further. She went running to Peter and her interpretation of the situation, she explained to Peter and beloved disciple was that they had taken the Lord out of the tomb."*
- **Peter and the Beloved Disciple's Visit:** Both Peter and the beloved disciple (identified as John) rush to the tomb. John arrives first but doesn't enter, while Peter goes straight in.
- **Observation of the Burial Cloths:** They observe the linen strips and the separate head cloth, indicating that the body was not simply removed in haste.
- **The Beloved Disciple Believes:** Upon entering, the beloved disciple "saw and believed," although the text notes that *"they still did not understand from scripture that Jesus had to raise from the dead."* This highlights the disciples' initial lack of comprehension regarding Jesus' resurrection predictions.
- **Resurrection Prediction in John:** Dr. Turner notes that explicit predictions of the resurrection after three days are less prominent in John compared to the Synoptic Gospels, with John focusing more on themes of seeing Jesus again and the raising of the temple (John 2:19).

2. Jesus' Appearances and Commissions (John 20:11-23):

- **Appearance to Mary Magdalene:** Jesus appears to Mary, who initially mistakes him for the gardener. He reveals himself by calling her name, "Mary."

- **Commission to Mary:** Jesus instructs Mary: *"don't try to hold on to me for I've not yet ascended to the Father, but go instead to my brothers and tell them I'm ascending to my Father and your Father, to my God and your God."* Dr. Turner highlights the interesting distinction in Jesus' language here, linking himself to his people while also maintaining a unique relationship with the Father.
- **Appearance to the Disciples (without Thomas):** Later that same day, Jesus appears to the disciples who are gathered behind locked doors due to fear of the Jewish leaders. He greets them with "Peace be to you" and shows them his hands and side.
- **The Second Commission and Bestowal of the Holy Spirit:** Jesus commissions the disciples: *"As the Father sent me, so I am sending you."* He then breathes on them and says, *"Receive the Holy Spirit. If you forgive anyone's sins, their sins are forgiven. If you do not forgive them, they are not forgiven."* Dr. Turner emphasizes that true ministry must center on the message of the cross and forgiveness of sins.
- **Understanding the Bestowal of the Spirit:** Dr. Turner discusses the difficulty in reconciling this event with the account of Pentecost in Luke-Acts. He suggests several perspectives, including the possibility of a temporary endowment or, more likely, that this is a "prophetic portrayal" or "acted prophecy" of the coming of the Spirit at Pentecost. He notes that without Luke-Acts, the need for a separate event like Pentecost might not be apparent from John's Gospel alone.

3. The Appearance to Thomas (John 20:24-31):

- **Thomas' Doubt:** Thomas, absent during Jesus' first appearance to the disciples, refuses to believe without physical proof: *"Unless I see the nail marks in his hands and put my finger where the nails were and put my hands into his side, I will not believe it."*
- **Jesus' Appearance to Thomas:** A week later, Jesus appears again when Thomas is present. He directly addresses Thomas' doubts, inviting him to touch his wounds: *"Put your finger here, see my hands, reach out your hand, put it into my side, stop doubting and believe."*
- **Thomas' Confession:** Thomas' response, *"My Lord and my God,"* is identified by Dr. Turner as one of the climactic statements in John, confirming Jesus' divine nature as stated in John 1:1.

- **The Blessing on Those Who Believe Without Seeing:** Jesus contrasts Thomas' faith based on sight with the faith of future believers: *"because you have seen me, you have believed; blessed are those who have not seen and yet have believed."* This is seen as a transition to a broader blessing on those who believe through the gospel message.
- **Purpose of John's Gospel:** The author (the beloved disciple) summarizes the purpose of the book: *"These are written so that you might believe that Jesus is the Messiah, the Son of God, and that by believing you might have life in his name."* This is linked back to the prologue of John (John 1:12-13) and emphasizes the evangelistic aim of the Gospel.

4. Geographical Considerations of the Resurrection Events:

- **Location of Trial, Crucifixion, and Burial:** Dr. Turner discusses the traditional locations (around the Church of the Holy Sepulcher) and alternative theories (Gordon's Calvary and the Garden Tomb) for these events.
- **Church of the Holy Sepulcher:** He describes the traditional site, noting the presence of 1st-century tombs nearby, suggesting the plausibility of Jesus' burial in such a tomb.
- **Gordon's Calvary and the Garden Tomb:** He presents the visual evidence for Gordon's Calvary (the "skull-like" rock formation) but notes the lack of archaeological support for the Garden Tomb being a Second Temple site.
- **Emphasis on Faith, Not Precise Location:** Dr. Turner underscores that *"Our faith does not rest upon being able to precisely locate these matters with the GPS machine..."* but that understanding the historical context is interesting.

5. Jesus' Appearance in Galilee and the Restoration of Peter (John 21:1-25):

- **Appearance by the Sea of Galilee:** Jesus appears to seven disciples who have gone fishing and had no success until following his instructions, resulting in a miraculous catch of 153 fish. This fulfills Jesus' post-resurrection promise to meet them in Galilee (Synoptic tradition).
- **Peter's Impetuous Actions:** Peter is the first to recognize Jesus and jumps into the water to swim to shore.
- **Breakfast on the Shore:** Jesus has already prepared a meal for them.

- **The Threefold Question and Recommissioning of Peter:** Jesus asks Peter three times, *"Do you love me?"* to which Peter affirms his love. Each time, Jesus responds with a command to care for his sheep: "Feed my lambs," "Take care of my sheep," and "Feed my sheep."
- **Interpretation of "Love" (agapao and phileo):** Dr. Turner discusses the common interpretation that Jesus uses *agapao* (a more volitional love) while Peter responds with *phileo* (a more emotional or brotherly love). However, he cautions against overemphasizing this distinction, noting that the words are often used synonymously in John. He suggests the repetition is more likely to emphasize the reversal of Peter's threefold denial.
- **Prediction of Peter's Death:** Jesus tells Peter: *"when you are old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."* This is interpreted as a prophecy of Peter's martyrdom.
- **Peter's Question About the Beloved Disciple:** Peter asks about the future of the beloved disciple, to which Jesus replies: *"If I want him to remain until I return, what is that to you? You must follow me."* This leads to a rumor that the beloved disciple would not die.
- **Clarification Regarding the Beloved Disciple's Fate:** The beloved disciple (the author) clarifies that Jesus did not say he would not die, but rather posed a hypothetical question.
- **Author's Affirmation and Conclusion:** The author affirms himself as the disciple who testified to these things and wrote them down, reiterating the vastness of Jesus' deeds beyond what is recorded.

6. Theological Reflections:

- **Mary Magdalene's Prominence:** Dr. Turner briefly addresses the contemporary interest and speculation surrounding Mary Magdalene, urging caution and a return to the New Testament accounts.
- **Disciples' Lack of Understanding:** He highlights the recurring theme of the disciples' gradual understanding of Jesus' identity and mission, particularly regarding his resurrection. He suggests that John's narrative makes their lack of understanding more understandable than in the Synoptics due to the less explicit resurrection predictions.

- **Love and Obedience:** Dr. Turner concludes by emphasizing the theological point that loving Jesus is demonstrated through caring for his people and fulfilling his mission. He uses Peter's restoration as an example of God's forgiveness and the opportunity for renewed commitment. He underscores that if we claim to love Jesus, we must show it through our actions and care for the church.

This briefing document provides a comprehensive overview of the key themes and ideas presented by Dr. Turner in his analysis of John 20-21. It highlights the significance of Jesus' resurrection appearances, the commissioning of the disciples, the important interaction with Peter, and the theological implications for believers today.

4. Study Guide: Turner, John, Session 20, John 20:1-21:25

Study Guide: John 20-21

Key Themes:

- The Resurrection of Jesus: Evidence for the empty tomb, Jesus' appearances, the nature of belief.
- Jesus' Post-Resurrection Ministry: Commissions to Mary Magdalene and the disciples, bestowing of the Holy Spirit.
- Restoration and Recommissioning of Peter: Addressing his denial and reaffirming his role.
- The Nature of Belief: Contrasting belief based on sight with belief without seeing.
- Purpose of John's Gospel: To lead readers to believe that Jesus is the Messiah, the Son of God, and to have life in his name.
- Geographical Considerations: Locations of Jesus' trial, crucifixion, burial, and post-resurrection appearances.
- The Role of the Beloved Disciple: Eyewitness and author of the Gospel.

Quiz:

1. Describe Mary Magdalene's initial reaction upon finding the empty tomb and her subsequent encounter with Jesus. What does Jesus ask her to do?
2. Explain the significance of Jesus showing his hands and side to the disciples when he first appears to them in the upper room. What commission does he give them at this time?
3. Summarize the interaction between Jesus and Thomas. What statement does Thomas make upon seeing Jesus, and how does Jesus respond to Thomas's need for physical proof?
4. According to the author of John's Gospel, what is the primary purpose for writing down these accounts of Jesus' signs and appearances? How does this relate to the prologue of the Gospel?
5. Discuss the two main traditional sites for Jesus' crucifixion and burial. What are the arguments and evidence (or lack thereof) associated with each location?

6. Describe the events that occur when Jesus appears to the disciples by the Sea of Galilee. What does Peter decide to do, and what is the outcome of their fishing?
7. Explain the threefold questioning of Peter by Jesus regarding his love. What is the significance of this exchange in light of Peter's earlier actions?
8. What prophecy does Jesus make regarding Peter's future? How is this prophecy typically understood?
9. What rumor develops among the disciples concerning the beloved disciple, and how does the text clarify what Jesus actually said?
10. How does the ending of John's Gospel (chapters 20-21) contribute to the overall portrayal of Peter and the beloved disciple within the narrative?

Answer Key:

1. Mary Magdalene assumes the body has been stolen and runs to tell Peter and the beloved disciple. Later, she encounters Jesus in the garden but initially mistakes him for the gardener. Jesus asks her to go and tell the disciples that she has seen the Lord and that he is ascending to his Father and their Father, his God and their God.
2. Showing his hands and side confirms his identity as the crucified and resurrected Jesus, proving the reality of his physical resurrection. He commissions them by saying, "As the Father has sent me, so I am sending you," and then breathes on them, saying, "Receive the Holy Spirit." He also gives them the authority regarding the forgiveness of sins.
3. Thomas was absent when Jesus first appeared and refused to believe without physical proof, stating he needed to see the nail marks and touch his side. When Jesus appears again, he invites Thomas to do so. Thomas, apparently convinced by Jesus' presence and knowledge of his doubts, exclaims, "My Lord and my God!" Jesus then contrasts belief based on sight with the blessedness of those who believe without seeing.
4. The author states in John 20:31 that these things are written so that the readers might believe that Jesus is the Messiah, the Son of God, and that by believing they might have life in his name. This echoes the prologue (John 1:12-13) which speaks of those who receive and believe in Jesus gaining the right to become children of God.

5. The Church of the Holy Sepulcher, within the Old City, has a tradition dating back to the 4th century and contains 1st-century tombs nearby, suggesting its plausibility. Gordon's Calvary (near the Garden Tomb, outside later city walls to the north) is based on a rock formation resembling a skull, but archaeological evidence does not support the Garden Tomb as a Second Temple burial site.
6. After fishing unsuccessfully all night, Jesus appears on the shore and directs them to cast their net on the right side of the boat, resulting in a massive catch. Upon recognizing Jesus, Peter impulsively jumps into the water and swims to shore while the others bring the boat with the net full of 153 large fish. Jesus has already prepared a breakfast of fish and bread for them.
7. Jesus asks Peter three times, "Do you love me?" using the Greek words *agapao* and *phileo*. This threefold questioning is widely interpreted as an opportunity for Peter to reaffirm his love for Jesus, counteracting his three denials during Jesus' trial. Each affirmation leads to Jesus recommissioning Peter to care for his sheep ("Feed my lambs," "Take care of my sheep," "Feed my sheep").
8. Jesus tells Peter that in his old age, he will stretch out his hands and someone else will dress him and lead him where he does not want to go. This is understood as a prophecy of Peter's martyrdom, indicating the kind of death by which he would glorify God.
9. Due to Jesus' statement to Peter about the beloved disciple ("If I want him to remain until I return, what is that to you? You must follow me"), a rumor spread that the beloved disciple would not die. However, the author clarifies that Jesus did not say he would not die, but rather posed a hypothetical situation about his will.
10. The ending restores Peter after his denial, reaffirming his importance in ministry and leadership. It also highlights the role of the beloved disciple as an eyewitness and the author of the Gospel, lending his authority to the accounts. The complementary, though sometimes perhaps tense, relationship between these two key figures is brought to a close within the narrative.

Essay Format Questions:

1. Analyze the significance of Jesus' resurrection appearances in John 20-21 in terms of providing evidence for his victory over death and commissioning his followers. Consider the different reactions of individuals (Mary Magdalene, Peter, Thomas) to the resurrected Christ.
2. Discuss the commissioning of the disciples in John 20:19-23, particularly the bestowing of the Holy Spirit and the authority to forgive sins. Compare and contrast this account with the promise of the Holy Spirit in the Synoptic Gospels and the events of Pentecost in Acts.
3. Examine the interaction between Jesus and Peter in John 21:15-19. How does this dialogue serve to restore Peter after his denial, and what does it reveal about the nature of discipleship and leadership in the early church? Consider the nuances of the language used in their exchange.
4. Explore the theme of belief in John 20:24-31, focusing on the contrast between Thomas's need for physical evidence and Jesus' statement about the blessedness of those who believe without seeing. How does this passage contribute to the overall purpose of John's Gospel as stated in verse 31?
5. Evaluate the significance of John 21 as an epilogue to the Gospel. How does it tie together earlier themes and narratives, particularly concerning Peter and the beloved disciple? What does it add to our understanding of Jesus' ongoing ministry and the future of his followers?

Glossary of Key Terms:

- **Resurrection:** The act of rising from the dead; in this context, Jesus' rising from the tomb on the third day after his crucifixion.
- **Beloved Disciple:** A figure prominent in the Gospel of John, traditionally identified as John the Apostle, who is presented as a close confidant of Jesus and an eyewitness to the events.
- **Aedicule:** A small shrine or structure; in the context of the Holy Sepulchre Church, the structure that encloses the traditional site of Jesus' burial.
- **Koch (plural: Kochim):** A type of burial niche or loculus commonly found in tombs from the Second Temple period in Judea.
- **Inclusio:** A literary device in which the beginning and end of a section or text share similar words, phrases, or themes, creating a sense of closure.
- **Sign:** In the Gospel of John, a miraculous event performed by Jesus intended to reveal his divine identity and invite belief.
- **Messiah:** The promised deliverer of the Jewish people, believed to be the Christ (Greek for "anointed one").
- **Synoptic Gospels:** The Gospels of Matthew, Mark, and Luke, which share a significant amount of content and a similar perspective on the life and ministry of Jesus.
- **Johannine Pneumatology:** The teachings and understanding of the Holy Spirit as presented in the Gospel of John.
- **Apostolic Commission:** The authoritative mandate given by Jesus to his apostles (and by extension, to his followers) to preach the gospel and make disciples.

5. FAQs on Turner, John, Session 20, John 20:1-21:25, Biblelearning.org (BeL)

Frequently Asked Questions: John 20-21 and the Resurrection Appearances

1. What was Mary Magdalene's initial reaction upon finding the empty tomb, and how did her understanding evolve? Initially, Mary Magdalene assumed that Jesus' body had been stolen from the tomb. She ran to Peter and the beloved disciple with this news. Her understanding evolved when she encountered Jesus himself, mistaking him for the gardener until he called her by name. This personal interaction led her to recognize him as "Rabboni" (teacher) and she was then commissioned to tell the disciples that she had seen the Lord and what he had said.

2. How did the disciples, specifically Peter and the beloved disciple, respond to the news of the empty tomb? Upon hearing Mary Magdalene's report, Peter and the beloved disciple (traditionally John) raced to the tomb. The beloved disciple arrived first but did not enter. Peter went straight into the tomb, and both observed the orderly arrangement of the burial cloths, including the separate head cloth. Following Peter's entry, the beloved disciple also went in, saw, and believed, although the text notes that they still did not understand from Scripture that Jesus had to rise from the dead. Afterward, they returned to where they were staying.

3. What significant events occurred when Jesus appeared to the disciples in Jerusalem (without Thomas present)? When Jesus appeared to the assembled disciples in a locked room, he greeted them with "Peace be to you" and showed them his hands and side. This filled them with joy. He then commissioned them, saying, "As the Father has sent me, so I am sending you," and breathed on them, saying, "Receive the Holy Spirit. If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven." This event can be interpreted as Jesus equipping them for their mission as his emissaries, emphasizing the importance of the message of forgiveness of sins.

4. What was Thomas's reaction to the disciples' claim that they had seen the Lord, and how did Jesus address his doubt a week later? Thomas, who was absent when Jesus first appeared to the disciples, refused to believe their testimony. He stated that unless he saw the nail marks in Jesus' hands, put his finger in them, and placed his hand in Jesus' side, he would not believe. A week later, when the disciples were again together and Thomas was with them, Jesus appeared despite the locked doors. He directly addressed Thomas, inviting him to examine his hands and side and urging him to stop doubting and believe. While the text doesn't explicitly say Thomas physically touched Jesus, his response was a profound exclamation, "My Lord and my God!"

5. What is the significance of Jesus' statement to Thomas: "Blessed are those who have not seen and yet have believed"? This statement contrasts Thomas's need for empirical evidence with the faith of those who believe based on the message of the gospel without requiring physical proof. It extends a blessing to future believers, including those who would come to faith through the disciples' teaching and testimony, highlighting the value of faith that is not contingent on seeing Jesus' physical resurrected form.

6. What occurred during Jesus' appearance to some of the disciples by the Sea of Galilee in John 21, and what might be the significance of Peter going back to fishing? Jesus appeared to seven disciples by the Sea of Galilee after they had fished unsuccessfully all night. Following Jesus' instruction to cast their net on the right side of the boat, they caught a large number of fish. This miraculous catch led the beloved disciple to recognize Jesus, and Peter impulsively jumped into the water to reach him. Jesus had already prepared a breakfast of fish and bread for them. Peter's decision to go fishing is debated, with some suggesting it might indicate a renouncing of his apostleship due to his denial of Christ. However, another interpretation is that it was a practical response to hunger and the need to provide.

7. Describe the conversation between Jesus and Peter in John 21:15-19. What is the significance of the threefold questioning and Jesus' final command to Peter? Jesus asks Peter three times, "Do you love me?" and each time Peter affirms his love. This threefold questioning is widely understood as a way for Jesus to give Peter the opportunity to publicly affirm his love and loyalty, thus reversing his three denials of Jesus before the crucifixion. The repetition emphasizes Jesus' grace and forgiveness. Following Peter's affirmations, Jesus commissions him to "Feed my lambs" and "Take care of my sheep," entrusting him with the pastoral care of his followers. Jesus also prophesies Peter's future martyrdom, indicating the way in which Peter would glorify God through his death, and concludes with the command, "Follow me," echoing his initial call to Peter.

8. What does the author state as the purpose of writing the Gospel of John, particularly in the concluding remarks of chapters 20 and 21? The author explicitly states in John 20:30-31 that the signs Jesus performed, though numerous and not all recorded, were written down "so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name." This reveals the evangelistic purpose of the Gospel, aiming to lead readers to faith in Jesus Christ. The epilogue in John 21 reinforces the eyewitness nature of the beloved disciple's testimony and suggests that the accounts provided are a selection from the vast number of things Jesus did, chosen to fulfill this purpose of fostering belief and imparting life.