

(07) Jesus' Appearance to Disciples (Minus Thomas) (Mk. 16:14; Lk. 24:36-43; Jn. 20:19-25)

(08) Appearance to Disciples (With Thomas) (Jn. 20:26-31)

1. Even while the Emmaus Road Disciples were giving their full, detailed explanation, Jesus personally appeared among them (Lk. 24:36; Jn. 20:19).
 - a. The doors were shut for fear of the Jews (Jn. 20:19,26 cf. 7:13; 9:22; 12:42; 19:38).
 - b. Shut doors didn't prevent Jesus from coming and standing in their midst. Teleportation? (1st Kgs. 18:12; Lk. 24:31; Acts 8:39,40) Phasing? (Lk. 4:30; Jn. 10:39) Invisibility? (Jn. 8:59; 12:36)
2. Peace be to you.
 - a. εἰρήνη ὑμῖν eirēnē humin (Lk. 24:36; Jn. 20:19,21,26; 1st Pet. 5:14). Standard greeting from Heb. OT.
 - b. שָׁלוֹם לָכֶם shālōwm lāk (Jdg. 19:20).
 - c. Ecclesiastical greetings in the NT will expand the greeting: Grace to you and peace. χάρις ὑμῖν καὶ εἰρήνη charis humin kai eirēnē (Rom. 1:7; 1st Cor. 1:3; 2nd Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1st Thess. 1:1; 2nd Thess. 1:2; Tit. 1:4*; Philem. 3; 1st Pet. 1:2; 2nd Pet. 1:2; Rev. 1:4).
3. The disciples were startled, frightened, troubled, and doubt-filled (Lk. 24:37-38).
 - a. They thought wrongly about what they were seeing. They thought they were observing a spirit (cf. "ghost" Mt. 14:26).
 - b. Jesus invites a physical examination to demonstrate his material form (Lk. 24:39-40; Jn. 20:20) and even provides an eating demonstration (Lk. 24:41-43).
 - c. The invitation to touch provides a stark reversal from Mary Magdalene's prohibition against touching (Jn. 20:17).
 - 1) The objection "I have not yet ascended to the Father" is evidently no longer an issue.
 - 2) This proves an ascension prior to His final ascension 10 days before Pentecost.
 - 3) Four possible ascensions:
 - a) Ascending to God the Father fulfills the vision of Daniel (Dan. 7:13,14,22), and invests all authority in heaven and earth in God the Son (Mt. 28:18).
 - b) Leading captives captive (Ps. 47:5; 68:18; Eph. 4:8-10), transferring paradise to the 3rd Heaven (Lk. 23:43 cp. 2nd Cor. 12:4).
 - c) Cleansing the Heavenly Temple (Heb. 9:11-12,23-26).
 - d) Being seated at the Father's right-hand (Acts 1:9-11; Eph. 1:20-22; 1st Pet. 3:22).
4. Flesh and bones (Lk. 24:39) is a remarkable description, not entirely equal to flesh and blood (Mt. 16:17; 1st Cor. 15:50; Gal. 1:16; Eph. 6:12; Heb. 2:14).
 - a. Soul Life is in the blood (Gen. 9:4; Lev. 17:11,14).
 - b. Spiritual Life in Christ is eternal life (Jn. 6:53-54) but if our soul-spirit is eternal how can our resurrection bodies be bloodless?
 - c. Perhaps blood will become light in the resurrection body (Lk. 11:34-36).
5. "Peace be with you" is expanded to "As the Father has sent Me, I also send you" (Jn. 20:21).
 - a. This was the Lord's high priestly prayer (Jn. 17:18). Now it is voiced to the Apostles.
 - b. The Body of Christ goes forth in the bequest of Christ's peace (Jn. 14:27). We go as He went, but we go with a victorious, risen Savior seated at God the Father's right hand.
6. The disciples remained faith-impaired by virtue of joy and amazement (Lk. 24:41). Not believing is a choice.
 - a. ἀπιστέω apisteō ^{#569}_{7x} (Mk. 16:11,16; Lk. 24:11,41; Acts 28:24; Rom. 3:3; 2nd Tim. 2:13; 1st Pet. 2:7).
 - b. ἀπιστία apistia ^{#570}_{11x} (Mt. 13:58; Mk. 6:6; 9:24; 16:14; Rom. 3:3; 4:20; 11:20,23; 1st Tim. 1:13; Heb. 3:12,19).
 - c. ὀλιγοπιστία oligopistia ^{#570}_{1x} (Mt. 17:20).
 - d. ἄπιστος apistos ^{#571}_{23x} (Mt. 17:17; Mk. 9:19; Lk. 9:41; 12:46; Jn. 20:27; Acts 26:8; 1st Cor. 6:6; 7:12,13,14_{x2},15; 10:27; 14:22_{x2},23,24; 2nd Cor. 4:4; 6:14,15; 1st Tim. 5:8; Tit. 1:15; Rev. 21:8).
7. Thomas Didymus was absent and required an additional (eight days) week before he would observe the Lord on Monday, April 13th, 33AD (Jn. 20:24-29).
 - a. דִּידִּימוֹס t^eom is Heb. for twin (Gen. 25:24; 38:27; Song. 4:5; 7:3). Θωμάς Thōmas is the Gk. transliteration, while Δίδυμος Didymus is the Gk. translation, but we have no idea who Thomas' twin was. Some apocryphal legends identified him as the twin brother to Jesus!
 - b. Not believing is a choice by someone who places God under their circumstantial requirements for believing (Jn. 20:25). οὐ μὴ πιστεύσω ου mē pisteusō.
 - c. Jesus graciously provides Thomas' circumstantial requirements then orders Thomas to change his choice from unbelieving to believing (Jn. 20:27).

8. Thomas' response sparks a final comment by Jesus and an amazing editorial comment by John (Jn. 20:28-31).
 - a. This event is not the occasion for Thomas to receive eternal life (cf. Jn. 13:10,11). His subjection to the Lord is a turning point in his spiritual life when he makes ministry his number one priority.
 - b. Physical sight is inferior to spiritual sight (Jn. 20:29; 1st Pet. 1:8,9).
 - 1) Spiritual sight is the perception function of faith (2nd Cor. 5:7), hope (Rom. 8:24) and love (1st Pet. 1:8).
 - 2) Faith, hope & love also have an abiding function (1st Cor. 13:13).
 - c. The Holy Spirit through the Apostle John inserts an editorial comment to the Canon of Scripture at this point in the resurrection narrative (Jn. 20:30-31).
 - 1) The Gospel of John is not intended to be an exhaustive journal of every miracle Jesus ever performed (Jn. 20:30; 21:25).
 - 2) The Gospel of John is intended to be an effective journal of specific signs Jesus performed, effective for the reader without life to believe in the name of Jesus Christ, the Son of God and receive eternal life (Jn. 20:31).
- Note: The Gospel of John is the only book of the Bible whose stated purpose is evangelistic.